

1. Audi

49-2



LIBRARY  
OF THE  
Theological Seminary,  
PRINCETON, N. J.

Case,..... Division III.....  
Shelf,..... Section 10.....  
Book,..... No. ....



---

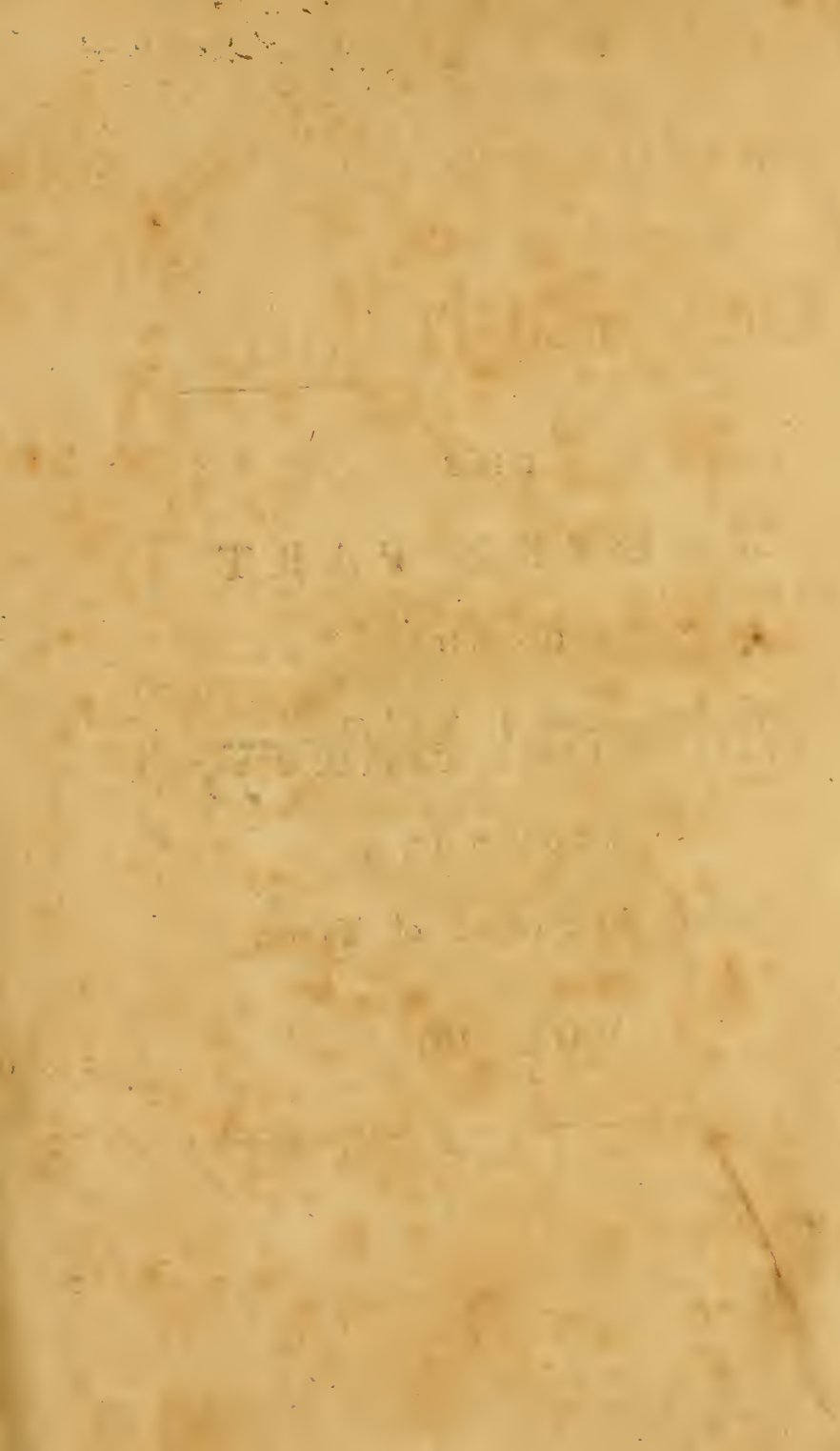
THE  
MODERN PART  
OF AN  
Universal History,

---

FROM THE  
Earliest ACCOUNT of TIME.

VOL. III.

---



THE  
MODERN PART  
OF AN  
Universal History,  
FROM THE  
Earliest ACCOUNT of TIME.

Compiled from  
ORIGINAL WRITERS.

---

By the AUTHORS of the ANTIENT PART.

---

VOL. III.

---



---

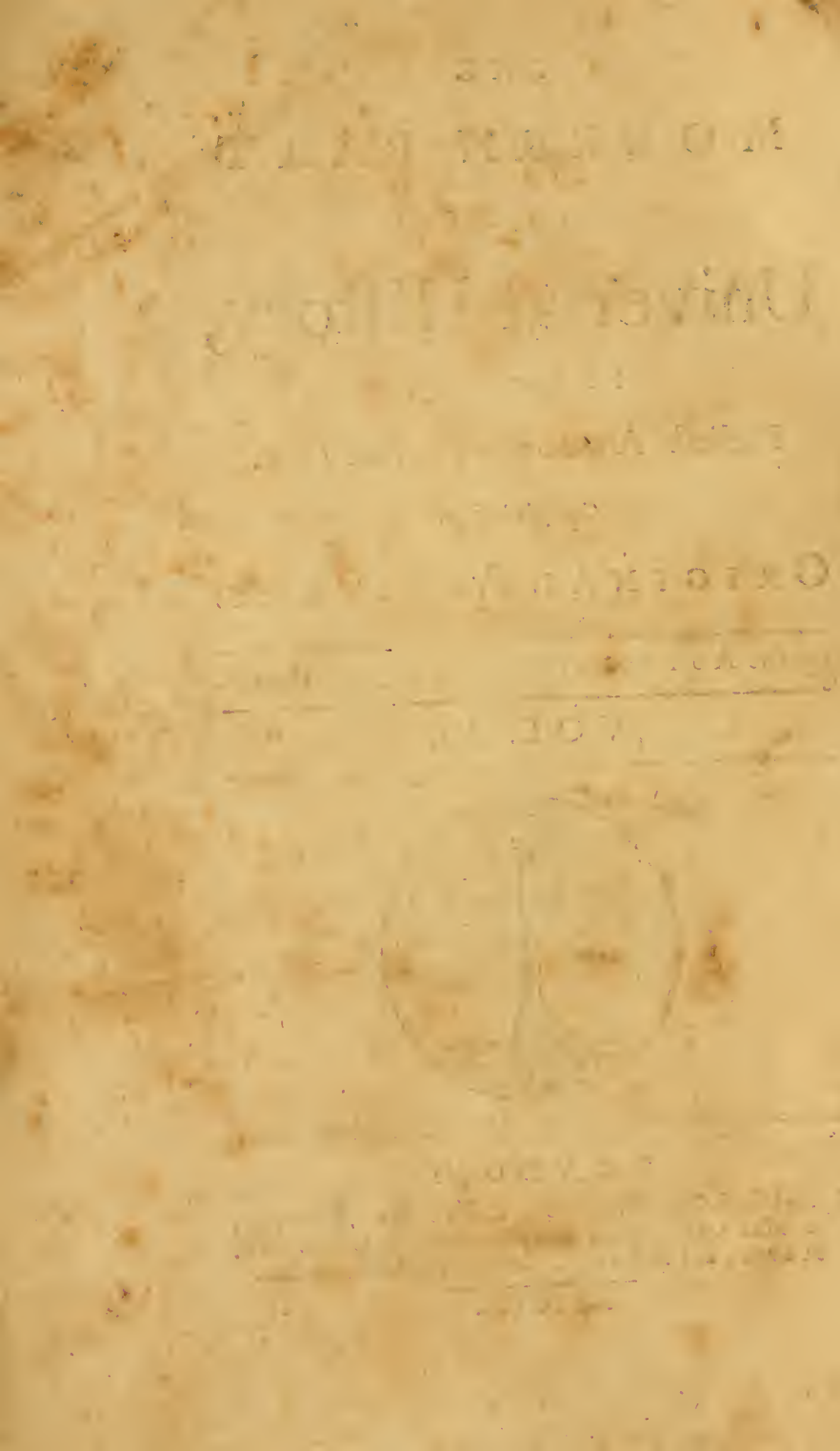
LONDON:

Printed for S. RICHARDSON, T. OSBORNE, C. HITCH,  
A. MILLAR, JOHN RIVINGTON, S. CROWDER,  
P. DAVEY and B. LAW, T. LONGMAN, and C. WARE.

---

M.DCC.LIX.





---

---

# Modern History:

BEING A

## CONTINUATION

OF THE

# Universal History.

---

### BOOK I.

---

#### CHAP. II.

*The History of the Arabs to the taking of Baghdád by the Tartars.*

#### SECT. XLIII.

**W**HEN the *Khalif Al Râdi* expired, *Yahcam*, then *Al Mot-Emîr Al Omrá*, was at *Câsa*; and, upon his receiving advice of that prince's death, he immediately dispatched one of his secretaries to *Baghdád*, with orders to *Abu'l Kasem Solimân*, the nominal *Visir*, the *Khalifat* of *Al Abbâs*, and all the principal officers of the empire, to elect a new *Khalif*. They had not been long assembled, before they pitched upon *Ibrahim Abu'l Ishak Ebn Al Moktader*, surnamed afterwards *Al Mottaki*, or *Al Mottaki Bi'llah*, whom they unanimously saluted emperor of the *Moslems*. *Al Mottaki*, after his inauguration, sent a sumptuous vest and a banner, or standard, to *Yahcam* at *Wâset*, and continued him in the sublime post of *Emîr Al Omrá*. He also confirmed *Abu'l Kasem Solimân*, on whom that post had been conferred by his predecessor, before his death, in the office of *Visir*, though he had then not the least authority in the state; the empire being absolutely governed by *Yahcam's* principal

secretary, *Abu Abd'allah*, who was a native of *Cúfa*. *Salâma Al Tolûni* was made the *Hâjeb*, or chamberlain, by *Al Mot-taki*, at the recommendation of *Yahiam*. The new *Khalif*, whose mother's name was *Halût*, or *Halûta*, was proclaimed the 17th of the former *Rabî*; and, on the 20th of the same month, the grandees of the empire took the oath of allegiance to him. 'Tis remarkable, that *Al Makin*, if we can depend upon *Erpenius*'s edition of that author, calls this *Khalif* *Al Moktafi*; though he is named *Al Motaki*, or *Al Mottaki*, by *Abu'l-Faraj*, *Ebn Shohnah*, *Khondemir*, and other oriental historians <sup>a</sup>.

THIS year, *Mabcân Ebn Mâli*, *Ma'bcân Ebn Mâli*, or *Macan Ebn Cali*, as he is called by the learned *M. Reiske*, in his *Latin* version of part of *Abu'lfeda*'s *Chronicon*, was driven out of *Forjân*, of which he had taken possession some time before, by *Abu Ali Ebn Mohammed Ebn Modbaffer Ebn Al Mohtaj*, one of *Al Emîr Sa'id Nasr Ebn Ahmed Al Sammâni*'s generals. This *Mabcân*, *Ma'bcân*, or *Macan*, according to some of the oriental writers, was king, or prince, of *Deylam*, and received an overthrow from *Nasr*, who made war upon him; but whether or no this was the defeat hinted at by *Abu'lfeda*, in the place here referred to, we cannot take upon us to determine. Be that, however, as it will, *Mabcân*, finding himself obliged to abandon *Forjân*, retired into *Tabrestân*, and from thence marched at the head of his forces to join *Washmakîn*, whom *Abu Ali*, after his late victory, was then advancing against with a powerful army, in order to expel him from *Ray*, and the district appertaining to it. After the junction of these two *Deylamite* princes, they moved against *Abu Ali* with all their forces, and gave him battle; but were overthrown with very great slaughter, and lost the most considerable part of their troops, the rest being so intirely dispersed, that they could never afterwards be rallied. As for *Mabcân Ebn Mâli* himself, he was killed in the action; having been shot through the head by an arrow, that pierced his helmet, and laid him dead upon the spot. After this defeat, *Washmakîn* fled into *Tabrestân*, and left *Ray* to the mercy of the victor; which immediately submitted to him, the place at that time not being in any posture of defence. The victory gained on this occasion was very glorious to the arms of *Al Emîr Sa'id Nasr Ebn Ahmed Al Sammâni*, and enabled *Abu Ali Ebn Mohammed* to annex a large extent of territory to the dominions of that prince <sup>b</sup>.

<sup>a</sup> AL MAKIN, ubi sup. p. 209, 210. GREG. ABU'L-FARAJ, ubi sup. p. 304. EBN SHOHNAH, KHONDEMIR, ISM. ABU'LFED. &c. Vide etiam JO. JAC. REISKE, in Abu'lfed. annal. Moslemic. &c. p. 261, 262. Lipsiæ, 1754. <sup>b</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 329.



THE same year, that is, the 329th of the *Hejra*, a party *Yahcam* of *Curds*, according to *Abu'l-Faraj*, assassinated *Yahcam*, as he is assassinated by a party of *Rajeb*, after he had possessed the charge of *Emir Al Omrà* two years, eight months, and nine days. Of this unexpected event *Curds*. *Abu'lfeda* has handed down to us the following particulars. *Yahcam*, or, as he is called in the *Leyden MS.* of that author's *Chronicon*, *Bahcam*, having sent a body of troops from *Waset* to reduce *Abu Abd'allah*, or, as he is denominated in this *MS.*, *Obeid'allah*, *Al Baridi*, set out from that city, to take the command of these troops upon him. But he was met upon the road by an express, who informed him, that his forces had already proved superior to the enemy, and obliged *Al Baridi* to betake himself to flight. Upon this, *Yahcam* directed his course towards the banks of the *Faur*, or, as it is named in the above-mentioned *MS.* of *Abu'lfeda*, the *Khâr*, or *Khaur*, hunting through all the tract he traversed. Being arrived near the *Faur*, he made an incursion, with a small party, into a district bordering upon that river, inhabited by a rich and numerous tribe of *Curds*, in order to pillage them. Having surprised this people, who by no means expected such a visit, he killed several of them, and dispersed many of the rest. However, a young *Curd*, observing the barbarity and rapacity of this plunderer, whom he did not know to be *Yahcam*, made directly at him, and ran him through with his lance; upon which, he fell instantly to the ground, and soon after expired. The *Khalif*, receiving advice of what had happened to *Yahcam*, immediately took possession of his palace, where he found immense treasures, buried under ground; all which he seized, and gave orders to have them expended in the service of the state. He also found there the rich tapestry, and other valuable furniture, of which *Yahcam* had caused the imperial palace to be stripped, immediately before the elevation of *Al Mottaki* to the *Moslem* throne. After *Yahcam's* death, the *Khalif* conferred the post of *Emir Al Omrà* upon *Cûrtakîn* the *Deylamite*; but not being pleased with his conduct, he soon dismissed him, and appointed *Abu Becr Mohammed Ebn Râyek*, who came from his residence in *Syria* to *Baghdâd* for that purpose, to succeed him. Before the dismissal of *Cûrtakîn*, *Abu Abd'allah Al Baridi*, prince of the city of *Basra*, and its dependencies, who had possessed himself of those territories and *Abwâz* in the *Khalifat* of *Al Râdi*, and had been lately defeated by *Yahcam*, aspired to the dignity of generalissimo of the *Khalif's* forces, entered *Baghdâd*, and demanded of *Al Mottaki* the sum of five hundred thousand *dinârs*, to distribute amongst his troops. With this demand the *Khalif* was at last obliged to comply. But *Al Baridi* having got the money into his

hands, refused to bestow any part of it upon the soldiery ; who thereupon mutinied for their pay, drove him, his brother, son, and many of his attendants, out of *Baghdád*, and forced them all to go by water to *Wáset*. About this time, so grievous a famine raged in several parts of *Sicily*, that many of the towns and villages of that fruitful island were thereby intirely depopulated. Nay, we are told, that parents were so pressed with hunger on this melancholy occasion, that they were obliged to feed upon their own children, in order to preserve themselves alive. The *Khalif* of *Kairwân*'s forces, under the command of *Khalil*, made themselves masters of *Calata Bellotta* and *Gergenti*, in *Sicily*, before the close of the present year. The latter of those cities had been besieged about four years by the *Magrebian* troops. Soon after it had surrendered, *Khalil* sent a considerable number of its inhabitants, who had been the most active in the late revolt, prisoners to *Africa*; but before they had reached the *African* coast, the ship, in obedience to a private order *Khalil* had received from *Al Kayem*, was sunk, and all the wretches on board it drowned. It may not be improper to remark, that *Yahcam*'s (A) successor is named *Curtakin*, or *Kûrtakin*, in Dr.

(A) We must beg leave to observe here, that the different positions, and omissions, of the diacritical points, in the *Arabic* proper names, as they appear in different manuscripts, render it difficult to determine of what letters such proper names were originally formed. Thus, for example, the word *Yahcam*, in the MSS. of *Al Makîn* and *Abu'l-Faraj*, is written *Bahcam*, in the *Leyden MS.* of *Abu'lfeda's Chronicle*, or general history, as may be inferred from the learned M. *Reiske's Latin* (1) version of part of that celebrated piece. So *Al Akhsbid*'s son is denominated, in one or (2) both the MSS. of *Abu'l Faraj*, followed by Dr. *Pocock*, *Abu Jaur*, or *Abu Jawr*; in that of *Al Makîn*, translated into *Latin* by *Erpenius*, and published by *Golius*, *Abu Hâr*, or *Abu*

*Hawr*; and, in the *Leyden MS.* of *Abu'lfeda's Chronicle*, *Anûjûr*, as we learn from (3) M. *Reiske*. To mention only one proper name more, though many might be offered, the same *Emîr Al Omrà* is called, in the above-mentioned MS. or MSS. of *Abu'l-Faraj*, *Tûzûn*; in that of *Al Makîn*, *Bûzûn*; and, in the *Leyden MS.* of *Abu'lfeda's* general history, according to (4) M. *Reiske*, *Tûrûn*. All which orthographical differences arise from the different positions, and an omission of some of the diacritical points. For, in the first instance, the same character, only a little diversified by the diacritical points, forms the *Arabic* letters *Ya* and *Ba*, or *Y* and *B*; in the second, *Ba* and *Nûn*, *Hba* and *Gim*, or rather *Jim*, that is, *B* and *N*, *H* and *J*, are represented by the

(1) *Abu'lfed. annal. Moslem. Latin. ex Arab. fust. à Jo. Jac. Reiske, p. 262. Lipsiæ, 1754.* (2) *Edw. Poc. præf. ad hist. p. 5. sub fin.* (3) *Jo. Jsc. Reiske, ubi sup. p. 2; o.* (4) *Id. ibid. p. 264. & in præfat. p. 21.*

Dr. Pocock's printed copies of *Abu'l-Faraj*, *Cutekin* in M. *Reiske's* Latin version of part of *Abu'lfeda's Chronicon*, and *Câtelin* in *Golius's* edition of *Al Makin*. The affinity of character between the Arabic letters *Câf* and *Lâm* has undoubtedly occasioned the difference of lections in the manuscripts of *Abu'lfeda* and *Al Makin*; but which of these approaches the nearest to truth, we shall not take upon us absolutely to determine. However, as *Erpenius's* manuscript of *Al Makin*, in the orthography of proper names, is extremely corrupt; and as the Arabic name, formed of its proper elements, has nowhere been exhibited by M. *Reiske*; our readers will not be displeased to find the word *Cûrtakin*, that occurs in Dr. Pocock's printed copies of *Abu'l-Faraj*, and differs but little from *Cutekin*, preferably to the others, made use of here <sup>c</sup>.

IN the 330th year of the *Hejra*, beginning Sept. 26th, 941, *The Khalif Al Barîdî*, according to *Abu'lfeda* and *Al Makin*, marched at the head of his forces to *Baghdâd*, in order to make himself <sup>ven from</sup> *Baghdâd*.

<sup>c</sup> GREG. ABU'L-FARAJ, ubi sup. ISM. ABU'LFED. ubi sup. et in chron. ad ann. Hej. 325. AL MAKIN, ubi sup. p. 210. AL KADI SHAHABO'DDIN EBN ABILDAM 'AL HAMAWI, ubi sup. Chronic. Sic. Arabic. Cantabrigienf. p. 13. JOAN. BAPTIST. CARUS. ubi sup.

same characters, and determined by an omission, and the different positions, of the diacritical points; and, in the third, the powers of *Ta* and *Ba*, *Za* and *R*, that is, *T* and *B*, *Z* and *R*, are represented and determined (5) in the same manner. This we have thought proper, once for all, to take notice of here, that our readers may not be surprised, if the orthography of proper names should not appear to them perfectly uniform in the different parts of this work. To which we may add, that such an uniformity is likewise prevented from taking place by other concurring causes; since the same words may be considered either as with or without the vowel points, and the same Arabic elements may be expressed differently by our

letters with sufficient propriety. So we may write the Arabic proper name answering to *Solomon*, *Solimân*, *Solyman*, *Solaimân*, *Soleimân*, *Solaymân*, or *Soleyman*; that of the city to which the *Moslems* go in pilgrimage, either *Mecca* or *Mekka*; and that of the metropolis of *Khorasân*, *Nisabûr*, *Naisabûr*, or *Neisabûr*; to omit a vast number of instances of the same kind, that might with equal facility be produced. However, we chuse to follow that orthography in such words as these, where it may be done with equal propriety, which has been the most generally received; as the contrary practice might seem to favour of pedantry and affectation, the imputation of which we would very willingly avoid (6).

(5) Vide Leonard. Chappel. element. ling. Arab. lib. prim. p. 1, 2. Lond. 1732.  
(6) Vide Leonard. Chappel. præfat. p. 2, 3. & præf. legend. ubi sup. p. 82—83.



master of that city, and the imperial palace there; which obliged the *Khalif Al Mottaki*, who was not in a condition to sustain a siege, to retire to *Al Mawfel*. He was attended by *Abu Becr Mohammed Ebn Râyek*, *Abu'l Hasan Ebn Abu Ali Ebn Moklab*, and *Abu'l Hasan Ali Ebn Abd'allah Ebn Hamdân*; the last of which persons joined him and his retinue near *Tecrit*. That city, called by the Syrians *Tagrit*, is, according to *Abu'lfeda*, situated near the confines of *Assyria*, about six days journey from *Al Mawfel*, and not far from the source of one of the branches of the *Tigris*, that waters the adjacent tract as far as *Baghdâd*. *Al Mottaki* was supplied on this occasion with carriages, beasts of burden, money, and all kinds of provisions, by *Abu'l Hasan Ali Ebn Abd'allah Ebn Hamdân*, who conducted him, and his train of attendants, in a proper manner, to *Al Mawfel*. *Abu'lfeda* relates, that the *Khalif*, after his arrival at *Tecrit*, wrote to *Abu Mohammed Al Hasan Ebn Abd'allah Ebn Hamdân*, the prince of *Al Mawfel*, to desire his assistance and protection; and that this *Emîr* not only ceded to *Al Mottaki* one part of the city of *Al Mawfel* for his residence, but likewise, as he expresses it, poured out upon the head of his son *dînârs*, that is, gave him a large sum of money. To which another writer adds, that the *Khalif* was so well pleased with his reception at *Al Mawfel*, that he dignified *Abu Mohammed Al Hasan Ebn Abd'allah Ebn Hamdân* with the title, or surname, of *Nasero'ddawla*; that is, the protector, or defender, of the state. In order to re-establish the *Khalif* in the sovereignty of *Baghdâd*, this prince sent an army, under the command of his brother *Abu'l Hasan Ali Ebn Abd'allah*, to that city; which drove from thence *Al Baridi*, overthrew him with great slaughter, and took above 2000 *Deylamites* prisoners; all which *Abu'l Hasan Ali Ebn Abd'allah* sent under an escorte to *Al Mawfel*. Before the *Khalif's* return to *Baghdâd*, *Nasero'ddawla* ordered a party of his guards to dispatch *Abu Becr Mohammed Ebn Râyek*, the 24th of *Rajeb*, and caused himself to be created *Emîr Al Omrà* in his room. After the defeat of *Al Baridi*, the *Khalif* conferred upon *Abu'l Hasan Ali Ebn Abd'allah Ebn Hamdân* the honourable surname, or title, of *Saïso'ddawla*, or *Seïso'ddawla*, that is, the sword of the state, or of the court. Nay, according to *Abu'lfeda*, he made him a present of several sumptuous mantles, or clokes, and even constituted him *Emîr Al Omrà*; though this, it must be owned, runs counter to what has been handed down to us by *Al Makin*. *Al Baridi* was chased from *Baghdâd* three months and twenty days after he had possessed himself of that city. The first thing that *Nasero'ddawla* took upon him to do, after the expulsion of *Al Baridi* from *Baghdâd*, was to reduce the gold coin of the empire to its primitive

tive and original standard; the *dinârs* at that time having been so much debased, that they were not in reality worth above ten, though they went for thirteen, *dirhems*. This year, *Al Mottaki* took *Nasero'ddawla's* daughter in marriage for his son, and gave her a dower of 500,000 *dirhems* and 100,000 *dinârs*; by which means, *Nasero'ddawla* reduced the *Khalif* to the necessity of alienating his own and his mother's domains, emptied that prince's coffers, and secured to himself all the ready money which could then be raised. This excited great murmurings amongst the *Turkish* soldiery, and disposed them to come to a rupture with him as soon as a favourable opportunity offered. Nay, they soon after drove his brother *Saïso'ddawla* from his camp, and even obliged *Nasero'ddawla* himself to retire to *Al Mawfel*, if we will believe *Abu'l-Faraj*. It seems to be intimated by the *Cambridge Chronicle*, that *Khalil*, the *Magrebian* general, returned to *Africa*, and left *Ebn Al Cûfi* and *Ebn Attâf* at *Palermo* to preside over the *Moslems* in *Sicily*, either this or the preceding year. We must not forget to observe, that the *Khalif* and *Nasero'ddawla* entered *Baghdâd* in the month of *Shawâl*, attended by a strong body of troops, and put an end to all the disorders that had for some time before been committed in that metropolis. It appears from some of the oriental writers, that *Nasero'ddawla* was not only master of *Al Mawfel*, but likewise of a considerable part of *Syria* and *Mesopotamia*, when the *Khalif Al Mottaki* had the misfortune to be driven this year from *Baghdâd* <sup>d</sup>.

THE same year, died *Abu Becr Mohammed Ebn Abd'allah Al Mojamelic*, a noted *Fakih* of the sect of *Al Shâfeï*, who was born in the year of the *Hejra* 235; as did also *Abu'l Hasan Ali Ebn Ismael Ebn Abu Basbar Al Ashâri*, who was buried in the street called *Mashraat Al Zawaya*, at *Baghdâd*. The latter of these was one of the most celebrated doctors of the *Moslems*, and descended from the tribe to which the famous *Abu Mûsa Al Ashâri*, whom he ranked amongst his ancestors, belonged; from whence he deduced the surname of *Al Ashâri*, according to the *Mohammedan* writers. He was born at *Baghdâd*, in the 260th year of the *Moslem* æra, and at first a *Metazalite*. But, having differed from his master *Abu Ali Al Jobbâi* in opinion, as to *GOD's being bound*, or obliged, as the *Metazalites* assert, to do always that which is best, or

Abu Becr  
Mohammed Ebn  
Abd'allah  
Al Mojamelic and  
Abu'l  
Hasan Ali  
Ebn Abu  
Basbar Al  
Ashâri  
die this  
year.

<sup>d</sup> AL MAKIN, ubi sup. p. 210, 211. ISM. ABU'LFED. in chr. ad ann Hej. 330. JOSEPH. SIM. ASSEMAN. dissertat. de Monophysit. D'HERBEL. Biblioth. orient. art. *Motaki*, p. 636, 637. GREG. ABU'LFARAJ, ubi sup. p. 305. CHRONIC. SIC. ARAB. Cantabrigiens. p. 13, 14. JOAN. BAPTIST. CARUS. ubi sup. p. 101. D'HERBEL. ubi sup. p. 665.

most expedient, he left him, and set up a new sect of himself. The occasion of this difference was the putting a case concerning three brothers, the first of whom lived in *obedience* to GOD, the second in *rebellion* against him, and the third *died an infant*. *Al Jobbâi* being asked what he thought would become of them, answered, that the first would be *rewarded* in paradise, the second *punished* in hell, and the third *neither rewarded nor punished*. But what, objected *Al Ashâri*, if the third say, "O LORD, if thou hadst given me longer life, that I might have entered paradise with my believing brother, it would have been better for me." To which *Al Jobbâi* replied, that GOD would answer, "I knew that if thou hadst lived longer, thou wouldst have been a wicked person, and therefore cast into hell." Then, retorted *Al Ashâri*, the second will say, "O LORD, why didst thou not take me away while I was an infant, as thou didst my brother, that I might not have deserved to be punished for my sins, nor to be cast into hell?" To which *Al Jobbâi* could return no other answer, than that GOD prolonged his life, in order to give him an opportunity of obtaining the highest degree of perfection, which was best for him. But *Al Ashâri* demanding farther, why he did not for the same reason grant the other a longer life, to whom it would have been equally advantageous; *Al Jobbâi* was so put to it, that he asked whether the devil possessed him? "No," says *Al Ashâri*, "but the *Sheikh's* ass will not pass the bridge;" i. e. "he is posed," or "the dispute is ended." From *Al Ashâri's* manifest superiority in this dispute, the above-mentioned opinion of the *Mâtazalites* seemed to great numbers of the *Moslems* indefensible; so that they left *Al Jobbâi*, and thenceforth adhered to the decisions of *Al Ashâri*. This gave such offence to the *Hanbalites*, who in the aforesaid point agreed with the *Mâtazalites*, that they branded *Al Ashâri* and his followers with the imputation of infidelity; asserted it not only to be lawful, but even meritorious, to kill him, and conceived the most implacable aversion to every one that entertained any favourable sentiments of his sect. Hence it came to pass, that the monument erected over him was afterwards demolished, and even all traces of it destroyed, by his friends, lest the *Hanbalites*, who were very numerous and powerful in *Baghdâd*, should dig up his body, and commit it to the flames. Some authors, however, relate, that he was interred very privately; and consequently insinuate, that no monument was ever erected over him, for the reason above assigned. With regard to the conference, or dispute, above-mentioned, between *Al Ashâri* and *Al Jobbâi*, we must beg leave to observe, that it has been related by different writers in



in a different manner; though these relations, in the main, and all the most material circumstances, agree. The principal opinions of the *Ash'arîans* were, 1. They allowed the attributes of GOD to be distinct from his essence, yet so as to *forbid any comparison* to be made between GOD and his creatures. This was also the opinion of *Ahmed Ebn Hanbal*, *Dawd Al Esfahâni*, and others. 2. As to predestination, they held, that GOD hath *one eternal will*, which is applied to whatsoever he *willeth*, both of his own actions and those of men, so far as they are *created* by him, but not as they are *acquired*, or *gained*, by them; that he *willeth* both their *good* and their *evil*, their *profit* and their *hurt*, and as he *willeth* and *knoweth*, he *willeth* concerning men that which he *knoweth*, and hath commanded the *pen* to write the same in the preserved table: and this is his *decree*, and *eternal immutable counsel* and *purpose*. 3. With regard to mortal sin, they taught, that if a believer, guilty of such a sin, die without repentance, his sentence is to be left to GOD, whether he pardon him out of his mercy, or whether the prophet intercede for him, or whether he punish him in proportion to his demerit, and afterwards, through his mercy, admit him into paradise: but that it is not to be supposed he will remain for ever in hell with the infidels, seeing it is declared that whoever shall have faith in his heart but of the weight of an ant, shall be delivered from hell-fire. And this is generally received for the orthodox doctrine in this point, and is diametrically opposite to that of the *Mâtazalites*. In fine, the chief reason why the *Hanbalites* bore such a mortal hatred to *Al Ash'arî* and his followers seems to have been this, that the latter maintained, that GOD only acted according to the general laws he had established; whereas the former, on the contrary, believed, that GOD always acted according to the particular determinations of his will, and ordered all things for the *good*, or *benefit*, of *every* creature. This hatred rose to such a height, that the *Hanbalites* breathed nothing but vengeance against the *Ash'arîans*, for daring to differ in opinion from them; and even endeavoured to effect their utter excision. They also attempted several times to dig up *Al Ash'arî's* body, in order to reduce it to ashes; but were hindered from carrying their design into execution by the *Emir Al Omrà*, or person placed at the head of the administration in the city of *Baghdâd* <sup>e</sup>.

THE next year, being the 331st of the *Hajra*, begin- Tûzûn is  
ning Sept. 15th, 942, *Nasero'ddawla* went to *Al Marwef* appointed

<sup>e</sup> ISM. ABU'LFED. ubi sup. AL SHAHRESTAN. apud Pocock. Emir Al  
in not. ad spec. hist. Arab. p. 230, 245, 258, &c. D'HERBEL. Omrà.  
Biblioth. orient. art. *Ash'arî*, p. 133. SALE's prelimin. disc. p.  
165—169. from

from *Baghdád*; of which the *Deylamite* troops being informed, they plundered his house. His brother *Saiso'ddawla* soon after followed him thither; having, with great difficulty, escaped the fury of a body of *Turks* he commanded at *Wáset*. However, in a short time, he left *Al Mawfel*, made the best of his way to *Baghdád*, and prevailed upon the *Khalif* to put into his hands the sum of 400,000 *dinârs*, to distribute amongst his forces, in order to engage them to drive *Tozún*, or *Túzún*, the *Turk*, out of the city. But, as soon as the money was paid him, he abandoned the metropolis to *Tázún*, who entered it without opposition the 25th of *Ramadân*; which obliged the *Khalif* to confer upon him the sublime post of *Emír Al Omrá*, though he entertained very unfavourable sentiments of him. About the same time, *Al Emír Sa'id Nafr Ebn Ahmed Al Sammâni*, the lord, or sovereign, of *Khorasân*, and several adjacent provinces, after a lingering illness, during which he built a sort of oratory, or private chapel, in his palace, wherein he constantly, for some time before his death, performed his devotions, departed this life. He has been represented as a just, pious, merciful, and magnanimous prince; and was succeeded by his son *Núh Al Sammâni*, surnamed *Al Emír Al Hamíd*, of whom we shall speak more fully hereafter, in the government of *Khorasân* and *Mawarâ'nahr*. *Mohammed Ebn Ishak Al Fargâni*, a famous doctor of the *Sûfis*, and *Senân Ebn Thâbet Ebn Korra*, a most celebrated physician, according to *Abu'l-feda*, died also before the close of the year we are at present upon. This year, *Al Mottaki* also sent as a present to the *Greek* emperor the handkerchief with which our Saviour wiped his face, and wherein the print of his face was to be seen, which had been preserved in the church of *Al Robâ*, or *Edeffa*, at present called *Orfa*; who thereupon released a great number of *Moslem* prisoners. It appears from *Al Makin*, that, before this event happened, the *Greeks* had made an irruption into the province of *Diyâr Becr*, laid waste a considerable part of it with fire and sword, killed a vast number of the *Moslems* there, and carried off many others with them into captivity. They also had taken the cities of *Arzan Al Rûm*, at present *Erzerum*, and *Daras*, or *Dirâ*, and even penetrated to *Nisibis*, or *Nasibîn*, called by the latter *Syrians* *Soba*. The same author likewise relates, that our Saviour sent the handkerchief above-mentioned to *Abgar*, the black king of *Al Robâ*; and that, upon its arrival at *Constantinople*, it was conducted in great pomp by the patriarch, bishops, clergy, *Greek* nobility, &c. to the church of *Santa Sophia*, where it was then deposited, and for a long time afterwards remained <sup>f</sup>.

THE

<sup>f</sup> GREG. ABU'L FARAJ, ubi sup. p. 305, 306. ISM. ABU'L-

THE following year, being the 332d of the *Hejra*, com-<sup>The Kha-</sup>encing *Sept.* 4th, 943, a robber, supported by *Ebn Shîra-* <sup>lif is</sup> *zâd*, one of *Tûzûn's* chief commanders, to whom he paid *obliged a* monthly for his protection 15,000 *dinârs*, appeared in the *second* neighbourhood of *Baghdâd*, and committed even within sight *time to* of that capital terrible depredations. In the mean time, the *abandon* *Khalîf Al Mottaki*, perceiving that *Tûzûn* took every day *Baghdâd*. more and more upon him, discovered an inclination to deprive his prime minister of the office he had assigned him the preceding year; which so incensed the *Turk*, that he obliged the *Khalîf* to abandon a second time the city of *Baghdâd*. That prince, being thus reduced to the necessity of leaving his capital, formed a design to retire to *Al Mawfel*. Of which the house of *Hamdân*, then in possession of that place, having been apprized, *Saïfo'ddawla* met him first upon the *Tigris*, at a small distance from *Tecrît*; and was followed by *Nasero'ddawla*, who, in a short time, joined them there. These princes conducted *Al Mottaki* to *Al Mawfel*, attended by an escorte, and for some time treated him there in a manner suitable to his dignity and high rank. But, finding at last that they began to grow weary of him, he meditated a return to *Baghdâd*; and was accompanied by them to *Al Rakka*, upon the *Euphrates*, where, for a short time, he thought fit to reside. From this place he wrote to *Tûzûn*, and made him some overtures for a reconciliation; intimating in his letter, that, if these proved acceptable to him, he would soon follow them to *Baghdâd*. This year, the *Russians*, by means of a fleet they had equipped on the *Caspian* sea, and the river *Corr*, or *Kor*, made an irruption into the *Greater Armenia*, penetrated as far as the city of *Barda'a*, or *Bardaa*, which they took and sacked, and then returned home without having sustained any considerable loss. About the same time, *Nasero'ddawla* appointed one *Mohammed Ebn Ali* to preside over the provinces of *Kinnisrîn*, *Hems*, and *Al Awâsem*, which he had annexed to his territories in *Mesopotamia*. Such a scarcity of all sorts of grain continued now several months at *Baghdâd*, that the inhabitants of that metropolis were terrified with the thoughts of a famine. The famous *Abu Thâber*, prince of the *Karmatians*, died of the small-pox in the year we are now upon. He left behind him three brothers, *Sa'id Abu'l Kasem*, the eldest, *Abu'l Abbâs*, who was of a very weak and infirm constitution, and *Abu Yakûb*, who was greatly addicted to gaming. The *Greeks* are said to have taken *Râsô'lain*, *Râs Al Ain*, *Resaina*, or *Resæna*, on

FED. in chron. ad ann. Hej. 331. AL MAKIN, ubi sup. p. 213.  
214. JOSEPH. SIM. ASSEMAN. ubi sup.



*Tuesday*, the twelfth of the former *Rabi*, the present year, and to have pillaged the town two whole days. We are likewise told, that they took about 1000 *Moslems* prisoners in this expedition, and put a very considerable number of the *Khalif's* subjects to the sword &.

Al Mot-  
taki is de-  
posed. IN the 333d year of the *Hejra*, beginning *Aug.* 24th, 944, the *Khalif Al Mottaki* was deposed by *Túzún*, before he had sat quite four years upon the *Moslem* throne. In answer to the *Khalif's* letter, sent him from *Al Rakka*, towards the close of the preceding year, the usurper assured this prince, that the proposals he had made him for an accommodation were perfectly agreeable to him; that he would engage himself by oath, if required, to perform all the articles of the future treaty demanded of him by the *Khalif*; and that *Al Mottaki* might depend upon being received with all the honours due to a person in his sublime station, by him at the head of the troops, and the people of *Baghdád*. In the mean time, *Al Akhshid*, to whom the *Khalif* had likewise written, complaining of the miserable situation of his affairs, and desiring that general's assistance against *Túzún*, arrived at *Al Rakka*, with many rich presents, for *Al Mottaki's* use; which, with the promise of large sums of money, and a proper body of troops to support his interests, raised the drooping spirits of that prince. However, *Túzún's* answer had such an effect upon him, that he resolved to return to *Baghdád*; though both *Al Akhshid* and the princes of the house of *Hamdán* did their utmost to divert him from that resolution, not thinking it safe for him to rely upon the faith of *Túzún*, whom they considered as an insolent and perfidious traitor. But, not being able to prevail upon him to follow such salutary advice, *Al Akhshid* departed from *Al Rakka* for *Egypt*, taking the route of *Haleb*, or *Aleppo*, in his way to *Mejr*, or *Al Fostát*; and *Nasero'ddawla* set out at the same time for *Al Mawfel*. Soon after which, the *Khalif Al Mottaki*, who had refused to fix his residence in *Egypt*, under the protection of *Al Akhshid*, left *Al Rakka* upon the *Euphrates*, and arrived at *Hit*, or *Heit*, a town of *Irák*, seated on the northern bank of the *Euphrates*, at a small distance from the desarts of *Al Jazíra*, and about twenty-one parasangs of *Al Anbár*. Here he staid till he received advice, that *Túzún* had promised again, and even engaged himself by oath, to obey and defend him, upon his arrival at *Baghdád*; after which, he set out, with a considerable retinue, for that city. At some distance from which,

§ GREG. ABU'L-FARAJ, ubi sup. p. 306, 307. ISM. ABU'L-FED. in chron. ad ann. *Hej.* 332. AL MAKIN, ubi sup. p. 211, 214. D'HERBEL. Biblioth. orient. p. 636, 637.



he was met by *Tūzūn*, at the head of a body of troops, that formed a camp in a place called *Al Sendiya*, who lighted off his horse, walked by the *Khalif*'s stirrup on foot, prostrated himself before him, and assigned him a proper place in his camp, where he treated both him and his family with all possible deference and respect. But, notwithstanding these marks of submission, by which he pretended to have fulfilled his promise, he had no sooner got the poor prince into his hands, than he dispatched a courier to *Baghdād*, to bring *Abu'l Kasem Abd'allah Ebn Al Mo'tafi* to the camp; whom, in open violation of his oath, and defiance of the most solemn engagements, he caused to be proclaimed *Khalif* in the presence of *Al Mottaki*, and gave him the surname of *Al Moslacfi*. As for the deposed *Khalif*, he was soon after deprived of his sight, and reduced to the condition of a private person; in which he lived till the month of *Sbaabān*, and the year of the *Hejra* 357, when he departed this life in the 60th, or 61st, year of his age. He was deposed on *Saturday*, the 20th of *Safar*, after he had almost completed the fourth year of his *Khalifat*, according to *Al Makin*. With regard to his disposition, he has been considered by the eastern writers as a just and religious prince, that had scarce any thing left him besides the bare title of *Khalif*, the privilege of having his name impressed upon the current coin, and the liberty of officiating as *Imām* in the public mosques. His chamberlains were *Salāma*, the servant of *Hamārūiya*, *Bedr Al Jersani*, and *Abmed Ebn Khākān*. In the year of the *Hejra* 329, when this prince sat upon the *Moslem* throne, a grievous famine visited several parts of *Syria*, *Mesopotamia*, and *Irāk*; which was succeeded by a dreadful pestilence, that raged till the beginning of the following year. At *Baghdād*, in particular, the people were forced to live upon bran and hay for a considerable time, and such a frightful mortality hereupon ensued amongst the *Moslems* there, that many of them were frequently buried in the same grave, and that without either funeral-service or ablution. We are likewise told, that the *Russians* laid siege to *Constantinople*, and were obliged to abandon that siege, after they had sustained no inconsiderable loss, the very same year <sup>h</sup>.

<sup>h</sup> GREG. ABU'L-FARAJ, ubi sup. p. 307. ISM. ABU'LFED. in chron. ad ann. Hej. 333. AL MAKIN, ubi sup. p. 211, 212, 213. D'HERBEL. Biblioth. orient. p. 637.

## S E C T. XLIV.

Al Mo-  
stacfi is  
elected  
Khalif.

THE same day on which *Al Mottaki* was deprived of his power, that is, on *Saturday* the 20th of the month *Safar*, *Abu'l Kasem Abd'allah Ebn Al Mostafi Bi'llah* was elected *Khalif*, and had the surname, or title, of *Al Mostacfi*, or rather *Al Mostacfi Bi'llah*, given him, at *Al Sendiya*, by *Tûzûn* and the other *Moslem* commanders, then present, who all took the oath of allegiance to him. His mother's name was *Gasn*, or *Ghasn*; but from whence she came, or in what country she was born, does not clearly appear from any good author. We are told by *Abu'l-Faraj*, that a woman, named *Alam*, who was one of *Al Mostacfi's* greatest favourites, having assured a *Moslem*, very intimate with *Tûzûn*, that he was an exceeding prudent, pious, and opulent prince, and this having been immediately imparted to *Tûzûn*, he was, without delay, saluted *Emîr Al Mûmenîn*, or emperor of the faithful. Upon his accession, he continued his benefactor *Tûzûn* in the post of *Emîr Al Omrà*; who, in consequence of this, had the government of *Baghdâd*, with the district belonging to it, intirely committed to him <sup>i</sup>.

Abu Ye-  
zid rebels  
against  
Al Kay-  
em in  
Africa.

THE same year, one *Abu Yezid Ebn Condâd*, of the tribe of *Zenat*, or *Zanat*, whose mother was an *Ethiopian* slave in the city of *Tofer*, or *Tozer*, the *Tifurus* of *Ptolemy*, rebelled against *Al Kayem*, the *Fâtemite Khalif* of *Kairwân*, in *Africa*. His arms were attended with such wonderful success, that he reduced the cities of *Kairwân*, *Al Rakkâda*, and *Tunis*, besides all the other fortresses of lesser note, overthrew, in a bloody battle, an army sent against him by *Al Kayem*, besieged that prince himself in the citadel of *Al Mohdia* for seven months, that is, from the former *Jomâda* to the last day of *Dhu'lhajja*, or the conclusion of the present year, and flattered himself with the hopes, as he was reduced to great straits for want of provisions, of starving him to a surrender. We must not forget to observe, that the new *Khalif Al Mostacfi* released his predecessor *Al Kâher* from his confinement in the imperial palace, in the latter *Ratê*, of the year we are now upon, and sent him to the house of *Ebn Thâber*, that he might not be in a condition to disturb his future repose. *Abu'lfeda* relates, that this poor prince had only a cotton shirt on his back, and wooden shoes on his feet, when he was conducted to the place destined for his reception <sup>k</sup>.

NOT

<sup>i</sup> AL MAKIN, ubi sup. p. 214. GREG. ABU'L-FARAJ, ubi sup. p. 307, 308. ISM. ABU'LFED. ubi sup.

<sup>k</sup> ISM. ABU'LFED. ubi sup.

NOT long after the deposition of *Al Mottaki*, *Saifo'ddawla*; The operations according to *Abu'lfeda*, made himself master of *Hems* and *Aleppo*; but was forced to raise the siege of *Damascus* by *Al Akhsbid*, who pursued him into the prefecture of *Kinnisrîn*, and brought him to a general action there. Victory, however, declared absolutely on neither side; upon which, *Al Akhsbid* returned to *Damascus*, and *Saifo'ddawla* to *Al Mawfel*. Soon after which, the *Greeks* made an irruption into *Syria*, and penetrated almost as far as *Aleppo*; but were overthrown by *Saifo'ddawla*, and forced to fly into the *Chriſtian* territories, with very considerable loss. Some authors, however, have related the operations of this campaign in *Syria* in a different manner; of which farther notice will hereafter be taken in a proper place<sup>1</sup>.

THE next year, being the 334th of the *Hejra*, commencing *August* 13th, 945, *Tâzân* departed this life, in the month of *Al Moharram*, at *Baghdâd*. He was succeeded in the sublime office of *Emîr Al Omrà* by *Zairac Ebn Shîrazâd*, a *Turk*, in the violence and impetuosity of his disposition no way inferior to his predecessor, to whom the army took the oath of fidelity, as well as to the *Khalîf*. *Zairac* was at *Hit*, or *Heit*, a town of *Irâk* upon the *Euphrates*, when that honourable post was conferred upon him; but, being obliged to take upon himself the government without delay, he immediately set out from thence for *Baghdâd*. In the mean time, *Moezzo'ddawla Ebn Bûiya*, having received advice of the death of *Tâzân*, moved with a strong body of troops from *Ahwâz* into the neighbourhood of *Baghdâd*; of which the *Khalîf* and *Ebn Shîrazâd* being informed, they hid themselves, and the *Turks* abandoned the city to *Moezzo'ddawla*, retiring with great precipitation towards *Al Mawfel*, at his approach. Soon after the retreat of the *Turkish* forces, *Moezzo'ddawla* took possession of *Baghdâd*, recognized the authority of *Al Mostacfi*, who appeared in his imperial robes before him, appointed *Ebn Shîrazâd* to preside over all the officers employed in collecting the tribute and public revenues, and assumed to himself the charge of *Emîr Al Omrà*. This pacification was effected by the intervention of *Al Hasan Ebn Mohammed Al Mohallebi*, one of *Moezzo'ddawla's* most intimate friends, on the twelfth of the former *Jomâda*, the day on which that prince entered *Baghdâd*. And, in commemoration

sup. AL MAKIN, ubi sup. p. 199. Ptol. geograph. lib. iv. cap.

3. D'HERBEL. Biblioth. orient. art. *Caiem Bemrillab*, p. 241.

SHAW's geograph. observat. on the inland countr. of the wint. circ. p. 211.

<sup>1</sup> ISM ABU'LFED. ubi sup. GREG. ABU'LFARAJ, & AL MAKIN, ubi sup.

ration of this happy event, the *Khalif* gave him the name, surname, or title, of *Moezzo'ddawla*, or *the strength and support of the court, or of the state*. His brother *Ali* also, at the same time, was denominated by *Al Mostacfi Amado'ddawla*, or *the pillar of the court, or of the state*; and his other brother *Al Hasan Rucno'ddawla*, or *Rucno'ddawla*, that is, *the angular stone of the court, or of the state*. The *Khalif*, in order to testify the high regard he had for them, likewise commanded all their names, surnames, and titles, to be stamped, or impressed, upon the current coin. As for *Moezzo'ddawla*, he distributed his troops over all parts of the city of *Baghdád*, occupied himself the house, or palace, that had been built for *Mines*, and assigned *Al Mostacfi*, for the subsistence of himself and his family, a daily allowance of 5000 *dirhems* <sup>m</sup>.

The Kha-  
lif Al  
Mostacfi  
is deposed.

BUT the repose of the *Khalifat* was soon disturbed by the intrigues of *Alam*, *Al Mostacfi's* female favourite, who was now no less instrumental in his deposition, than she had before been in his elevation to the *Moslem* throne. For *Moezzo'ddawla* having been apprized, that she was caballing with some of the great men at court, who formed a faction there, in order to remove him from the post of *Emir Al Omrá*, he appeared at the head of a strong party in the *Khalif's* palace, on the 22d of the latter *Jomáda*, being the day appointed by that prince for granting an audience to the ambassador of the *Emir of Khorasán*. *Moezzo'ddawla*, according to custom, took his seat close by the *Khalif*, and prostrated himself before him; which ceremony was scarce over, when two *Deylamite* officers approached *Al Mostacfi*, who held out one of his hands to each of them to kiss; but, to his great surprize, they seized upon him, dragged him from his throne, tied his turbant, which they had before unfolded, about his neck, and hurried him away to *Moezzo'ddawla's* palace, where he was immediately thrown into irons. As for *Alam*, who had been the principal cause of this new revolution, the conspirators seized upon her, and cut out her tongue. They also, by *Moezzo'ddawla's* order, deprived *Al Mostacfi* of his sight, and plundered the imperial palace. This *Khalif* reigned only one year, four months, and two days; though he did not die before the year of the *Hejra* 338, being then in the 41st year of his age. *Helál Ebn Ibrahim Ebn Zahrán Al Harráni*, a *Sabian*, his principal physician, was a person of profound erudition, extremely well versed in every branch of physic,

<sup>m</sup> GREG. ABU'L-FARAJ, ubi sup. p. 308, 309. AL MAKIN, ubi sup. p. 216, 217. ISM. ABU'LFED. in chron. ad an. Hej. 334. KHONDEMIR, D'HERBEL. Biblioth. orient. in art. *Mostacfi Bil-lab*, p. 627, 628.



and greatly esteemed at *Baghdâd*. He served likewise, in the capacity of physician, *Tûzûn*, *Al Mostacfi's* first *Emîr Al Omrà*; of whose knowledge and abilities he entertained a very mean opinion, according to *Abu'l-Faraj*. It appears from *Al Makin*, that the emperor *Romanus* was deposed by his sons, *Constantine* and *Stephen*, on the 26th of the latter *Rabî*, in the year of the *Hejra* 333; and that they confined him afterwards to a monastery in the island of *Prote*, called *Al Abrâi* by the *Arabs*. Both which events happened, soon after the *Khalîf Al Mostacfi* had ascended the *Moslem* throne. As for the other transactions of the imperial court about the times that we are now upon, our readers will find a full and ample account of them in a place to which this more properly belongs <sup>n</sup>.

## S E C T. XLV.

THE same day that *Al Mostacfi* was deposed, that is, the *Al Motî* 22d of the former *Jomâda*, *Abu'l Kasem Al Fadl Ebn 'Al* is created *Moktader* was created *Khalîf*, and inaugurated at *Baghdâd*. *Khalîf*. The new *Khalîf*, whose mother's name was *Masa'la*, received the surname, or title, of *Al Motî*, or rather *Al Motî Li'llah*, and continued *Moezzo'ddawla Ahmed Ebn Bâiyya* in the office of *Emîr Al Omrà*; having himself no other share of the public revenues, nor of the power and authority formerly annexed to his sublime station, than what that prime minister, or rather haughty usurper, was pleased to allow him. Nor would *Moezzo'ddawla* permit him to have a *Wazîr*, or even any servant whatsoever, except a secretary, whose sole business it was to keep an exact account of the money with which he was supplied out of the treasury, and the expences of his family <sup>o</sup>.

THE unsettled state of affairs at *Baghdâd* excited *Nasero'd-Nasero'd-dawla Al Hasan Ebn Abd'allah Ebn Hamdân*, the lord, or *dawla possessor* *Emîr*, of *Al Mawfel*, to undertake an expedition against that *possessor* *city*, or rather against the *Deylamite* forces, under *Moezzo'd-dawla Ahmed Ebn Bâiyya*, then cantoned in it. As the people of *eastern Baghdâd*, according to *Khondemir*, had before requested *Moezzo'd-dawla Ahmed Ebn Bâiyya* to deliver them from the tyranny *part of Baghdâd* of *Zairac Ebn Shîrazâd*, the *Turk*; so now, if we will believe *Abu'lfeda*, they seem to have called in to their assistance

<sup>n</sup> GREG. ABU'L-FARAJ, ISM. ABU'LFED. KHONDEMIR, & AL MAKIN, ubi sup. Univ. Hist. vol xvii. p. 88. Lond. 1748.

<sup>o</sup> AL MAKIN, ubi sup. p. 219. GREG. ABU'L-FARAJ, ubi sup. p. 311. ISM. ABU'LFED. & KHONDEMIR, ubi sup. D'HERBEL. ubi sup. in art. *Motbî Billah*, p. 645.

*Nasero'ddawla*, in order to expel the *Deylamites*, whose yoke at this time began to sit very heavy upon them. *Moezzo'ddawla* having received advice of *Nasero'ddawla's* approach, quitted the city with great precipitation, and conducted the *Khalif Al Moti*, whom he took along with him, to *Tecrit*, a place belonging to *Nasero'ddawla*; which he gave up to his troops to be plundered, ravaged the adjacent territory in a dreadful manner, and then returned to *Baghdád*. Upon his arrival there, he found that *Nasero'ddawla* had possessed himself of that part of the town seated on the eastern bank of the *Tigris*; and that it would be extremely difficult, if not impracticable, to dislodge him from thence. However, he took post with all his forces in the other part, and made the proper dispositions for attacking the enemy. Before the close of the year, the *Deylamite* parties frequently skirmished with those of the *Hamdânites*, which occasioned a considerable effusion of *Moslem* blood; but nothing decisive happened on either side. In the mean time, the *Khalif* himself seems to have been treated with great contempt; not the least mention being made of his name, during these troubles, in any of the mosques of *Baghdád* P.

AlKayem  
and Al  
Akhshid  
die, and  
Saifo'd-  
dawla is  
driven  
from Da-  
mascus.

IN the month of *Safar*, this year, the rebel *Abu Yezid* raised the siege of *Al Mohdia*; and, in that of *Shawâl*, *Al Kayem Abu'l Kasem Mohammed Ebn Al Mohdi*, the *Fâtemite Khalif* of *Kairwân*, died in his capital city. He was succeeded by his son *Ismael*, who assumed the surname, or title, of *Al Mansûr*. On the 22d of *Dhul'hajja*, the famous *Mohammed Al Akhshid*, the sovereign of *Egypt*, and part of *Syria*, departed this life at *Damascus*. He was born, in the 268th year of the *Hejra*, at *Baghdád*. A little before he left *Egypt*, in order to march against *Saifo'ddawla*, and not long before his death, he found in his palace a satirical schedule, written by an unknown hand. This piece was penned with great bitterness and virulence, censured his conduct in the most severe terms, and contained some menaces, which made no inconsiderable impression upon him. After his decease, *Abu'l Kasem Mahmûd*, or, as he was called in the *Turkish* language, *Abu'l Kasem Anâjûr*, his son, mounted the throne of *Egypt*; but being a child, *Câfûr*, an *Ethiopian*, one of his father's eunuchs, took the government of that kingdom upon him. In the mean time, *Saifo'ddawla* made himself master of *Damascus*, and fixed his residence there. But having, by his indiscreet behaviour, alienated the affections of the people of that large and opulent city from him; they implored the protection of *Câfûr*, and, by the assistance

of the *Egyptian* forces, expelled him from thence. Before *Câfir* returned to *Meſr*, *Miſr*, or *Al Foſtât*, he appointed *Badr*, or *Bedr*, who had formerly been one of *Al Akhſhid*'s ſlaves, to preſide over *Damaſcus*, and all the circumjacent tract. *Bedr* continued about a year in that poſt, and was ſucceeded by *Abu'l Modhaſſer Ebn Tagaj*, *Al 'khſhid*'s brother. After his expulſion from *Damaſcus*, *Saiſo'ddawla* went to *Aleppo*, and ſhut himſelf up in that place. About the ſame time, died the *Wazîr Ali Ebn Iſa Ebn Al Farra*, in the 91ſt year of his age; *Omar Ebn Al Hoſein Al Kharaki*, a doctor of the ſect of *Ahmed Ebn Hanbal*; *Abu Becr Al Shabali*, a *Sûfi* of great auſterity of life, whoſe father had been chamberlain to *Al Mowaffek*, brother to the *Khalif Al Mo'tamed*; and *Mohammed Ebn Iſa*, commonly called *Abu Miſa*, a celebrated *Fakih* of the *Haneſite* ſect. It appears from *Al Makin*, that there was ſo great a ſcarcity of grain the preſent year at *Baghdâd*, that it occaſioned a dreadful famine; and that, during part of the time of this public calamity, ſeveral women roaſted and boiled children, in order to eat them; for which they were put to death, and their bodies thrown into the *Tigris*. We are likewiſe told by *Abu'lſeda*, that ſo grievous a famine raged this year at *Baghdâd*, that a perſon was taken up, when he was upon the point of eating a child he had roaſted for food; and that this was followed by a peſtilence, which ſwept away a vaſt number of the inhabitants of that miſerable city.

IN the 335th year of the *Hejra*, beginning Aug. 2d, 946, *The mili-* it was rumoured at *Baghdâd*, that *Rucno'ddawla Al Haſan Ebn tary ope-* *Bûiya* had ſeized upon *Ray*, and ſubdued all the neighbouring *rations of* mountainous tract. The ſame year, *Saiſo'ddawla* took the *the year* caſtle of *Ziyâd*, and made an irruption into the *Chriſtian* ter- 335. ritories, where he committed dreadful ravages and depredations. A great number of priſoners likewiſe fell into his hands. He alſo defeated an imperial army, ſent to oppoſe him, killed 20,000 *Greeks* upon the ſpot, took 2000 priſoners, and then retired into his own dominions, without having ſuſtained any conſiderable loſs. We muſt not forget to obſerve, that *Abu Becr Al Sawli*, a man extremely well verſed in all kinds of polite literature, and particularly hiſtory, who had for one of his ſcholars the famous *Al Darcathani*, and wrote many excellent books, departed this life, the preſent year.

† GREG. ABU'L-FARAJ, ISM ABU'LFED. & AL MAKIN, ubi ſup. KHONDEMIR, D'HERBEL Bibl. orient. in art. *Akhſebid*, p. 48. † AL MAKIN, ubi ſup. p. 220. ISM. ABU'LFED. in chron. ad an. Hej. 335.

Saifo'd-  
dawla's  
success, in  
the year  
336.

THE following year, being the 336th of the *Hejra*, commencing July 23d, 947, *Saifo'ddawla* besieged the castle of *Bursa*, or *Bursia*, in *Bithynia*, the *Prusa* of the antients; which surrendered to him the beginning of the next campaign. The imperial general also took the fortress of *Al Hadb*, and dismantled it, as we learn from *Al Makin*. *Saifo'ddawla* likewise demolished the walls of *Bursa*, and ruined its fortifications, as appears from the same author. About this time, *Al Moteraffi*, prince of the *Karmatians*, with a body of *Arabs*, overthrew *Abu Awil Ebn Dawd Ebn Hamdan*, who had been made by his cousin-german *Saifo'ddawla* governor of *Hems*. This defeat put that city, with all its dependencies, into the victor's hands. Of which *Saifo'ddawla* being informed, he marched with a body of troops from *Aleppo*, and came up with *Al Moteraffi* in the territory of *Damascus*; upon which a sharp and bloody conflict ensued. This battle ended in the entire defeat of *Al Moteraffi*, who was killed in the action, and all his men, except a few that made their escape, put to the sword. *Saifo'ddawla* ordered the head of the *Karmatian* to be cut off, and carried in triumph upon the point of a lance to *Aleppo*; on which occasion, an elegant distich of *Arabic* verses was composed by *Abu Faras Ebn Hamdan*, that has been preserved by *Al Makin*. That prince reached *Aleppo* in about ten days time, attended by his cousin-german *Abu Awil Ebn Dawd Ebn Hamdan*, whom he had delivered out of the enemies hands. Soon after this, *Moezzo'ddawla Ahmed Ebn Būiya* had an interview at *Al Mawfel* with *Saifo'ddawla*; which terminated in a treaty of peace, or rather an alliance, between those two powerful princes. The treaty was no sooner concluded, than *Moezzo'ddawla*, pleased with the success of this negotiation, took his leave of *Saifo'ddawla*, and returned to *Baghdad* <sup>s</sup>.

The Fâte-  
mite Kha-  
lif, Ismael  
Al Man-  
fūr, extin-  
guishes the  
rebellion  
in Africa.

THE same year, *Ismael Al Mansūr*, the *Emir* of *Libya*, as he is called by *Abu'lfeda*, or rather the *Khalif* of *Kairwān*, in the month of *Ramadān*, returned in triumph to *Al Mohdia*. The rebellion in *Africa* had been extinguished by that prince, who overthrew *Abu Yezid* in two engagements, the preceding year, by the reduction of *Al Catāma*, or *Al Cottāma*, a fortress of very great strength, that surrendered to him in the month of *Al Moharram*, 336. The rebel *Abu Yezid* had defended this place with great bravery, for a considerable time; and, when it was obliged to capitulate, he endeavoured to make his escape. But, being closely pursued by a detachment of the *Khalif's* forces, he was at last taken, loaded with

<sup>s</sup> AL MAKIN, ubi sup. p. 220, 221. ISM. ABU'LFED. in chron. ad an. Hej. 336.



irons, and thrown into prison; where, being grievously wounded, a few days after the surrender of *Al Catâma*, he expired. After his death, *Al Mansûr* ordered him to be flay'd, and his skin to be stuffed with hay; which was no sooner done, than expressies were dispatched into all the provinces that formed the *Khalifat* of *Kairwân*, in order to communicate to the people of those provinces the news of the success that had attended the *Khalîf's* arms. But the transactions of this part of the world, during the present period, will be more largely descanted upon hereafter, in a place to which they more properly belong <sup>†</sup>.

In the 337th year of the *Hejra*, beginning July 11th, 948, *The transf-Moezzo'ddawla Ahmed Ebn Bûiya* made himself master of *Al actions of Mawfel*; *Nasero'ddawla*, then the *Emîr* of that place, retreating at his approach to *Nasibin*. But, receiving advice, 337. that the *Emîr*, or lord, of *Khorasân* had broke into his territories with a very respectable force; he thought fit to abandon his new conquest, which thereupon returned to its former sovereign, who took immediate possession of it. About the same time, *Saiso'ddawla* made an irruption into the imperial provinces; but was defeated by the *Greeks*, who, after the action, took *Mar'ash*, and laid siege to *Tarsus*. Either this or the preceding year, *Ismael Al Mansûr*, the *Khalîf* of *Kairwân*, sent *Al Hasan Ebn Ali Ebn Abu'l Hosein Al Calbi* from *Africa* to preside over the *Moslem* conquests in *Sicily*. The new *Emîr's* father, *Ali Ebn Abu'l Hosein Al Calbi*, married the daughter of *Sâlem Ebn Al Rashîd*, a former governor of *Sicily*, and was killed in an action between the *Gergentines* and *Khalîl*, the *Magrebian* general, already taken notice of, in the year of the *Hejra* 327. *Al Hasan* reduced most of the *Christian* part of the island to the obedience of the *Magrebian Khalîf*, and governed the people committed to his care with great prudence, equity, and moderation. This we learn from the *Cambridge Chronicon*, from *Abu'lfeda*, from *Al Kâdi Shahabo'ddîn Ebn Abildâm Al Hamarwi*, and from *Abu Mohammed Abd'alaziz Ebn Sheddâd Tamîm Al Sanbâji*, the author of the *Akbbâr Kairwân*, or the history of *Kairwân*, who gives a very particular account of *Al Hasan*, and his administration, in his piece intituled, *The annals of Sicily*. It seems to appear from some writers of good repute, that this *Emîr* had the investiture of the island of *Sicily* granted him by *Al Mansûr*; and that he assumed to himself at this time, by a sort of hereditary right, the government of it. We are informed by the authors followed by *Al Makîn*,

<sup>†</sup> ISM. ABU'LFED. in chron. ad an. Hej. 333. D'HERBEL. ubi sup. p. 22.

that *Mohammed Ebn Nasero'ddawla* attacked the *Greeks* that made an irruption into the *Moslem* provinces, killed 400 of them upon the spot, and took a great number of them prisoners, the present year <sup>u</sup>.

*Amado'd-dawia dies, and is succeeded by his nephew Adado'd-dawla.*

THE next year, being the 338th of the *Hejra*, commencing *July* 1st, 949, *Amado'ddawla Abu'l Hasan Ebn Bûiya*, who had laboured under a long illness at *Shîrâz*, where he had fixed his residence, departed this life. An old ulcer in his kidneys, and a complication of disorders proceeding from thence, put a period to his days, in the latter *Jomâda*. At the time of his death, he had reigned at *Shîrâz* sixteen years, and was about fifty-seven lunar years old. He was the eldest of the sons of *Bûiya*, and a prudent and magnanimous prince. The *Khalîfs*, in their letters to him, always gave him the title of *Emir Al Omrâ*; and the *Khalîf Al Motî Li'llah* honoured his heir and successor *Adado'ddawla*, after his death, with the same title. In the last year but one of his life, perceiving his end to be at no great distance, he wrote to his brother *Rucno'ddawla* to send him his son *Adado'ddawla Fanâkhosrû*, whom he had appointed to succeed him, as he should leave no male issue behind him. Nor did *Rucno'ddawla* refuse complying with his request. Upon his nephew's arrival, therefore, at *Shîrâz*, *Amado'ddawla* dignified him with the title and power of *Soltân* (B), placed him upon his throne, and com-

<sup>u</sup> ISM. BU'LFED. in chron. ad an. Hej. 336, 337 GREG. ABU'L-FARAJ, ubi sup. p. 311. Chron. Sic. Arab. Cantabrigiens. ubi sup. p. 12 14. AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, in hist. cuî tit. *Asmodf* ABU MOHAMMED ABU'ALAZIZ EBN SHEDAD TAMIM AL SANHAJI, AL MAKIN, ubi sup. p. 229. JOAN. BAPT. CARUS. in Saracen. rer. epit. p. 101. Panormi, 1720.

(B) Though the word *Soltân*, or *Al Soltân*, occurs as a title in the passage of *Abu'lfeda* here referred to, yet it seems not to have been directly applied to any of the eastern princes in that sense before the year of the *Hejra* 393. For, we are informed by some good oriental writers, that *Mahmûd Gazni*, the son of *Sabektekin*, was first dignified with this title by *Khalaf Ebn Ahmed*, the governor of *Sejîstân*, or *Sijîstân*, in that year. It was then, according to them, first adopted in the room of the term *Emîr*,

which till that time had been constantly used. The word *Soltân* is common to the *Chaldee*, *Syriac*, and *Arabic* language; and denotes a *king*, *prince*, *lord*, or *emperor*. The princes of the dynasties preceding the *Gaznévids*, such were the *Thaberian*, *Saffarian*, *Samânian*, *Drylamite*, &c. went amongst their subjects under the denomination of *Emîr*, or *Al Emîr*; whereas the *Gaznévids*, *Khorârazmians*, *Seljûkiens*, and the later *Mohammedan* potentates, were generally styled by the people they governed *Soltân*.

commanded all the nobles and grandees of his court to obey him. After his uncle's decease, *Adado'ddawla* ascended the *Persian* throne; but, being despised by the army, that refused to execute his orders, his father *Rucno'ddawla* came from *Al Ray* to *Shiráz*, to settle his government upon a solid and lasting foundation. The first thing *Rucno'ddawla* did after his arrival was, to walk bare-legged to *Esfakhr*, to visit his brother's tomb; all the troops following him with their legs likewise bare, and forming a sort of august procession, on this doleful occasion. After he had staid three days at the tomb, performing his devotions there, he was, with some difficulty, prevailed upon by the officers of the army to return to *Shiráz*. It seems to appear from *Abu'lfeda*, that *Rucno'ddawla* succeeded his brother *Amado'ddawla* in the dignity and title of *Emir Al Omrá*; and that *Moezzo'ddawla*, the youngest of the sons of *Baiya*, was never really dignified with that title. For, though he was possessed of *Irák*, in which the capital of the *Moslem* empire was seated, and the *Emirs Al Omrá* did consequently reside there; yet, according to this author, he was considered only first as his brother *Amado'ddawla's*, and afterwards as *Rucno'ddawla's*, deputy, or lieutenant, in that province <sup>w</sup>.

THE same year, some of the principal *Sicilians* entered into *The Sicilian* conspiracy against *Al Hasan Ebn Ali Ebn Abu'l Hosein Al* <sup>Calbi</sup>, the *Emir* of that island; but it was discovered, by the *Sicilian* policy and address of the *Emir*, when it was upon the point of being carried into execution. The ringleaders being seized, the most guilty of them had their hands and feet cut off, and were afterwards either hanged or impaled. The chief of these were one *Koreish* and his associates. After condign punishment had been inflicted upon the principal of the conspirators, a calm immediately ensued, and the public tranquillity in the *Moslem* part of the island was intirely restored. We must not forget to observe, that the *Khalif Al Mostacfi Bi'llah*, who had been deposed in 334, died in prison, the present year <sup>x</sup>.

<sup>w</sup> ISM. ABU'LFED. in chron. ad an. Hej. 338. GREG. ABU'LFARAJ, ubi sup. p. 311, 312. AL MAKIN, ubi sup. p. 221, 222. GOLII not. ad Alfragan. p. 121, 122, 214.

<sup>x</sup> Chronic. Sic. Arab. Cantabrigiens. ubi sup. p. 14. JOAN BAPTIST. CARUS. in Saracenicar. rer. epit. p. 101. ISM. ABU'LFED. ubi sup. AL MAKIN, ubi sup. p. 200.

*tân*, or *Al Soltân*. Nay, the title of *Soltân*, or *Sultân*, is at this day assumed by many of the *Moslem* princes, as well as the Grand Signor, both in *Asia* and *Africa*. But, for a farther account of this title, our readers may have recourse to the authors cited here (7).

(7) D'Herbel. Biblioth. orient. p. 533, 825, &c. Val. Schind. lex. pentaglot. p. 1873. Hanovix, 1612.



Saifo'd-  
dawla de-  
feats the  
Greeks,  
and is  
over-  
thrown by  
them in  
his turn.

THE following year, being the 339th of the *Hejra*, beginning *June* 20th, 950, the *Karmatians* sent back to *Mecca* the celebrated *black stone*, belonging to the temple there, after a detention of it in their custody twenty-two years. About the same time, *Saifo'ddawla* penetrated into the territories of the *Greek* emperor, laid a considerable tract therein, which he ravaged for two months together without controul, waste with fire and sword, and carried off with him a vast number of that prince's subjects into captivity. He also at last came up with the imperial general at *Al Malakât*, beyond *Kharsena*, and attacked him with such bravery that he put him to flight, killed 30,000 of his men upon the spot, and took 2000 of them prisoners. But he was soon after himself attacked by the *Greeks*, in the mountainous defile of *Makt'alathafâr*, or *Makt'aladhafâr*, near *Al Mafsisiya*, in *Al Râm*, and overthrown with very great slaughter; having scarce been able, with a few of his shattered troops, to make his escape. The next day, according to *Al Makin*, the imperial general put 5000 of the country people, who probably had assisted the enemy in this invasion, to the sword, and made 3000 of them slaves. To which we may add, from *Abu'l Faraj*, that the *Greeks* recovered all the spoil and prisoners that had fallen into the hands of *Saifo'ddawla*, as well as seized upon all the baggage, military chest, &c. of the *Moslems*, whose retreat they found means to cut off, on this memorable occasion.

Abu'l  
Kasem  
Abd'al-  
rahmân  
Ebn Ishak  
and Abu  
Nasr Mo-  
hammed  
Ebn  
Tarkhân  
Al Fârâbi  
die, the  
present  
year.

THE same year, died *Abu'l Kasem Abd'alrahmân Ebn Ishak*, known by the name of *Al Zajjaj*, the most celebrated grammarian of his age, and particularly famous for the excellent grammar he composed, intituled, *Al Jaml*; as did likewise *Abu Nasr Mohammed Ebn Mohammed Ebn Tarkhân Al Fârâbi*, a *Moslem* philosopher of exceeding great note. The latter of these learned men was by nation a *Turk*, born at *Otrâr*, a very large city of *Turkestan*, or *Mawarâ'nahr*, known also amongst the *Arabs* by the names of *Fârâb* and *Fâriâb*; from whence *Abu Nasr* derived the appellation of *Al Fârâbi*. He understood several languages besides the *Turkish*, which was his mother-tongue; and, after his arrival at *Baghdâd*, applied himself to the study of the *Arabic*, a competent knowledge of which he soon acquired. He was instructed in logic and philosophy by *Abu Basfar Matta Ebn Yûnes*, one of the most eminent logicians and philosophers of the age in which he lived. Having made a considerable progress in these stu-

\* AL MAKIN, ubi sup. p. 222. ISM. ABU'LFED. in chron. ad ann. Hej. 339. AHMED EBN YUSEF, Poc. not. in spec. hist. Arab. p. 119. D'HERBEL. Biblioth. orient. p. 40. GREG. ABU'LFARAJ, ubi sup. p. 312.



dies, he removed to *Harrân*, where he farther improved himself, by the assistance of *Abu'l Haya*, a *Christian* philosopher ; and, after his return to *Baghdâd*, finished the studies he had so happily begun there. From thence he undertook a journey through *Damascus* to *Mesr*, *Misr*, or *Al Fostât* ; and, after some stay there, retired to the former of those cities. Here he resided, when *Saïf'oddawla* was sovereign of the place, and had many favours conferred upon him by that prince. His speeches and harangues were always received with uncommon applause, and he soon outshined all the learned men that resorted to *Saïf'oddawla's* court. But, notwithstanding this, and the due encouragement given his rare merit, he affected solitude, and seemed extremely fond of a retired life. He was exceedingly well versed in the *Aristotelian* philosophy, understood music, translated *Aristotle's Analytics*, and left many monuments of his vast erudition behind him. He generally appeared either in the *Turkish* dress, or that of the *Sûfis*, and had riches and every species of luxury in the greatest contempt ; being himself so temperate and abstemious, that he lived upon four *dirhems* a day, which *Saïf'oddawla* allowed him for his subsistence. After his death, which happened at *Damascus*, he was buried without the *little gate* there, and died in the 80th lunar year of his age. With regard to *Otrâr*, the place of his nativity, it may not be improper to remark, that it is situate upon the bank of a small river, called by *Abu'lfeda* the river *Al Shâsh*, towards the frontiers of the *Kalmaks*, not far from *Balâsâgûn*, or *Balâshâgûn* ; though *Sharîfaddîn*, in his life of *Timûr Bek*, removes it two parasangs from the northern bank of the *Sibân*, or *Sîr*. The last author likewise observes, that the river *Arj*, with a bridge over it, runs about a league to the east of this city ; as also that it is six stages from *Tâshkunt*, and twenty-six parasangs from *Samarkand*. It was the capital, or metropolis, of *Turkestan* in the year of our LORD 1200, when *Soltân Kotb'oddîn Mohammed Ebn Tacash Khwarazm Shâh* took it from *Karakitay Kûrkân*, king of *Turkestan*. The city of *Otrâr*, whose inhabitants are for the most part of the sect of *Al Shâfeï*, has been described by *Al Berjendi*, the geographer. The famous *Timûr Bek*, or *Timûr Beg*, died here, in the year of the *Hejra* 807, and of CHRIST 1405 ; a more distinct and circumstantial account of which event our readers may hereafter expect, in a future part of this work <sup>z</sup>.

IN

<sup>z</sup> ISM. ABU'LFED. ubi sup. GREG. ABU'L-FARAJ, ubi sup. p. 316. EBN KHALECAN, ABU'LFED. descript. Chowar. p. 64. SHARIF ADDIN's life of *Timûr Bek*, p. 382, 390, 395, 397. D'HERBEL. Biblioth. orient. p. 337, & alib. EBN SHOHNAH, AL BERJENDI,

The principal  
events of  
the year  
340 ;

IN the 340th year of the *Hejra*, commencing June 9th, 951, *Faraj Mohaddad*, surnamed *Saklabi*, arrived at *Palermo* from *Africa*, with a powerful fleet, and a strong body of land-forces on board. The *African* troops being joined by the *Sicilian* auxiliaries, under the command of *Al Hasan*, the *Emir*, *Saklabi* set sail with them for *Reggio*; but, upon his arrival there, found that both the inhabitants and the garison had abandoned the place at his approach. After which, the *Moslems* besieged *Kassâna* and *Jerâja*, two fortresses subject to the emperor; but could not reduce them to the obedience of the *African Khalif*. However, according to the *Cambridge Chronicle*, *Saklabi* concluded a treaty with them, took hostages from them for their future good behaviour, and then returned to *Sicily*. This year, died *Abd'allah Ebn Al Hosein Al Karkhi*, a celebrated *Hanefite Fakih*, and *Môtazalite*, of uncommon sanctity and austerity of life, who was born in the year of the *Hejra* 260; as did also *Abu Ishak Ibrahim Ebn Ahmed Ebn Ishak Al Merûzi*, or *Al Marwazi*, a *Fakih* of the sect of *Al Shâfeï*, at *Mesr*. This *Abu Ishak* wrote many books, that were held in good esteem, and was considered as the general of his order, or principal of the followers of *Al Shâfeï*, in the province of *Irâk* <sup>a</sup>.

and of the  
following  
year.

THE next year, being the 341st of the *Hejra*, beginning May 29th, 952, *Yusef Ebn Wajîh*, the lord, or *Emîr*, of *Oman*, being joined by a body of *Karmatian* troops, besieged both by sea and land the city of *Basra*. But *Al Mobal-lebi*, *Moezzo'ddaula's Wazîr*, having put himself at the head of the *Khalif's* forces, in order to attack him, *Ebn Wajîh* thought fit to abandon the siege, after he had lain only a few days before the town, and to retire with such precipitation that the *Wazîr* could not come up with him. This precipitate retreat, or rather flight, occasioned such an intire dispersion of his troops, that they could never afterwards be brought into the field. The *Magrebian* general *Saklabi*, who seems to have remained in a state of inaction this year, in *Sicily*, took up his winter-quarters at *Palermo*, and left his ships at *Messina*; fully intending to pay the enemy a visit in *Calabria*, the following spring. *Abu Thâber Ismael Al Mansûr*, the *Fâtemite Khalif* of *Kairwân*, died in the month of *Shawâl* at *Al Mobdia*, after he had sat upon the *Magrebian* throne seven years and sixteen days, in the thirty-ninth year of his age. He was an eloquent and magnanimous prince, and left the *Kha-*

TENDY, An account of the present state of the Northern Asia, &c. p. 464. Lond. 1729. <sup>a</sup> Chronic. Sic. Arab. Cantabrigiens. p. 14. JOAN. BAPT. CARUS. ubi sup. p. 101. ISM. ABU'LFED. in chron. ad ann. Hej. 340.

lifat of Kairwân to his son *Abu Tamîm Mo'ad*, or *Ma'bad*, surnamed *Al Moezz Ledini'llah*, the first Fâtemite Khalif of Egypt, of whom we shall have occasion hereafter more fully to speak. About the same time, *Abu Ali Ismael Ebn Moham-med Ebn Ismael Al Saffar*, a celebrated grammarian and traditionist, who had been one of the scholars of the famous *Al Mobarred*, likewise departed this life. The Greeks made an irruption into *Mesopotamia*, pillaged the city of *Sarug*, or *Saruj*, antiently called *Batnan*, being the *Bainæ* of *Stephanus*, and the *Batne* of *Procopius*, about ten miles from *Edeffa*, and as many from *Birta* and *Harrân*, according to the *Itinerary* of *Antoninus*, plundered the mosques there, and carried away with them a vast number of the *Moslems* into captivity, the present year <sup>b</sup>.

THE following year, being the 342d of the *Hejra*, com-  
mencing May 18th, 953, *Saklabi*, according to the *Cambridge* *Greeks*  
*Chronicon*, invaded *Calabria* with a powerful army, and over-  
threw the imperial forces commanded by *Meljan*, *Malacia-*  
*nus*, or *Malacanus*, as he is called by *Curopalates*, who was  
himself taken prisoner in the action, together with several  
other officers of very considerable note. The *Moslem* admi-  
ral, *Abu Mohel*, for some heinous offence, was sent by *Sak-*  
*labi* in chains to *Africa*, where he was afterwards hanged. *Al*  
*Hasan* left the government of *Sicily* to his son *Abmed*, and re-  
turned to *Kairwân*. Nothing remarkable seems to have hap-  
pened this year either in the remoter eastern provinces, or on  
the side of *Baghdâd* <sup>c</sup>.

IN the 343d year of the *Hejra*, beginning May 7th, 954, *The prin-*  
*died Nûb*, or *Noah*, *Ebn Nafr Ebn Ahmed Ebn Ismael Al*  
*Sammâni*, the *Emîr* of *Khorajân* and the *Transoxana*, in the  
latter *Rabî*, after he had reigned there about twelve years.  
His subjects honoured him with the title of *Al Emîr Al Ha-*  
*mid*, the laudable prince, upon account of his rare merit and  
most excellent administration. He was succeeded by his son  
*Abd'almâleç*, the principal events of whose reign will hereafter  
be related at large. In the former *Rabî*, *Saiso'ddawla* made  
an irruption into the imperial territories, and overthrew the  
*Greeks* with exceeding great slaughter; though he himself suf-

<sup>b</sup> ISM. ARU'LFED. in chron. ad ann. Hej. 341. Chronic. Sic. Arab. Cantabrigiens. p. 15. AL MAKIN, ubi sup. D'HERBEL. Biblioth. orient. p. 595. & alib. STEPHAN. BYZANT. de urb. PRO-COP. de bell. Pers. lib. i. c. 12. Itinerar. ANTONIN. JOS. SIM. ASSEMAN. dissertat. de Monophysit. Romæ, 1721.

<sup>c</sup> Chronic. Sic. Arab. Cantabrigiens. ubi sup. AL KADI SHA-HABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. JOAN. CURO-PALAT. JOAN. BAPTIST. CARUS. ubi sup. p. 101.

tained a very considerable loss. About the same time, according to *Abu'lfeđa*, *Moezzoddawla* sent *Sabektekin*, with a body of troops, to reduce *Shabarzûl*, *Shabarzûr*, or *Shab-rozûr*, a city of *Al Jebâl* in the *Persian Irák*; but without effect. The emperor *Constantine*, surnamed *Porphyrogenitus*, dispatched *Joannes Axieratus*, called by the *Cambridge Chronicon* *Asûrtas*, into *Sicily*, this year, to beg a truce of the *Moslems* there; which being granted, the *Magrebian* troops under *Saklabi* returned to *Africa*. We must not forget to observe, that *Mohammed Ebn Al Abbâs*, surnamed *Ebn Al Nahwi*, a celebrated *Fakih*, and *Mohammed Ebn Al Kasem Al Karkhi*, departed this life, the present year <sup>d</sup>.

and of the  
year 344.

THE next year, being the 344th of the *Hejra*, commencing *April* 27th, 955, an accident happened, that occasioned an open rupture between *Al Moezz* and *Abd'alrahmán*, the *Khalifs* of *Kairwân* and *Andalusia*; of which *Abu'lfeđa*, not to mention other authors, has handed down to us the following particulars. *Abd'alrahman* having sent a merchantman to *Alexandria*, this ship gave chase to, and took, another, sent by the *Emir* of *Sicily* to *Al Moezz*, with an ambassador and his dispatches on board; which so incensed the *Khalif* of *Kairwân*, that he immediately fitted out a fleet, with a body of land-forces on board, to make reprisals on the *Khalif* of *Andalusia's* subjects. This fleet, which was reinforced with a *Sicilian* squadron, soon after entered the port of *Almeria*, and burnt all the ships riding at anchor there, except the large merchantman above-mentioned, which *Al Hasan*, the late *Emir* of *Sicily*, who commanded *Al Moezz's* fleet, seized upon, with a number of singing-girls and a very valuable cargo on board, belonging to *Abd'alrahmán* himself, as lawful prize. Not content with this, *Al Hasan* made a descent with the troops on board the combined fleet upon the coast of *Granada*, which he ravaged in a dreadful manner, put many of the *Spanish Moslems* to the sword, and then returned safe to *Al Mohdia*, without having sustained any considerable loss. *Abd'alrahmán*, having received advice of these hostilities and depredations, immediately equipped a strong squadron to cruise on the coast of *Africa*, and, if possible, to land a body of troops there. But this squadron, having been worsted in an engagement with *Al Moezz's* fleet, was obliged to return home, without having effected any thing of note. This year, died *Abu Ali Ebn Al Moh-*

<sup>d</sup> ISM. ABU'LFED. in chron. ad an. Hej. 343. GREG. ABU'LFARAJ, ubi sup. p. 312. NASSIR AL TUSI, in tab. geographic. ULUGH BEIGH, in tab. geographic. Chron. Sic. Arab. Cantabrig. & JOAN. BAPTIST. CARUS. ubi sup.



*taïj*, *Nâb Al Sammâni*'s general in *Khorasân*; who having been dismissed by that prince, took on in *Rucno'ddawla Ebn Blâiya*'s service, and in this service ended his days <sup>e</sup>.

THE following year, being the 345th of the *Hejra*, beginning April 15th, 956, *Saïfo'ddawla* broke into the *Christian* provinces, and made himself master of *Tel Batrik*, or *Tel Patricia*, a strong fortress not far from *Malatia*, *Malathia*, or *Melitene*, the capital of the *Lesser Armenia*. The imperial troops, under the command of *Zimisces*, being too weak to oppose him, retired at his approach. However, the imperial general posted a detachment of his troops in a defile on the mountains, through which *Saïfo'ddawla* was to pass; who, upon his arrival there, was surprised by the *Greeks*, and attacked with such fury, that he was obliged to betake himself to flight. A considerable part of his men were slain on the field of battle, and many of them taken prisoners. His military chest likewise, and all his baggage, fell into the enemies hands; and had not the darkness of the night hindered the pursuit, not one of the *Moslems* would have escaped. *Abu'l Ashâyyer*, *Saïfo'ddawla*'s *Wazîr*, was taken prisoner by *Leo*, another imperial commander, and sent to *Constantinople*, where he died in chains. As for *Saïfo'ddawla* himself, after his defeat, he retired to *Adana* in *Cilicia*, and from thence made the best of his way to *Aleppo*, not a little chagrined at his ill success. This year, *Theophanius*, a native of *Alexandria*, was constituted patriarch of the *Jacobites* there; who, after he had sat about four years and an half in the patriarchal see, came to a violent death. About the same time, *Ammâr*, or *Ebn Ammâr*, arrived with another *Magrebian* fleet on the coast of *Sicily* from *Africa*, wintered at *Palermo*, and advanced to the borders of *Calabria*, the following spring. *Basilus Protospatharius*, the imperial admiral, landed a body of troops at *Reggio*, demolished a mosque there, made a descent on *Sicily*, reduced the city of *Thermah*, the *Thermæ Himerenses* of the antients, and the modern *Termini*, and overthrew the *Emîr* with very great slaughter near *Mazara*, in the year we are now upon <sup>f</sup>.

THE same year, the king of *Nubia* laid siege to *Afwân*, or, *The king* as *Ebn Khalecân* thinks it ought to be pronounced, *Ufwân*, of *Nubia* the *Syene* of the antients, a city of *Al Sa'id*, or the *Upper Egypt*, seated on the eastern bank of the *Nile*, and the con- wân, and

<sup>e</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 344. <sup>f</sup> AL MAKIN, ubi sup. p. 229. JOS. SIM. ASSEMAN. dissertat. de Monophyfit. & Bibliothec. oriental. Clementino-Vatican. tom. secund. p. 353. Romæ, 1721. EUSEB. RENAUD. hist. patriarchar. Alexandrin. Jacobitar. p. 349. AL MAKRIZI, Chronic. Sic. Arab. Cantabrigiens. & JOAN. BAPTIST. CARUS, ubi sup. ISM. ABU'LFED. in chron. ad ann. Hej. 345.

is over- thrown by the enemy to oppose them, soon made themselves masters of the place, levelled it with the ground, carried off many of its inhabitants into captivity, and put the rest to the sword.

The Egyptians, receiving advice of what had happened, sent an army in quest of the king of Nubia; which at last came up with him, intirely defeated him, took a great number of his men prisoners, and dispersed the rest. After this, they penetrated into the Nubian territories, and carried a fortress there called *Al Rim* by assault; with which they concluded the operations of the campaign. For a farther account of *Afwân*, at present a poor small town, with a sort of fortress, or rather barrack for *Janizaries*, under their governor, on the height over which are the ruins of the antient *Syene*, exactly under the tropic of *Cancer*, according to Dr. *Pococke*, we must beg leave to refer our curious readers to the authors cited here g.

Abu Omar Mohammed Ebn Abd'al Wahed dies.

BEFORE we conclude our relation of the principal events of the present year, it may not be improper to remark, that *Abu Omar Mohammed Ebn Ald'al Wahed*, a person of uncommon sanctity, who had formerly been servant to *Al Thalabi*, the grammarian, and therefore was sometimes denominated *Golam Al Thalabi*, but more frequently *Al Motharrez*, departed this life, before the close of it. He was one of the most excellent philologers of the age wherein he lived; but so eagerly bent upon pursuing his studies, that he scarce found time to supply himself with food, and was always in very necessitous circumstances. He has been represented by *Abu'l-feda* as a person of such extensive reading, and so prodigious a memory, as will not easily be admitted for truth by the readers of that celebrated historian. Nor, indeed, does that writer himself seem to give a full and absolute assent to what he has extracted from other authors on this head h.

Several eminent persons die, herbijân, in the year 346.

IN the 346th year of the *Hejra*, commencing April 5th, 957, died *Al Sallâr Al Marzabân*, the lord, or *Emir*, of *Adherbijân*, and left for his heir his son *Al Hasan*; who, however, never ascended his father's throne. For, *Wahshidân*, *Al Marzabân*'s brother, having found means to sow the seeds of discord amongst his nephews, easily possessed himself of *Adherbijân*, and wrested from them all the government of that province. This year, likewise, died *Abu Ishak Ibrahim*

g AL MAKIN, ubi sup. ABU'LFED. in descript. *Diyâr Mefr*, five *Egypt*. EBN KHALECAN, GOLII not. ad *Alfragan*. p. 104, 105. SHARIF AL EDRISI, *Pococke*'s observations on *Egypt*, c. v. p. 116. Lond. 1743. h ISM. ABU'LFED. in chron. ad ann. *Hej*. 345.

*Ebn Mohammed*, a *Fakih* of *Bokhâra*, surnamed *Al Amîn*, that is, *the faithful*, or *trusty*; as did also *Abu'l Abbâs Ebn Yakûb*, of the house of *Ommiyah*, born in the city of *Nisâbûr*, or *Naisâbûr*, and known by the surname of *Al Asammî*, or *the deaf*, the series of whose traditions is of the most noble kind, as having been derived from *Al Rabî*, a disciple of the famous *Al Shâfeî* himself. Amongst the memorable events of the present year, *Ebn Al Atshîr* mentions a wonderful reflux, or rather, as he terms it, a decrease, of the sea, by which it ebbed eighty ells, and thereby discovered several whole islands and high mountains, that had never before appeared; but in what part of the world this surprizing phænomenon happened, or what were the consequences of it, we neither learn from him nor any other good writer <sup>1</sup>.

THE next year, being the 347th of the *Hejra*, beginning *Al Maw-March 25th, 958*, *Moezzo'ddawla Ebn Bâiya* seized upon *Al Mawfel*; upon which, *Nasero'ddawla Ebn Hamdân* fled first to *Nasîbîn*, and afterwards to *Aleppo*. After the reduction of *Al Mawfel*, *Moezzo'ddawla* possessed himself of the whole province of *Diyâr Râbia*, *Al Fazîra*, or rather *Diyâr Al Fazîra*, *Nasîbîn*, *Sinjâr*, or *Senjâr*, *Al Rahaba*, *Râsalâîn*, or *Râs Al Ain*, and *Al Kbâbûr*. But, by the conclusion of a peace with *Nasero'ddawla*, the following year, those places all returned to their former master. This treaty was no sooner signed, than *Moezzo'ddawla* left *Al Mawfel*, and returned to *Baghdâd* <sup>k</sup>.

THE same year, in the month of *Safar*, *Al Moezz* sent a *Abu'l formidable army*, under the command of *Abu'l Hasan Jaw-Hasan bar*, one of his slaves, whom he had advanced to the dignity of *Jawhar Wazîr*, to the western extremity of *Africa*. *Abu'l Hasan Jaw-bar* first advanced to *Tabârt*, which he for some time besieged; but without effect. From thence he marched, in the latter *Jomâda*, to *Fez*, and made the proper dispositions for attacking that city. But, finding that *Ahmed Ebn Becr*, the *Emîr* of the place, was resolved to defend it to the last drop of blood, he thought fit to draw off. However, having traversed all the interjacent tract between that capital and the *Atlantic ocean*, he sat down again before *Fez*, and took it by storm, in the month of *Ramadân*, the following year. This conquest was chiefly owing to the reinforcement *Abu'l Hasan Jawhar* had received from *Zeir Ebn Menedz Al Sanbâjî*, an officer of great merit, who had been joined with *Abu'l Hasan*

<sup>1</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 346. EBN AL ATSHIR apud Ism. Abu'lfed. ubi sup. <sup>k</sup> AL MAKIN, ubi sup. p. 222, 223.



*Fawhar* himself in the command of the troops employed in this expedition <sup>1</sup>.

Abu'l THE same year, likewise, died at *Naisâbûr*, or *Nîsâbûr*,  
 Hasan Ali Abu'l Hasan Ali Al Fûshanji, a famous doctor of the *Sûfis*;  
 Al Fû- Abu'l Hasan Mohammed, a descendant of Abu'l Shawâreb, the  
 shanji, Kâdi of Baghdâd, who was born in the year of the *Hejra*  
 and other 292; Abu Ali Al Hosein Ebn Ali Al Naisâbûri; and Abu  
 learned Mohammed Abd'allah Al Fârî, an excellent grammarian, and  
 men, die one of the scholars of the celebrated *Al Mobarred*. About  
 this year. this time, the *Greeks*, under the command of *Zimisces*, ac-  
 cording to some of the *Christian* writers mentioned by *Al*  
*Makîn*, took *Someisât*, or *Samosata*, and *Raabân*, or *Ra'bân*,  
 and overthrew *Saïso'ddawla*, with very great slaughter. They  
 also took a vast number of his men, amongst whom were  
 many of his principal officers, and 1700 horse, prisoners.  
 These they conducted to *Constantinople*, and entered that city  
 with them, in great triumph. *Al Hasan*, the former *Emîr*  
 of *Sicily*, and his brother *Ammâr*, appeared with another  
 fleet on the coast of *Italy*, and gave chase to an imperial  
 squadron, that was not strong enough to oppose the *Moslems*;  
 who, however, lost one of their ships, before the close of  
 the present year <sup>m</sup>.

The prin-  
 cipal  
 transac-  
 tions of  
 the year  
 348.

THE following year, being the 348th of the *Hejra*, com-  
 mencing *March* 14th, 959, *Theodorus*, a *Greek*, made an  
 irruption into the *Moslem* territories, with a detachment of  
 1000 horse, penetrated to *Manbij*, and took *Abu Farâs Al*  
*Harat*, a near relation of *Saïso'ddawla*, prisoner. That  
 prince, then hunting in the neighbourhood of *Manbij*, at  
 the head of a party of seventy horse, fell in with the *Greek*  
 detachment, and for some time defended himself with very  
 great bravery; but, having received several wounds, and be-  
 ing weakened by the loss of blood occasioned thereby, he was  
 at last taken prisoner, and sent to *Constantinople*, under an  
 escorte. Here he was detained for a certain period, and then  
 sent back to *Saïso'ddawla's* court. This year, died *Abu Becr*  
*Ebn Solimân*, commonly called *Al Najjad*, a *Fekih* and fol-  
 lower of *Abmed Ebn Hanbal*, in the 95th year of his age;  
 and *Jaasar Ebn Mohammed Al Jalâdi*, a *Sûfi*, and scholar of  
*Jonaid*. At this time, the weather was extremely dry for  
 several months all over the east, which produced a general  
 scarcity of all kinds of grain. The *Magrebian* fleet suffered  
 shipwreck on the coast of *Sicily*, according to the *Cambridge*  
*Chronicon*, the 24th of *September*, the present year; having

<sup>1</sup> ISM. ABU'LFED. in chron. ad an. Hej. 347. <sup>m</sup> AL  
 MAKIN, ubi sup. p. 230. ISM. ABU'LFED. ubi sup. Chronic. Sic.  
 Arab. Cantabrigiens. et JOAN. BAPTIST. CARUS. ubi sup.



been so roughly handled by a dreadful tempest, which then arose, that not a single ship of it escaped <sup>n</sup>.

IN the 349th year of the *Hejra*, which began *March* 3d, *Saifo'd-960*, *Saifo'ddawla* invaded the dominions of the *Greek em-dawla is* peror with a powerful army, took several castles and towns, *defeated* laid all the country through which he passed waste with fire *by the* and sword, and penetrated as far as *Kharsena*, or *Karsena*. *Greeks*. The cattle, and other spoil he acquired in this expedition, he brought with him to that place, intending to conduct them afterwards into the *Moslem* territories. As he was loaded with pillage, and consequently not so fit for action, some of the people of *Tarsus* in his army, who knew the country perfectly well, advised him not to return by the same way that he came, lest the *Greeks* should cut off his retreat. But he was deaf to this salutary advice, and paid dear for his temerity on this occasion. For the *Greeks* waited for him in a defile, surprized him upon his arrival there, and, after a sharp conflict, intirely defeated him; putting his whole army to the sword, except 300 men, who, with their general, found means to make their escape. This terrible blow did not only put the enemy in possession of all the plunder that had been carried off, but likewise of all *Saifo'ddawla's* baggage, and his military chest. The *Arab* writers blame that general for his conduct at this juncture, which they attribute to the high opinion he entertained of his own superior wisdom and abilities, and the little regard he had for those of other men. But whatever was the cause of such a strange insatuated behaviour, this seems to have been one of the greatest victories that the *Greeks* had for a considerable time obtained <sup>o</sup>.

THE same year, *Wahshidân* found means to get into his hands all his brother *Al Marzabân's* sons, as well as their *Other me-* mother; the latter of which, together with *Al Hasan* and *events of* *Nasr*, the two eldest sons, he first threw into prison, and afterwards put to death. By which barbarous and most iniquitous actions, committed in violation of the most solemn engagements, he fixed himself upon the throne of *Adherbijân*. *the year* 349. Several other remarkable accidents likewise happened, in the year we are now upon. A considerable number of *Egyptians* and *Magrebbians* were swept away in the night-time by a torrent, that broke in suddenly upon them, when they were upon their return home from *Mecca*, in a certain valley, with all their baggage and camels, into the *Red Sea*. Two hun-

<sup>n</sup> AL MAKIN, ubi sup. p. 223. ISM. ABU'LFED. in chron. ad ann. Hej. 348. Chron. Sic. Arab. Cantabrigiens. & JOAN. BAPT. CARUS. ubi sup.

<sup>o</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 349. Vide etiam GREG. ABU'L-FARAJ, ubi sup. p. 312, 313.

dred thousand villages, inhabited by *Turks*, embraced *Islamism*. *Abu'l Hasan Al Tinati*, a person of 120 years of age, and famous for the miracles he had wrought, departed this life; as did likewise *Anûjâr*, *Abu Hawr*, or *Abu Jawr*, the son of *Al Akhsbid*, who was succeeded by his brother *Ali*, though *Câfâr* was in reality the sovereign of *Egypt*. *Al Hasan* having equipped another fleet, and in a great measure repaired the loss sustained by the late dreadful tempest, the *Magrebian Moslems* began again to make a figure by sea. And, lastly, the same *Emir* took prisoner *Afriâ*, or *Afrina*, one of the principal commanders of the *Greeks*; who, nevertheless, made *Ebn Baslûs*, a *Magrebian* general, prisoner, and sent him to *Constantinople*, the present year <sup>p</sup>.

The Khalif of Andalusia and the Emîr of Khorasân die.

THE next year, being the 350th of the *Hejra*, which commenced *February* 20th, 961, in the month of *Dhu'l-kâ-ada*, *Abd'almâlec Ebn Nâb Ebn Nafr Al Sammâni*, the lord, or *Emîr*, of *Khorasân*, was killed by a fall from his horse; having been dashed against the ground with such force, that he expired upon the spot. His brother *Manfâr* succeeded him, and was the sixth prince of the *Sammânian* dynasty. In the month of *Ramadân*, the same year, died *Abd'alrahmân Al Nafr Ebn Mohammed Ebn Abd'allah*, of the house of *Ommiyah*, the lord, or *Emîr*, of *Andalusia*, after he had swayed the sceptre there about fifty years. He was seventy-eight years old at the time of his death; and, according to *Abu'l-feda* and *Roderic of Toledo*, who differ however in this point from some other authors, was the first *Emîr* of *Andalusia* that assumed the title of *Emîr Al Mûmenîn*, that is, prince, or emperor, of the faithful, in imitation of the *Khalifs*; his predecessors having contented themselves with the simple one of *Emîr*, or that of descendant of the *Khalifs*. Nor did *Abd'alrahmân* himself depart from the custom of his ancestors in this particular, during the first twenty-seven years of his reign; but having then received advice, that the *Khalif* of *Irâk* was reduced to the lowest ebb, and that the *Fatemite* princes in *Africa* were styled *Emîr Al Mûmenîn* by their subjects, he thought fit to arrogate to himself the same title. However, in letters and all public instruments, as well as on the current coin, he was only styled *Al Nafr*, or *Al Nasser*, *Ledini'llah*, that is, the defender of the divine law. He had, at least in his younger years, a handsome face, grey eyes, and was of a fair complexion. This prince, whose mother's name was *Madana*, was disturbed, according to *Roderic of*

<sup>p</sup> ISM. ABU'LFED. ubi sup. AL MAKIN, ubi sup. Chron. Sic. Arab. Cantabrigiens. p. 16. JOAN. CUROPALAT. JOAN. BAPT. CARUS. ubi sup. p. 102.

*Toledo*, with divisions in his own family; but, by his great prudence, sagacity, and resolution, he prevented them from producing any fatal effects. He was engaged at least twenty years of his long reign in wars, partly with his rebellious subjects, and partly with some of the neighbouring powers; which enabled him to extend his conquests, and give law to all his enemies. He built a fortress near *Corduba*, and made himself master of *Septa*, or *Ceuta*, in *Africa*; leaving there one of the grandees of his realm with the authority of an *Emîr*. He also beautified and enlarged the great mosque at *Corduba*, and several others, as well as finished some stately structures, executed in a very grand taste, after he had put an end to all his wars. His son *Al Hakem*, who had ten brothers, assumed the title of *Al Montaser*, or *Al Montaser Bi'l-lah*, and ascended the throne of *Andalusia*, after his father's decease <sup>9</sup>.

THIS year, the office of *Kâdi* of *Baghdâd* was first exposed to sale, and bought by *Abu'l Abbâs Abd'allah Ebn Al Hasan Ebn Abu'l Shawâreb* for the annual sum of 200,000 dirhems, to be paid out of the profits of it to *Moezzo'ddawla*, the *Emîr Al Omrà*. Such a flagrant instance of venality as this was never before heard of in the *Moslem* empire; but, from this period, all the principal posts in the state, according to *Abu'lfeda*, were disposed of at *Baghdâd* in the same manner. Nor can our readers be ignorant, that in a country much nearer home, after a spirit of venality and corruption had been once introduced, it soon began to sap the foundations of the antient constitution there, and gradually diffused itself over the minds of all orders and degrees of men <sup>1</sup>.

THE same year, died *Abu Shaja' Fatek*, by nation a *Greek*; *Abu Sha-* and purchased at *Al Râmla* as a slave by *Al Akhsîd*; who did not only manumit him, but likewise loaded him with honours to such a degree, that he became a formidable rival to *Câfur*, the person that, during the minority of this prince's son, took upon him the administration. However, after *Al Akhsîd*'s death, *Abu Shaja'* retired to *Al Fayyûm*, a very antient city of *Egypt*, of which he had been in a manner made the sovereign, or *Emîr*, by *Al Akhsîd*. As he could by no means prevail upon himself to obey an equal, and one too of whom he had never entertained the highest opinion, he was determined to leave *Mesr*, and take up his residence at the above-mentioned place, as soon as the government of *Egypt* was seized upon by *Câfur*. But the air of *Al Fayyûm*, or *Al*

<sup>9</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 350. RODERIC. TOLETAN. hist. Arab. c. xxx. p. 25, 26. D'HERBEL. Biblioth. orient. p. 9.

<sup>1</sup> ISM. ABU'LFED. ubi sup.

*Fayyûm*, not agreeing with *Fatek*, he found himself obliged, some time before his death, to return to *Mesr.* *Câfir* being informed of his arrival, and dreading his superior abilities, studied by all means he could think of to make him his friend; and, amongst other instances of his inclination to please him, permitted, or rather commanded, his poet *Al Motanabbi* to celebrate his praises in a copy of verses that should do justice to his rare merit. As a specimen of these verses has been preserved by *Abu'lfeda*, in the piece so often referred to here, the poem itself was undoubtedly extant at the time in which he wrote, and consequently was, for many years after it was composed, held by all *Arabs* of taste in great esteem \*.

Two or  
three other  
remark-  
able  
events,  
that hap-  
pened, this  
year.

BEFORE we conclude our account of the transactions of the present year, we must beg leave to mention two or three events, that have been taken notice of by the *Cambridge Chronicon* as happening within the course of it. One *Socrates* was sent as a sort of ambassador, or commissioner, from the imperial court to *Sicily*, in order to ransom all the *Christian* prisoners there. The principal person ransomed on this occasion was *Africa*, or *Afrina*, who had been taken prisoner by *Al Hasan* the preceding year; for whose release a pretty considerable sum of money seems to have been paid. *Al Hasan* returned to *Africa*, and took with him thither the chief of the *Sicilian* noblesse, in order to get them perfectly instructed in the principles of the *Mohammedan* faith. The same thing has been related of *Ahmed Abu'l Hasan*, this *Emîr's* son, by *Al Kâdi Shababo'ddin Ebn Abildâm Al Hamawi*, who tells us that it happened in the year of the *Hejra* 347. But as a particular account of this affair will be inserted in our history of the *Fâtemite Khalifs* of *Kairwân*, to which it more properly belongs, we shall not expatiate any farther upon it here (C) †.

THE

\* ISM. ABU'LFED. ubi sup. GOLII not. ad Alfragan. p. 156, 157, 159. † Chron. Sic. Arab. Cantabrig. ubi sup. p. 16. JOAN. BAPT. CARUS. ubi sup. p. 102. AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup.

(C) It may not be amiss to observe, that *Carusius* (7) absurdly takes the word *Africa*; or *Afrina*, to be the name of a city, and not of a man; which notion is so far from being sup-

ported by the *Cambridge Chronicon*, wherein that word twice occurs, that it is directly repugnant to the authority of this curious piece. It ought to be likewise remarked, that the

(7) Joan. Baptist. Carus, *Sarcenicar. rer. epist.* p. 102.



THE following year, being the 351<sup>st</sup> of the *Hejra*, begin-  
ning *February* 9th, 962, *Nicephorus Phocas*, the imperial ge-  
neral, penetrated into the *Moslem* territories with an army of  
60,000 men; and, in the month of *Al Moharram*, laid siege  
to *Ain-Zarba*, the *Anazarbus* of the antients, which in a  
short time surrendered to him. Soon after he had entered  
the town, he commanded all the inhabitants, by the public  
crier, to retire into the great mosque; threatening to put all  
those who should be found in their own houses after sun-set  
to the sword. This order was obeyed by all whom the short-  
ness of the time allowed them to reach the mosque in would  
permit to comply with it. The next morning, the *Greeks*  
found a great number of men, women, and children, without  
the mosque, whom they cruelly massacred. Which was no  
sooner done, than an order was issued by the *Greek* general,  
requiring every one of the *Moslems* confined in the mosque to  
depart the city before night, upon pain of being treated in  
the same manner as those who slighted the former command.  
Upon this, those poor people quitted the mosque in such a  
confusion and hurry, that many of them were pressed to  
death; and others, not knowing which way to take, perished  
on the roads, being quite void of all necessaries and assist-  
ance. Nor did the *Greeks* fail to butcher those the next day  
whom they met with in any part of the town. However,  
they abandoned the place at the approach of *Lent*; threaten-  
ing to return, after the expiration of that solemn season.  
This account we have chiefly extracted from *Abu'l-Faraj*;  
though, according to *Abu'lfeda*, *Ain-Zarba* surrendered upon  
terms to the *Greeks*, as soon as they appeared before the  
town. To which he adds, that, by virtue of the capitula-  
tion, the citizens were for the most part permitted to retire,  
without having the least injury offered them; though he like-  
wise admits, that some few of them lost their lives on this  
occasion <sup>u</sup>.

<sup>u</sup> ISM. ABU'LFED. in chron. ad an. Hej. 351. GREG. ABU'LF-  
FARAJ, ubi sup. p. 313, 314. GOLII not. ad Alfragan. p. 280.

words in the *Arabic* original to us another instance of Signor  
should have been rendered, *cepit Affemani's* oscitancy and inat-  
AFRINA, and not *captus est* tention, when he revised and  
AFRINA, as they at present corrected the translation now in  
stand in the *Latin* version of this view (8).  
*Chronicle*; which will point out

(8) *Joan. Baptist. Carus, ad Chronic. Cantabrigiens. præfat. p. 3.*

But are obliged to raise the siege of the citadel of Aleppo. THE same year, *Nicephorus*, after the reduction of *Ain-Zarba*, marched with an army of 200,000 men, of which 30,000 were cuirassiers, to *Aleppo*, in order to make himself master of that place. He was attended by 4000 mules, carrying caltrops, or instruments with four iron points so joined that, being cast on the ground, one of them always stood upright, according to *Al Makîn*. These, after he had pitched his tents before the town, he threw round his camp, in order to keep off the enemies horse *Saiso'ddawla*, having received advice of his approach, sent *Najâ* at the head of his forces against him, and remained himself with a small body of troops in the neighbourhood of *Aleppo*, expecting soon to hear of a decisive action between the army commanded by *Najâ* and that of the *Greeks*. In the mean time, *Nicephorus* having been informed, probably by some of his spies, of the enemies motions, gave *Najâ* the slip, by taking a route different from that which he had first intended to pursue, surprized *Saiso'ddawla*, expecting nothing less than such a visit, and then presented himself before the town. Having applied his military engines to the walls, he attacked the place with incredible fury; but was repulsed by the bravery of the besieged, in every assault that he made. But, after three days siege, a dissension arising between the citizens and the garrison, the soldiers that composed the latter retired from the walls into the market-place, to chastise the insolence of the former; which gave the *Greeks* an opportunity of forcing open the gates, and entering the town. They put great multitudes of men and women to the sword, and carried off with them above 10,000 children of both sexes, together with an immense quantity of spoil. After the reduction of the city, *Nicephorus* laid siege to the citadel, and pushed it on with such vigour, that it must inevitably have fallen into his hands, had not *Dhâlem*, or *Thâlem*, *Al Akali*, the governor of *Damascus*, for *Ali Ebn Al Akhshîd*, advanced with a body of 10,000 men, intended as auxiliaries to *Saiso'ddawla*, to its relief. Of which the *Greeks* being apprized, they drew off, on *Wednesday*, in the beginning of *Dhu'lhajja*, and immediately abandoned the siege. This happened about ten days after they had taken the city by storm. In their retreat, they offered not the least injury or violence to any of the people in the district of *Aleppo*, but ordered them to sow and till their ground as usual; telling them they would return the following year, and carry off all the fruits of the earth with them. As for *Saiso'ddawla*, he had taken post on mount *Bankûsa*, or *Bankowsa*, before he was surprized by *Nicephorus*; but found himself obliged to desert that post, after his defeat. His palace, called *Al Daran*, situated a little without the city,

city, together with 300 leathern bags full of silver, 1400 mules, and a vast number of arms, fell into the victor's hands. It may not be improper to intimate to our readers, that *Bankûsa*, *Bankoufa*, or *Bankoufa*, is a hill near *Aleppo*, on which part of the present town stands. This quarter is inhabited chiefly by the *Janizaries*, that form the garison, or city-guard. It is seldom viited by the *Franks*, on account of the insolence of that body of men. The people (D) of *Aleppo* at this day call the hill *Bankoufa*, and thereby ascertain the true reading of its name in *Erpenius's* MS. copy of *Al Makin*. For, as the fourth letter of this name wants there both the diacritical points of *Kâf*, and that of *Fa*, the lection of the word in the aforesaid MS. copy would be equivocal, and consequently by no means determinable, without the assistance of the modern name <sup>w</sup>.

ABOUT the same time, according to *Al Makin*, *Abu'l Werd*, Abu'l the prince of *Khalât* in *Armenia*, departed this life, and was succeeded in the sovereignty of that city and district by *Najâ*, *Saiso'ddawla's* general; who, being grown formidable, by the accession of power he acquired hereby, rebelled against his master, and set up for himself. Soon after which event, the *Greeks* took the castle of *Daluc*, and three other small fortresses in the neighbourhood of that place. They also made an excursion as far as *Manbij*, and carried off with them *Abu Farâs Al Harat Ebn Sa'id Ebn Hamdan*, the governor of that place, in the month of *Shawâl*, the present year <sup>x</sup>.

THE following solemn form of malediction was drawn up by the *Shiites* (E), and inscribed, by *Moezzo'ddawla's* order, upon the doors of the mosques at *Baghdâd*, in some part of the year we are now upon: "May GOD for ever abominate, " and

<sup>w</sup> AL MAKIN, ubi sup. p. 223, 224. ISM. ABU'LFED. & GREG. ABU'L-FARAJ. ubi sup. <sup>x</sup> AL MAKIN, ubi sup. p. 224. ISM. ABU'LFED. ubi sup.

(D) The author of this history is obliged, for the remark here laid down, to his worthy and learned friend, the reverend *Thomas Crofts*, M. A. formerly of *Wadham college, Oxford*, and at present a member of *Magdalen college*, in that university, who was chaplain to the *British* factory at *Aleppo* several years. This gentleman, who is highly

esteemed by all his acquaintance, for his great urbanity and erudition, made many useful and curious observations in the East, during his residence there, with which we cannot help expressing our ardent desire he would in a short time favour the learned world.

(E) This affair is something differently related by *M. D'Herbelot*.

“ and remove from himself, *Moâwiyah Ebn Abu Sofîân* !  
 “ and him who took from *Fâtema*’s family the territory of  
 “ *Fadac* ! and him who refused to permit *Al Hasan* to be  
 “ buried in his grandfather *Mohammed*’s tomb ! and him  
 “ who banished *Abu Dhor* ! and him who excluded *Ebn Al*  
 “ *Abbâs* from the number of those who were candidates for  
 “ the *Khalîfat* !” But this being defaced by some of the  
*Sonnites* of *Baghdâd*, *Moezzô’ddawla* thought fit, by the ad-  
 vice of *Al Mohallebi*, his *Wazîr*, to substitute in the room  
 of it only the following words : “ May God’s curse fall upon  
 “ *Moâwiyah*, and all those who have treated ill the family of  
 “ his apostle !” Before the close of the year, died *Abu Becr*  
*Mohammed Ebn Al Hasan*, commonly called *Al Nakkash*,  
 that is, the painter, or engraver, the author of the book in-  
 titled, *Shafa Al Soduri*, or the healing of breasts, a person of  
 considerable note. We must beg leave to remark here, that  
*Joannes Curopalates* gives *Saifô’ddawla Ebn Hamdân* the name  
 of *Chabdan*, or *Chabdanus*, which is only a corruption of  
*Hamdân*, and confers on him the title of *Khalîf* of *Syria*.  
 From the same author it appears, that the city named *Haleb*  
 by the *Arab* historians, which *Nicephorus* possessed himself of  
 this year, was denominated *Berœa*, or *Berrhœa*, by the later  
*Greek* writers ; and consequently, that those learned men must  
 be allowed to deviate from truth, who make *Haleb*, or *Aleppo*,

*belot* (9). The malediction here  
 mentioned, according to some of  
 the authors made use of by him,  
 was drawn up in the following  
 terms : “ God’s curse fall upon  
 “ *Moâwiyah Ebn Abu Sofîân*,  
 “ and him who has taken away  
 “ the territory of *Fadac* from  
 “ the heirs of *Fâtema*, and him  
 “ who hindered *Al Hasan Ebn*  
 “ *Ali Ebn Abu Tâleb* from being  
 “ buried near his grandfather  
 “ *Mohammed*, and him who  
 “ would not permit *Al Abbâs* to  
 “ be in the number of those  
 “ that *Omar* nominated lawful  
 “ candidates for the *Khalîfat* !  
 “ and may God shower down his  
 “ blessings upon, and grant per-  
 “ petuity to, the city of peace,”  
 “ i. e. *Baghdâd*. Which excom-

munication, as it was never be-  
 fore fulminated in any other  
 manner than by word of mouth,  
 some of the inhabitants of *Bagh-*  
*dâd*, if we will believe the afore-  
 said writers, were hardy enough  
 to efface, and to substitute in its  
 room the following words :—  
 “ God curse those who offer  
 “ violence to them that are de-  
 “ scended from the prophet’s fa-  
 “ mily.” This was intended as  
 a severe reflection upon *Moez-*  
*zô’ddawla* himself, who had  
 usurped the authority of the  
*Khalîf*, and made himself master  
 of that prince’s person. But  
 what historian, or historians, this  
 article was extracted from, *M.*  
*D’Herbelot* has not been pleased  
 to inform us.

(9) *D’Herbel. Biblioth. orient. art. Moe’z Aldaulat. p. 595.*



to be the *Hierapolis* of the antients, which can in reality be considered as no other place than the present *Manbij*. But this may be likewise evinced by other incontestable proofs, which the limits of the work wherein we are now engaged will not permit us at present so much as to touch upon <sup>y</sup>.

THE *Emîr* of *Sicily*, according to the *Cambridge Chronicon*, <sup>The Emîr</sup> moved at the head of his forces towards *Tabermîn*, the antient <sup>of Sicily</sup> *Tauromenium*, and the *Taormina*, or *Tavormina*, of the mo- <sup>takes</sup> derns, one of the strongest places in the island, towards the <sup>Taormi-</sup> close of the preceding year. The same prince, with the <sup>na, or Ta-</sup> *African* and *Sicilian* troops under his command, in the follow- <sup>vormina,</sup> ing *May*, or, as the *Arabs* call that month, the former <sup>from the</sup> *Jo-* *mâda*, besieged the city in form; and being joined, the first <sup>Greeks.</sup> of *August*, or *Shaabân*, by his uncle *Ebn Ammâr*, who then arrived off that town with a powerful fleet, and a body of land-forces on board, he took it in the month of *Dhu'l-hajja*, or *December*, the present year. As *Tabermîn*, or *Tauromenium*, was thus reduced by *Al Moezz's* troops, it was denominated by the *Magrebian Moslems* *Al Moezzia*; which name, for a considerable time, it retained. The *Cambridge Chronicon* and *Abu'l-feda* differ a few months, as to the time of the reduction of this place; but the writer of that chronicle having been in all probability either a native of *Sicily*, or extremely well acquainted with the *Sicilian* affairs, a greater degree of credit is due to his testimony than to that of *Abu'l-feda*, in this particular. It ought to be remarked, that either *Ahmed Ebn Al Hasan*, the *Emîr* of *Sicily*, or *Al Moezz* himself, in the passage of the *Cambridge Chronicon* here referred to, is styled *Al Soltân*; though in every other paragraph of this piece, except one, the word *Emîr* is used as a title of the same import. From whence we may infer, that the *Cambridge Chronicon* was penned not many years after the title of *Soltân*, or *Al Soltân*, began to be in vogue amongst the *Moslem* princes. If, therefore, this title was first given *Mahmûd Gazni*, the son of *Sabektekin*, by *Khalaf Eln Ahmed*, the governor of *Sejstân*, or *Sijistân*, in the year of the *Hejra* 393, or of *CHRIST* 1003, as we find clearly enough intimated by some of the eastern writers; it will seem to follow, that it could not well have reached *Sicily*, which was at a vast distance from the territories of *Mahmûd Gazni*, before the year of the *Hejra* 415, or of *CHRIST* 1024, or something later,

<sup>y</sup> ISM. ABU'LFED. in chron. ubi sup. D'HERBEL. Biblioth. orient. art. *Moe'z Adaulat*, p. 595. JOAN. CUROPALAT. JOAN. ZONAR. in Roman. Lacapen. NICEPH. CALLIST. lib. xiv. cap. 39. GOLII not. ad Alfragan. p. 270—276. JOS. SIM. ASSEMAN. dissertat. de Monophysit. Romæ, 1721.

and consequently that the *Cambridge Chronicon* cannot be supposed to have been written much sooner or much later than the year of our LORD 1030. If this be admitted, it will seem farther to follow, that the annals it originally contained were continued at least almost to that year; and, therefore, that above a quarter of this curious chronicle has been lost, as the fragment of it still extant concludes with the year of CHRIST 965. Who the true author of it was, we cannot pretend to say; though we are by no means inclined to think, that it was composed by *Abu Mohammed Abd'alaziz Ebn Shedâd Tanîm Al Sanbâji*, the writer of the history of *Kairwân*, corruptly called by *Carusius Aſcanagius*, as the last-mentioned author seems to suppose. For, that the composer, or rather compiler, of the *Cambridge Chronicon* must have either been born, or lived from his infancy, in the island of *Sicily*, *Carusius* himself has clearly evinced; whereas, from a variety (F) of circumstances, of which we have not time at present to give our readers a detail, that *Al Sanbâji* was either a native of, or lived most of his days in, one of the *African* provinces dependent on *Kairwân*, we have all the reason in the world to believe <sup>z</sup>.

The principal transactions of the year 352.

IN the 352d year of the *Hejra*, which commenced Jan. 29th, 963, on the 10th of *Al Moharram*, *Moezzo'ddawla* ordered all the shops, taverns, and market-place, of *Baghdâd* to be shut up; appointing that day to be observed as a solemn fast, and commanding the women there to walk in the streets with dishevelled hair, a sorrowful countenance, and tattered garments, as also to beat their faces as they went, in honour of *Al Husein*, the son of *Ali Ebn Abu Tâleb*. This

<sup>z</sup> Chronic. Sicul. Arab. Cantabrigiens. p. 9, 16. ISM. ABU'LFED. ubi sup. JOAN. BAPTIST. CARUS. ubi sup. p. 102. D'HERBEL. Biblioth. orient. art. *Mahmoud fils de Sebeſteghin*, p. 533. & art. *Soltan*, p. 825. Vide etiam JOAN. BAPT. CARUS. præfat. p. 2, 3.

(F) To omit other incontestable proofs, that might with equal facility be produced, this evidently appears from the gentile term, or surname, *Al Sanbâji* itself. For this gives us sufficiently to understand, that the *Kairwân* annalist, or historian, was one of the *Senbadgah*, or *Sanbâ-*

*jian*, *Arabs*, mentioned by Dr. Shaw (10) as inhabiting some of the maritime parts of *Numidia*. These *Sanbâjiân Arabs* seem to be the tribe called *Zanbâgi* and *Sanbâgi* by *John Leo* (11), in the first book of his geographical description of *Africa*.

(10) Shaw's geographical observations upon the sea-coast of the eastern province, p. 99. Oxford, 1738.  
(11) Leo's description of Africa, p. 7.

London, 1690.

greatly chagrined the *Sonnites* of that city. But as the *Shiites* at this time were extremely numerous in *Baghdád*, and *Moezzo'ddawla* himself at the head of that sect, the fast was kept in the strictest manner. Soon after this, *Ebn Abu'l Shawáreb*, the *Kádi* of *Baghdád*, was dismissed from his employment; and *Al Moballebi*, *Moezzo'ddawla's* *Wazír*, departed this life. The latter of these was a person distinguished by his prudence, magnanimity, and other excellent virtues, as well as learning, with which his mind was cultivated and adorned. He remained in the sublime post of *Wazír* to *Moezzo'ddawla*, who was *Emír Al Omrá* to the *Khalif Al Motí*, thirteen years and three months. This year, *Moezzo'ddawla* expelled *Nasero'ddawla* from *Al Mawfel* and *Nasibín*, and seized upon those cities. But, having soon after received a stipulated sum of money from *Nasero'ddawla*, and concluded a treaty with that prince, he abandoned them both, and returned to *Baghdád*. *Abu'lfeda* relates, that *Moezzo'ddawla* ordered the 8th of *Dhu'lhajja* to be observed as a day of public festivity and rejoicing in that capital. It appears from some of the *Christian* writers, that *Manuel*, or *Emmanuel*, the imperial general, took *Syracuse*, *Palermo*, *Taormina*, or *Tavormina*, and other places in *Sicily*, from the *Magrebian Moslems*, the present year <sup>a</sup>.

THE next year, being the 353d of the *Hejra*, commencing *Jan.* 18th, 964, the *Greeks* besieged *Masísá*, or *Masísíya*, in *Cilicia*; but without effect. For, the imperial general having received advice, that a numerous body of *Moslems* was marching from *Tarfus*, in order to attack him; he immediately raised the siege, advanced against them with all his forces, and at last came up with them. The two armies had not long been in sight of each other, before a sharp engagement between them happened; in which the *Moslems* lost 5000 men, and the *Christians* a greater number. But the action seems to have been by no means decisive; since *Al Makín*, from whom we have extracted this account, does not so much as inform us to which side the victory inclined <sup>b</sup>.

THE same year, *Najá*, *Saifo'ddawla's* general, laid siege to *Najâ de Mayâfârkín*, or *Mayyâfârkín*, in *Mesopotamia*, with an intention to put that fortress into the hands of *Moezzo'ddawla*. *Abu'l Ebn Búiya*, if he could make himself master of it. But having been apprized, according to *Abu'lfeda*, that one *Abu'l Werd* had penetrated into *Card*, or *Curd*, he found himself obliged to abandon the siege, and to march with all possible

<sup>a</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 352. Chronic. Sic. Arab. Cantabrigiens. p. 16. JOAN. BAPT. CARUS. ubi sup. p. 103.

<sup>b</sup> AL MAKÍN, ubi sup. p. 224.

celerity to *Khalât*. Soon after his arrival there, he came up with *Abu'l Werd*, intirely defeated him, and drove him out of the province, or district, of *Curd*. Nor does it appear, that he sustained any considerable loss in this successful expedition <sup>c</sup>.

Al Hasan

over-

throws the

Greeks in

Sicily.

AL MOEZZ, the *Fâtemite Khalif* of *Kairwân*, sent a strong squadron of ships, with a numerous body of land-forces on board, under the command of *Al Hasan Ebn Ali Ebn Abu'l Husein Al Calbi*, to *Sicily*, and obtained a complete victory over the imperialists in that island, the present year. If we will believe *Abu'lfeda*, ten thousand of the *Christians* were killed in the action; but, according to *Al Kâdi Shababo'ddin Ebn Abildâm Al Hamawi*, twenty thousand of them fell upon the field of battle. Amongst the spoils taken on this occasion, which were immense, there was found an *Indian* sword, weighing 170 *methkâls*, or *Arabic* drachms, that, according to an *Arabic* inscription preserved upon it, had sent the souls of many unbelievers to hell, in the time of the prophet *Mohammed*. This sword, together with a vast number of prisoners, arms of all kinds, &c. *Al Hasan* sent to *Al Moezz* at *Kairwân*. As for *Al Hasan* himself, after this victory, he retired to a stately palace he had in *Sicily*, where he died the following *Dhu'l-kaada*, in the fifty-third year of his age. *Abu'lfeda* writes, that this *Al Hasan* sent likewise to *Al Moezz* a prodigious quantity of plunder, which he had amassed at the taking of *Taormina*, the preceding year <sup>d</sup>.

The

Greeks

take Mas-

sisiya and

Tarsus.

THE following year, being the 354th of the *Hejra*, beginning *January* 7th, 965, the *Greeks* took the city of *Mas-sisiya* by storm, on *Saturday*, the 13th of *Rajeb*, put a great part of the inhabitants to the sword, and carried the rest away with them into captivity. Before the commencement of the siege, the citizens were said to amount to two hundred thousand souls. From *Mas-sisiya* the imperial general marched to *Tarsus*, which immediately surrendered to him. The people of the place the *Greeks* permitted to retire to *Antioch*, and transplanted a colony of *Christians* thither. They likewise adorned the town with many new buildings, strengthened the fortifications with several additional works, and converted the mosque into a stable. After which, the imperial general returned to *Constantinople*, extremely well pleased with the success that had attended him this campaign <sup>e</sup>.

AMONGST

<sup>c</sup> AL MAKIN, ubi sup. Jos. SIM. ASSEMAN. dissert. de Monophysit. ABU'LFED. in geog. NASSIR AL TUSI, in tab. long. civ. ab inf. fort. & latitud. ab æquat. p. 97. Edit. Oxon. 1712.

<sup>d</sup> ISM. ABU'LFED. in chron. ad an. Hej. 336. AL KADI SHAHAZO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. JOAN. BAPT. CARUS. ubi sup. p. 103.

<sup>e</sup> ISM. ABU'LFED. in chron. ad ann.



AMONGST the *Moslems* that had retired to *Antioch*, there *Saifō'd-* was an officer named *Rashik*; who found it no difficult mat- dawla's ter to prevail upon the people of that place to acknowledge troops de- him for their sovereign, and shake off the yoke of *Saifō'd-feat Ra-* dawla. After which, he marched with a body of them to *shik, and Aleppo*, in order to make an attempt upon that city. But *reduce* *Saifō'ddawla*, who was then at *Mayyâfârakîn*, having received advice of *Rashik's* march, sent a reinforcement to *Curuba*, the governor of *Aleppo*, under the command of *Bashara*; who took his measures so well, that he joined *Curuba*, and consequently executed *Saifō'ddawla's* orders, without the loss of a man. After this junction, *Curuba* and *Bashara* fell upon *Rashik* with such fury, that they put his forces to the rout, and drove the *Antiochians* from their camp. *Saifō'ddawla* likewise reduced the city of *Khalât*, got the rebel *Najā* into his hands, and immediately cut off his head. As the *Sicilians* began their year on the first of *September*, 'tis no wonder the *Cambridge Chronicon* should place the intire defeat of *Manuel*, or *Emmanuel*, the imperial general, by the *Magrebian Moslems*, in the month of *October*, and the year we are now upon; though *Abulfeda* and *Al Kâdi Shahabō'ddîn Ebn Abildâm*, as has been already observed, affirm the battle that terminated in this defeat to have been fought, the preceding year<sup>f</sup>.

THE 354th year of the *Hejra* was likewise remarkable for *The fa-* the death of the famous *Abu'l Teyyeb Ahmed Ebn Al Hosein mous Al Ebn Al Hasan Ebn Abd'alsamad Al Kendi*, of the tribe of *Jôsa*. *Motan-* He was born at *Cûsa*, in a street called *Kenda*, from whence abbi and he derived the surname of *Al Kendi*. His father is said to *Al Bosti* have been only a carrier of water, in the city of *Cûsa*; *die, in the* which occasioned an envious *Arabian* poet to write a pretty *year of* severe epigram upon him. He was born in the 303d year of *the Hejra* 354. the *Hejra*, and laid the foundations of his future fame at *Damascus*; where he first applied himself to the study of the *Arabic* tongue, of grammar, of philology, and of every branch of the *belles.lettres*, with surprizing success. He was one of the most excellent poets among the *Arabians*, there being none besides *Abu Temâm* who can dispute the prize with him. His *poetical inspiration* was so warm and exalted, that he either mistook it, or thought he could persuade others to believe it to be *prophetical*, and therefore gave himself out to be a prophet indeed; and thence acquired the surname of *Al Motanabbi*, by which he is generally known. His accomplish-

ann. Hej. 354. AL MAKIN, ubi sup. Not. MS. ad Greg. Abu'l-Faraj, ubi sup. apud JOANNEM SWINTONUM, A. M. Oxoniens.

<sup>f</sup> ABU'LFED. & AL MAKIN, ubi sup. JOAN. BAPT. CARUS. in præfat. p. 2. AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup.

ments were too great not to have some success; for several tribes of the *Arabs* of the deserts, particularly that of *Kelâb*, acknowledged him to be what he pretended. But *Lâlû*, governor of *Hems*, and the adjacent district, for *Al Akhsîd*, king of *Egypt* and *Syria*, soon put a stop to the further progress of this new sect, by imprisoning their prophet, and obliging him to renounce his chimerical dignity; which having done, he regained his liberty, and applied himself solely to his poetry; by means whereof he got very considerable riches, being in high esteem at the courts of several princes. He was first received with uncommon marks of distinction by *Saisô'ddawla*, who was a great encourager of learned men, in the year of the *Hejra* 337, afterwards by *Câfûr*, in 346, and lastly by *Adado'ddawla*, king of *Persia*, in 350, from whom he drew several pretty large sums. *Al Motanabbi* lost his life, together with his son, at *Al Nomania* upon the *Tigris*, at a small distance from *Baghdâd*, in defending the money he had acquired, against some *Arabian* robbers, of the tribe of *Asad*, or *Affad*, who demanded it of him; he being then returning with it to *Cûsa*, his native city. About the same time, *Abu Hatem Mohammed Ebn Ahmed Ebn Heban Al Bostî*, the celebrated author of some curious pieces, held in no small repute, also departed this life<sup>s</sup>.

The most  
remark-  
able  
events of  
the year  
355.

IN the 355th year of the *Hejra*, which commenced Dec. 28th, 965, a cartel, for the exchange and redemption of prisoners, was settled between the *Greeks* and *Saisô'ddawla*; on which occasion, *Abu Farâs*, that prince's cousin-german, recovered his liberty. He had been carried a prisoner from *Manbij* by a *Greek* detachment, in the year of the *Hejra* 348, according to *Al Makîn*; though *Abu'lfeda* makes that event to have happened in the 351st year of the *Moslem* æra. He was a prince of an excellent disposition, and a poet of considerable note. One of his verses, importing that every person ought to acquiesce in the situation assigned him by the sovereign of the universe, has been preserved by *Al Makîn*. He died soon after his return to *Saisô'ddawla's* court, according to the last-mentioned author; though this runs counter to what has been related of him by a noted *Arab* historian. This year, the *Greeks* made an irruption into the *Moslem* territories, sat down successively before *Amid*, or *Amed*, *Nasibîn*, and *Antioch*; but without effect. They ravaged, however, the country through which they moved, and at last returned, with the pillage they had acquired, to *Tarsus*. A vast number of *Moslem* captives regained their liberty, by the cartel above-

<sup>s</sup> ISM. ABU'LFED. ubi sup. EBN SHOHNAH, D'HERBEL. Biblioth. orient. art. *Motanabbi*, p. 638, 639.

mentioned.

mentioned. *Ali Ebn Al Akhsîd*, the prince, or lord, of *Egypt*, died in the year of the *Hejra* 355, if we will believe *Al Makîn*; though, according to *Abu'lfeda*, that prince's death, and, in consequence of it, *Câfûr*'s accession to the *Egyptian* throne, happened, the following year <sup>h</sup>.

THE next year, being the 356th of the *Hejra*, com-  
mencing *Dec.* 17th, 966, proved fatal to several great men. *Moezzo'ddawla Ebn Bûiya* died of a looseness, or rather a dysentery, the 17th of the latter *Rabî*, at *Baghdâd*. He was upon his march against *Omrân Ebn Shabîn*, the lord of *Al Bathi-hab*, *Al Batîha*, or the marshy district, bordering upon the *Tigris*, at the time of his death. He had acted as *Emîr Al Omrà* almost twenty-two years, and was succeeded by his son *Bakhtiyâr*, surnamed *Azzo'ddawla*, i. e. the strength of the palace, or the court, in the sublime post to which he had been advanced, with the approbation only, according to *Abu'lfeda*, or, as *Al Makîn* will have it, by the appointment, of the *Khalîf Al Motî*. With regard to *Moezzo'ddawla*'s disposition, he is said to have been intrepid and brave; though, if we will believe *Al Makîn*, on certain occasions, he discovered something of malice and imprudence in his actions. However, as the same writer observes, he grew wise by experience, and, by his subsequent knowledge of men and things, corrected the errors of his younger years; so that, upon the whole, he may be considered as a prosperous and happy prince. At the approach of death, he appeared extremely penitent, left the greatest part of his immense wealth to be disposed of in charitable uses, and manumitted all his slaves. He was buried in the place called *Bab Al Tabnî*, the straw-gate, where the bodies of many deceased members of the tribe of *Koreish* lay interred. *Abu'lfeda* writes, that *Moezzo'ddawla* lost one of his hands in an action in the province of *Kermân*; but this very thing has been related of his son *Azzo'ddawla* (G) by *Abu'l-Faraj*. He is like-

*Moezzo'ddawla departs this life, in the year of the Hejra 356.*

<sup>h</sup> AL MAKÎN, ubi sup. p. 224, 225. ISM. ABU'LFED. in chron. ad ann. Hej. 351, & ad ann. Hej. 355.

(G) The word *Azzo'ddawla* is exhibited in the passage here referred to by Dr. Pocock's MSS. of *Abu'l-Faraj*. But that the true reading there is *Moezzo'ddawla*, appears very clearly, not only from the (12) parallel passage of *Abu'lfeda*, but like-

wife from this author himself; who (13), in the next page but one, calls *Moezzo'ddawla Al Akta'*, and consequently informs us, that one of his hands had been cut off. 'Tis true, Dr. Pocock supposes, that the word *Ebn*, or *son*, has been erased in

(12) *Abu'lfed. in chron. ad ann. Hej. 356. ubi sup. p. 316.*

(13) *Greg. Abu'l-Faraj,*



likewise said by the same author to have been the first who used running footmen, or foot-posts, *Al Soat*, at *Baghdâd*; which he did, in order to send his brother *Rucno'ddawla* the quickest intelligence of every thing he intended to communicate to him. Of these *Fadl* and *Marûsh* in swiftness excelled all the rest, as each of them could run between forty and fifty parasangs in a day. One of them was considered as the *Sonnite* express, or courier, and the other as that of the *Shiites*; from which single circumstance, the violence of party, that now agitated the minds of the citizens of *Baghdâd*, does in some measure appear. As for *Bakhtiyâr*, or *Azzo'ddawla*, he was so attached to his pleasures, and treated so ill the *Deylamite* grandees, that he lost much of the influence he first set out with at the *Khalif's* court<sup>i</sup>.

Washmakîn is killed, by a fall from his horse.

THE same year, *Washmakîn*, or *Washmakîr*, *Ebn Zayyâr*, the brother of *Mardawij*, lost his life. As he was one day hunting, his horse, being frightened by a wild boar, threw him with such violence, that he almost immediately expired. This we learn from *Abu'lfeda*; who likewise tells us, that, according to some writers, this event happened in the month of *Al Moharram*, the following year. Be that as it will, *Washmakîn*, *Washmakîn*, or *Washmakîr*, for he goes by all those names, was succeeded by his son *Bistûn*, or *Yanshûn*, as he is called by some of the eastern authors followed by M. D'Herbelot<sup>k</sup>.

Câfûr, according to Abu'lfeda, dies this year.

ON Monday, the 20th of the former *Jomâda*, *Câfûr*, the *Ethiopian* slave purchased by *Al Akhshîd*, and thence called *Al Akhshîdi*, for eighteen *dinârs*, who governed that prince's dominions, after his death, according to *Abu'lfeda*, departed this life. But *Al Makîn* and *D'Herbelot* place his demise in

<sup>i</sup> ISM. ABU'LFED. in chron. ad an. Hej. 356. AL MAKIN, ubi sup. p. 225. EBN SHOHNAH, D'HERBEL. Biblioth. orient. art. *Moe'z Aldaulat*, p. 584. GREG. ABU'L-FARAJ, ubi sup. p. 314.

<sup>k</sup> ISM. ABU'LFED. ubi sup. D'HERBEL. Biblioth. orient. art. *Vaschmakîn*, p. 910.

the last passage of *Abu'l-Faraj*; which, if it be allowed, will evince the appellation *Al Akta'* to have been applied to *Azzo'ddawla*, *Moezzo'ddawla's* son. But then, 'tis as true, that this is only a bare conjecture, or rather an arbitrary supposition, void of all foundation and authority; nay, that it runs counter to the testimony of *Abu'lfeda*, a writer of the best repute:

whereas the emendation here proposed is much more easy and natural, as being effected only by adding *Mim*, which may have been effaced by time, to *Ain*, and making it the initial letter; and has moreover the express assertion of *Abu'lfeda* to support it. We doubt not, therefore, but it will be readily admitted by all our learned and intelligent readers.

the



the year of the *Hejra* 358. This *Câfûr* was prime minister to *Anûjûr* and *Ali*, *Al Akhshîd*'s sons; and, after the latter of those princes death, in 355, his authority was recognized by the people of *Al Hejâz*, *Syria*, and *Egypt*. Nor, indeed, did either *Anûjûr* or *Ali* enjoy any thing but the bare title of prince, or lord, of the territories left them by their father *Al Akhshîd*; *Câfûr* being in reality, during their lives, the actual and absolute sovereign of all those countries. After his death, he was interred in the common burying-place, denominated *Al Carafah*, at *Mesr*. The *Egyptian* grandees, after many and long debates, pitched upon *Abu'l Fawares Ahmed Ebn Ali Ebn Al Akhshîd*, if *Abu'lfeda* may be credited, to succeed him; though *Al Makin* has not scrupled to assert, that *Ali Ebn Mohammed Ebn Al Akhshîd*, then only eleven years of age, ascended the *Egyptian* throne after *Câfûr*. *Abu'lfeda* seems to intimate, that there was a sort of interregnum in *Egypt* at this time for about the space of a year; as he gives us to understand, that *Abu'l Fawares* was not publickly prayed for before the former *Jomâda*, 357, in the mosques at *Mesr*. But whatever was the name of the prince that succeeded *Câfûr*, or in whatever year he was first prayed for at *Mesr*, he did not long enjoy the sovereignty of *Egypt*; that country having been soon after conquered by the forces of *Al Moezz*, the *Fâtemite Khalîf* of *Kairwân*, as will in a short time more fully appear<sup>1</sup>.

On *Thursday*, the 24th of *Safar*, this year, died *Saifo'd-dawla Abu'l Hasan Ali Ebn Abd'allah Ebn Hamdân*, of the tribe of *Taglab*, at *Aleppo*, of a retention of urine. He was born in the year of the *Hejra* 303; so that, at the time of his death, he was about 53 lunar years old. His remains were carried to *Mayyâfûrakîn*, and there interred. *Saifo'd-dawla* is said to have been the first prince of the house of *Hamdân*, that made himself master of *Aleppo*, and expelled from thence *Ahmed Ebn Sa'id Al Kelâbi*, who was governor of the place for *Al Akhshîd*. Others, however, affirm, that *Abu'l Hosein Ebn Sa'id Ebn Hamdân*, brother to *Abu Farâs*, of that family, reduced *Aleppo*, before it fell into the hands of *Saifo'd-dawla*. This prince, notwithstanding what is asserted to the contrary by *Abu'lfeda*, was fifty-five years old, at the time of his demise, according to *Al Makin*. He was remarkable for his greatness of soul, bravery, learning, liberality, or rather munificence, love of justice, beneficence, and strict perform-

<sup>1</sup> ABU'LFED. ubi sup. AL MAKIN, ubi sup. p. 226. D'HERBEL. Biblioth. orient. art. *Casur Al Akshidi*, p. 232. AL MAKRIZI, EBH SHOHNAH, EUSEB. RENAUD. hist. patriarchar. Alexandrinor. Jacobitar. p. 352, 353, &c. Parisiis, 1713.

ance of all religious duties. His palace was the receptacle of poets and learned men. Nor did any of these ever leave his court, without sufficient reason to praise his bounty and benignity to him. As he was the greatest encourager of learning of the age in which he lived, 'tis no wonder that such numbers of learned men should flock to him from all parts; and that *Aleppo*, where, if we will believe *Al Makin*, he reigned twenty-three years, should in his time have been the general seat of literature of the East. The poets that resorted to his court were *Al Motanabbi*, who wrote some verses upon him, *Abu'l Farah Al Wâwâ*, *Al Khâldi*, *Abu'l Farah Al Bagâ*, and many others. Hé was also himself a good poet, and we have three specimens of his poetical compositions preserved by *Abu'lfeda* and *Al Makin*. One of these is a short copy of verses sent to his brother *Nasero'ddawla*, on what occasion we have not been told; and another a few verses on a favourite girl of royal extraction, with whom he was desperately smitten, and whom he kept in a castle by herself, to prevent her from being poisoned by his other wives, who were all grown jealous of her. After his death, his son *Sbarîf*, surnamed *Saado'ddawla*, succeeded him in the sovereignty of all the extensive territories he had conquered; of whom our readers may expect a fuller account in a future part of this work, to which it will more properly belong <sup>m</sup>.

Abu Ali  
Moham-  
med Ebn  
Eylâ and  
Abu'l  
Faraj Ali  
Ebn Al  
Hosein  
die.

THE same year, *Abu Ali Mohammed Ebn Eylâ*, or *Elias*, the lord of *Kermân*, departed this life; as did likewise *Abu'l Faraj Ali Ebn Al Hosein*, of the house of *Ommiyah*, commonly known by the surname or title, *Al Kâteb Al Esfahâni*, i. e. the scribe, or notary, born at *Esfahân*. The latter of these *Faraj Ali* was extremely well versed in history, and received his education at *Baghdâd*. Though he was a member of the house of *Ommiyah*, he was a great admirer of *Ali* and his family, and of the *Shiite* sect, at this time in great repute at *Baghdâd*. He is said by *Abu'lfeda* to have been fifty years in compiling, and drawing up, his book, intituled, *Al Kitâb Al Agan*, the book of songs, the most excellent part of his works; a copy of which he presented to *Saifo'ddawla*; who, perfectly well understanding the value of this piece, gave him 1000 *dinârs*, and at the same time made an apology for offering him a sum so much inferior to the merit of so singular a performance. He wrote several pieces in favour of that branch of the house of *Ommiyah* seated in *Spain*, the princes of which were styled lords of *Andalusia*, and even emperors of the faithful. These he sent privately to those princes, and was privately,

<sup>m</sup> ISM. ABU'LFED. & AL MAKIN, ubi sup. EBN SHOHNAH, D'HERBEL. Biblioth. orient. art. Saifaldoulât, p. 737.

though

though amply, rewarded by them for such valuable presents. Of this kind were the following books: one written upon the genealogy of the family of *Abd Shems*, or *Abd Shams*; another upon the battles of the *Arabs*, in which 1070 actions of éclat are described; another, intituled, *Jombarat Al Nasbi*, or *the principal and most select part of the genealogical science*; and another, exhibiting the genealogy of the *Banu Shaiban*. His great friend and patron was *Al-Moballebi*, *Moezza'ddawla's Wazîr*. We are told by *Abu'lfeda*, that he was born in the year of the *Hejra* 284 n.

ABOUT the same time, or rather towards the close of the former *Jomâda*, *Abu Taglab* seized upon his father *Nasero'ddawla*, who by his morose temper had rendered himself extremely disagreeable both to his own family and the great men of his court, and confined him in the castle of *Ardman*. *Al Makin* relates, that *Nasero'ddawla* was so affected with the death of his brother *Saïfo'ddawla*, that he became distracted thereupon; which induced his family, who were greatly concerned for him, to desire his son *Abu Taglab* to secure his person, and take upon himself the government of *Al Mawfel*. But the last article does not so well correspond with what has been handed down to us, in relation to *Abu Taglab's* motive to the measure here mentioned, both by *Abu'lfeda* and *Abu'l-Faraj* o.

BEFORE the close of the present year, according to *Al Kâdi Shababo'ddin Ebn Abildâm Al Hamawi*, *Ahmed Ebn Al Hasan*, the *Emîr* of *Sicily*, received an order from *Al Moezz Lcdini'llah*, the *Khalîf* of *Mohdia*, to leave that island, and return to *Africa*. In obedience to which order, continues the same historian, *Ahmed*, with his wife, children, domestics, and all his substance, set sail for *Mohdia*, as soon as he had made the proper dispositions for his departure. He had, says *Shababo'ddin*, been governor, or *Emîr*, of *Sicily* thirteen years and eleven months, when he took his leave of the island, and appointed one of his father's slaves, that had been manumitted by him, named by *Abu'lfeda* *Yaisb*, to preside over the *Mosslems* there, till a new *Emîr* should arrive from *Africa*. Notwithstanding which, we are told by *Abu'lfeda*, that *Ahmed* was not recalled from *Sicily* before the year of the *Hejra* 358; and that when he left the island, he had remained there sixteen years and nine months, in quality of *Emîr* p,

■ ISM. ABULFED. ubi sup.

○ AL MAKIN, ubi sup.

p. 226. ISM. ABU'LFED. ubi sup. GREG. ABU'L-FARAJ, ubi sup.

p. 314. P AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. ISM. ABU'LFED. in chron. ad ann. Hej. 336. Vide etiam JOAN. BAPT. CARUS. Saracenicarum rer. epit. p. 104.



The principal  
transac-  
tions of  
the year  
357.

THE following year, being the 357th of the *Hejra*, beginning Dec. 7th, 967, some disputes arose between *Abu Farás*, who then resided at *Hems*, and *Saadó'ddawla*, *Saifó'ddawla's* son; which ended in the destruction of the former. For *Abu Farás*, not thinking it safe to stay at *Hems*, retired with great precipitation to *Sadád*. Of which *Saadó'ddawla* being informed, he sent *Curubah*, or *Curuba*, his father's general, with a body of troops to that place; who soon got *Abu Farás* into his hands, and put him to death. This event has, however, been something differently related by *Ebn Khaláyah*; who tells us, that *Abu Farás* having formed a design to make himself master of *Hems*, *Saadó'ddawla* sent *Curuba*, who had been one of his father's slaves, with an army against him. *Curuba*, continues this writer, in pursuance of the orders he had received, advanced to *Sadád*, where *Abu Farás* waited for him, vanquished that prince in battle, and put him, with a very considerable number of his men, to the sword. This, however, runs counter to what has been handed down to us concerning *Abu Farás*, after his return from *Constantinople*, by *Al Makín*, as has been already observed. That poor prince was born in the year of the *Hejra* 320; so that he was scarce 37 years old, at the time of his death. Soon after this, *Ali Ebn Kidar Al Naifábûri*, a *Súfi*, departed this life; as did likewise the *Khalif Al Mottaki*, in the month of *Shaabân*, at *Baghdád*, and was buried in that city. *Al Kádi Shahabó'ddin* intimates, that *Ahmed Ebn Al Hasan*, notwithstanding what we have already remarked, did not take his final leave of *Sicily* before the commencement of the present year. It appears from *Abu'l-Faraj*, that the *Greeks* invaded the *Moslem* territories, penetrated to *Antioch*, and possessed themselves of that city, before the conclusion of this campaign <sup>9</sup>.

Al  
Moezz's  
forces  
conquer  
Egypt  
and part  
of Syria.

IN the year of the *Hejra* 358, *Al Moezz Ledini'llah's* forces, under the command of *Jawhar Al Kayed*, a *Greek* renegado and slave, seized upon *Egypt*. That prince, taking advantage of the civil dissensions that reigned amongst the *Egyptian* nobility, who could not agree in their sentiments of a proper person to succeed *Cáfûr*, sent *Jawhar* with a numerous army, to annex to the territories of *Kairwán* that opulent region. *Jawhar*, meeting with no enemy to oppose him, entered *Egypt*, according to *Abu'lfeda*, the 17th of *Shaabân*, and marched directly to *Mesr*; where *Abu Moham-*

<sup>9</sup> EBN KHALUYAH, apud Ism. Abu'lfed. in chron. ad an. Hej. 357. ut & ipse ABU'LFED. ibid. AL MAKIN, ubi sup. p. 223, 224. AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. GREG. ABU'L-FARAJ, ubi sup. p. 314.



med Abd'allah Ebn Al Husein Al Someisâti, a celebrated preacher, prayed publicly in the old mosque for Al Moezz Ledini'llah, the Fâtemite Khalif, on Friday, the 20th of the same month. As for Jawhar, the Magrebian general, he laid the foundations of Cairo, Kairo, or Al Kâbirak, in Egypt, in the month of Ramadân; and ordered both the officers and soldiers of his army to build themselves houses in the new city. After this, he detached Jaafar Ebn Fallaj, with a strong body of troops, against Al Hasan Ebn Abd'allah Ebn Tagaj, then posted at Al Ramla in Palestine, to oblige him to submit to the Magrebian Khalif. Jaafar executed his orders with such bravery, that he overthrew Al Hasan with great slaughter, and sent both him and several of his principal officers prisoners to Al Moezz; upon which, the citizens of Al Ramla opened the gates of their city immediately to him, and took an oath of fidelity to the Fâtemite Khalif of Kairwân and Egypt. Their example was followed by the inhabitants of Tabariyah, or Tiberias; but the people of Damascus not being disposed to recognize the authority of the African Khalif, Jaafar reduced their city by force, pillaged part of it, and put a considerable number of the Damascenes to the sword. However, they soon afterwards rebelled; but were a second time subdued, and forced to take the oath of allegiance to Al Moezz. After which, that prince was publicly prayed for in all the mosques of that part of Syria; and every other place of strength, that had been possessed by Al Akhsbid's family, readily submitted to him.

THE same year, died Nasero'ddawola Ebn Abd'allah Ebn Hamdân Al Taglabi, the prince, or lord, of Al Mawjel, in the castle of Cawatsh, where for some time he had been confined. This prince, according to Abu'lfeda, had three children by his wife Fâtema, the daughter of one Ahmed, a Kurd; Abu Taglab, Abu'l Baracat, and Fâtema. Besides these, he had a son named Hamdân by another wife, to whom he had given the cities of Rahaba and Mâredin, and who was a prince of great personal bravery. To him Nasero'ddawola found means to write, and to let him know the ill-treatment he had met with from his wife Fâtema, and his son Abu Taglab, who had confined him in the castle of Ardman, as has been already observed. But the letter, in which he had desired his son Hamdân to advance with a body of troops to his relief, was intercepted by Abu Taglab and Abu'l Baracat; who,

<sup>r</sup> ISM. ABU'LFED. in chron. ad an. Hej. 358. AL MAKIN, ubi sup. p. 227. GREG. ABU'L-FARAJ, ubi sup. p. 314, 315. EBN SHOHNAH, AL MAKRIZI, AL KAZWINI. Vide etiam RENAUD, ubi sup.

from that time, used him much worse than before, and at length transferred him to the castle of *Cawatsh*, where he ended his days, in the former *Rabi*, the present year. This highly exasperated *Hamdân*, and occasioned a long and bloody war between *Nasero'ddawla's* three sons; in which *Abu'l Baracat* was cut off by *Hamdân*, who was himself finally stript of all his territories by *Abu Taglab*. That prince, after the victories he had obtained, assumed the title of *Odda-to'ddawla Al Gadhanfer*, or the lion the defence of the government. We must not forget to remark, that *Adado'ddawla*, the son of *Rucno'ddawla Ebn Bûiya*, seized upon the province of *Kermân*, after the death of *Abu Ali Mohammed Ebn Eyllâ*, the preceding year <sup>s</sup>.

The  
Greeks  
ravage  
Syria.

IN the mean time, whilst the *Moslems* were thus at variance amongst themselves, the *Greeks* made an inroad into *Syria*, and penetrated as far as *Tripoli*. The castle of *Arca* they took by storm, and from thence advanced to *Hems*; which the inhabitants abandoned at their approach. They were no sooner in possession of the place, than they laid it in ashes, and then moved towards the maritime parts of the province; which they laid waste with fire and sword. After they had ravaged the country for the space of two months, and thrown down the pulpits in eighteen mosques, which *Abu'lfeda* has not failed to observe, they retired into the imperial territories, loaded with the spoil they acquired in this successful expedition <sup>t</sup>.

Saado'd-  
dawla is  
driven  
from  
Aleppo by  
Curuba.

THE same year, *Curuba* expelled his master *Saado'ddawla* from *Aleppo*, and set up for himself in that city. Upon this expulsion from his capital, *Saado'ddawla* retired first to *May-yâfarakîn*, and afterwards to *Hamah*, where he for some time remained. About the same time, *Sabûr Ebn Abu Thâher*, the *Karmatian*, was incarcerated by his cousin-germans, and died in prison, towards the middle of *Ramadân*. We are told by *Al Kâdi Shababo'ddin Ebn Abildâm Al Hamawi*, that *Abu'l Kasem Ebn Al Hasan* was sent by *Al Moezz* to *Sicily*, in the month of *Shaabân*, to preside over the *Moslems* of that island, in the room of his brother *Ahmed*. To which this author adds, that the latter of those *Emirs* was made by his master admiral of the *Magrebian* fleet, sent this year to the coast of *Egypt*, to forward the operations of the land-forces; and that he died at *Tripoli*, soon after his arrival there. But these events have been ranked by *Abu'lfeda*, in the piece so often referred to, amongst the transactions of the following year <sup>u</sup>.

<sup>s</sup> ISM. ABU'LFED. ubi sup. & in chron. ad an. Hej. 357.

<sup>t</sup> ISM. ABU'LFED. ubi sup.      <sup>u</sup> ABU'LFED. ubi sup. & in chr. ad an. Hej. 336. AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup.

THE next year, being the 359th of the *Hejra*, the *Greeks* made another irruption into *Syria*, carried *Antioch* by assault, *Greeks* plundered the city, and put a great number of the inhabitants to the sword. From thence they marched to *Aleppo*, then in no posture of defence; which *Curuba* abandoned at their approach, and retired into the castle. Here he defended himself for some time, and at last agreed to pay the *Greeks* a certain annual tribute; upon which, having received hostages, for the due performance of what had been stipulated on his part, they returned into the imperial provinces, and carried off with them the pillage that had fallen into their hands. The district, or territory, of *Aleppo* at this time contained the cities of *Hamah*, *Hems*, *Casar Al Thâ*, *Al Maarrab*, *Apamea*, or *Apamia*, *Shaizar*, and several other interjacent towns <sup>w</sup>,

BEFORE the close of the present year, the *Greeks* likewise made an incursion into *Armenia*, and attacked the city of *Malâzcard*, *Malâzkhard*, or *Malazcarda*; but with what success we have not been told. *Malazcarda* was a small town of *Armenia*, the houses of which, in the days of *Abu'lfeda*, were built of black stone. It abounded then with fountains, but was almost intirely destitute of trees. It was about two or three days journey distant from *Arzen*, or *Arzen Al Rûm*, the *Arzerum*, or *Erzerum*, of the moderns; and not above one or two from *Bedlis*, the *Betlis*, or *Bitlis*, of the *European* geographers. In fine, if we will believe *Abu'lfeda*, all the maritime parts of *Syria*, as well as those bordering upon the *Euphrates*, at this time lay open to the *Greeks*; who ravaged them all, even according to the *Moslem* historians themselves, without controul. No wonder then, that this writer should consider the untimely end of the *Greek* emperor, *Nicephorus*, which, if we will pay any regard to his authority, happened this year, as a public blessing to the *Moslems*; who, for several years past, were not able to make head against his victorious troops. We must, however, beg leave to observe, that this celebrated author, by the imperfect and inaccurate account he has given us of *Nicephorus's* death, to omit other instances of either the same or a similar kind, which in his annals not seldom occur, discovers himself to be as ill qualified to compose the history of the *Christian* emperors, as the later *Greek* writers undoubtedly were to hand down to posterity that of the *Khalifs*. Nor will such a reflection appear

<sup>w</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 359. Vide etiam ALB. SCHULT. ind. geographic. in vit. Salad. &c. Lugduni Batavorum, 1732.

strange, after what has been more than once hinted upon the same head in the preceding part of this work \*.

*Some other* THE same year, *Abu Taglab Ebn Nasero'ddawla* laid siege  
*remark-* to *Harrân*, and took it by capitulation; after which, he left  
*able occur-* a garison there, under the command of *Al Barcaidic*, one of  
*rences of* his principal officers, and then returned to *Al Mawfel*. About  
*this year.* this time, *Curuba* likewise ordered *Saado'ddawla* to be publicly prayed for in the mosques of *Aleppo* and *Hems*; in the last of which places that prince held his residence. *Al Moezz Ledini'llah*, the *Fâtemite Khalif*, was also publicly prayed for in the same cities, as well as at *Medina*; though *Al Motî*, the *Khalif* of *Baghdâd*, was mentioned in the public prayers by *Mohammed Al Musuwi*, who officiated as *Imâm* in the district of the last of those cities. The name of the *Khalif* of *Baghdâd* was, however, never omitted, during all the above-mentioned troubles, in the mosques at *Mecca*. This year, according to *Al Kâdi Shahabo'ddin Ebn Abildâm Al Hamawi*, the *Fâtemite Khalif Al Moezz Ledini'llah*, sent a letter to *Abu'l Kasem*, then presiding over the *Sicilian Moslems*, containing his compliments of condolence, on account of his brother *Abmed Ebn Al Hasan's* death, wherein he gave him the title of *Emîr*, and exhorted him, by all means possible, to extend the *Moslem* conquests in his part of the world, by annexing to them some of the neighbouring provinces. He at the same time desired him not to take too much to heart his brother's death, and assured him, that he considered the government of the *Moslem* part of *Sicily* as much inferior to his merit. The last event, however, notwithstanding the authority of *Shahabo'ddin*, with how much reason we will not pretend to determine, is placed by *Abu'lfeda* in the following year. But this we may be allowed to say, that the former of those authors is egregiously mistaken, when he makes the dispute and hostilities between *Al Moezz* and *Abd'alrahmân*, the lord, or *Khalif*, of *Andalusia*, an account of which we have inserted amongst the transactions of the year 344, to have happened in the year we are now upon. For, that *Abd'alrahmân* died in the 350th year of the *Moslem* æra, we learn from *Roderic of Toledo*, *Abu'lfeda*, and the *Târikh Al Magreb*. We must not forget to observe, that *Mohammed Ebn Dawd Al Dainawari*, commonly called *Al Rakki*, a celebrated doctor of the *Sûfis*, and *Al Kâdi Abu'l Ola Ebn Mohammed Ebn Mohareb*, a famous *Fakih* of the sect of *Al Shâfeî*, and a

\* ISM. ABU'LFED. ubi sup. & in geogr. ALBERT. SCHULTEN.  
ubi sup.



much esteemed *Moslem* divine, departed this life, the present year <sup>y</sup>.

THE following year, being the 360th of the *Hejra*, in *The most* the month of *Dhu'lkaada*, the *Karmatians* assassinated *Jaafar memorable* *Ebn Fallaj*, the *Fâtemite Khalif's* governor of *Damascus*, in *events of* the open field, and afterwards seized upon that city. From *the year* thence they advanced to *Al Ramla*, where they were joined 360. by all who had adhered to the family of *Al Akhsbid*. Being thus reinforced, they marched, under the command of *Al Hasan Ebn Ahmed Ebn Baharam*, their prince, or chief, into *Egypt*, and came up with *Jawhar*, at the head of *Al Moezz's* forces, near *Ain Al Shems*, or *Ain Al Shams*, the antient *Helopolis*; upon which, a fierce and bloody conflict ensued. The *Karmatians*, in the beginning of the action, forced the *Magrebian* and *Egyptian* troops to give way; but, not being properly supported, they were at last overthrown by *Jawhar*, who rallied his men with great bravery, and driven back into *Syria*, with prodigious loss. About this time, *Mowayyado'ddawla Ebn Rucno'ddawla* made *Abu'l Kasem Ebn Abbad*, commonly called *Al Sabeab*, or *the companion*, his *Wazir*; and *Abu'l Kasem Soliman Ebn Ayub Al Tabarani*, the author of the three lexicons, called by the *Arabs* *Maajem*, died, in the 101st year of his age, at *Esfahan*. *Al Serrayo Al Raffa*, a celebrated poet of *Al Mawfel*, likewise departed this life, the present year, at *Baghdad* <sup>z</sup>.

In the year of the *Hejra* 361, beginning *October* 24th, 971, *The chief* the *Greeks* penetrated into *Mesopotamia*, and ravaged the country about *Edeffa* and *Nasibin*, together with all the inter-*transac-* jacent tract; the *Moslems* abandoning their habitations, and *tions of* flying in great numbers to *Baghdad*. The cries and lamen-*the year* tations of these poor wretches reaching the ears of *Bakhtiyâr*, 361. the *Emîr Al Omrà*, he immediately went to the *Khalif*, and demanded of him a sum of money, to enable him to put the troops in motion, in order to drive the enemy from the frontiers. But the *Khalif* told him, that, being stript of his power, authority, and wealth, he was himself almost destitute of common necessities, and therefore had no money to spare on the present occasion. To which he added, that he would rather be in the situation of a private person, than that of *Khalif*,

<sup>y</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 359, & ad ann. Hej. 336. AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. JOAN. BAPT. CARUS. ubi sup. p. 104. RODERIC. TOLETAN. hist. Arab. c. xxx. p. 25, 26. AL TARIKH AL MAGREB. Vide etiam D'HERBEL. Biblioth. orient. p. 9.

<sup>z</sup> ISM. ABU'LFED. in chron. ad an. Hej. 360. GOLII not. ad Afragan. p. 157.

when attended with such disagreeable circumstances. But *Bakhtiyâr*, who was intirely attached to his pleasures and diversions, and was even then but just returned from hunting, told him in a menacing tone, that this was all chicanery and pretext; and that it would much better become him to satisfy the demands of the soldiery with a good grace, than by compulsion. This so terrified the *Khalif*, that he immediately sold the furniture of his palace, though he could not raise by this expedient above 40,000 *dirhems* (a very inconsiderable sum), which he put into the hands of *Bakhtiyâr*; who squandered away the money in a shameful manner, without applying a single *dirhem* of it to the public service. Hence the sarcasm, at that time so current in *Baghdâd*; *the Khalif has been fined, or mulcted, by Bakhtiyâr*. In the beginning of *Dhu'lkaada*, the *Fâtemite Khalif*, *Al Moezz* (H) *Ledini'llah*, set

(H) According to (14) *Ebn Shohnab*, the *Fâtemite Khalif*, *Al Moezz Ledini'llah*, entered *Egypt* in the 360th year of the *Hejra*; notwithstanding that event is said to have happened in the 362d year of the *Moslim æra* by *Abu'lfeda* (15), *Abu'l Faraj* (16), and *Al Makin* (17). *Ebn Shohnab* likewise writes, that *Al Moezz* caused all his gold and silver to be melted down into ingots of the size, as well as the form, of mill stones, and put each of these on the back of a single camel, that carried its load directly into *Egypt*. The same author adds, that *Al Moezz* having caused the name of *Al Moti* to be suppressed in the mosques, ordered his own to be mentioned publickly there, not only in *Egypt*, but likewise in *Syria* and *Arabia*, as far as the city of *Medina*; the city of *Mecca* being the only place of note, in the peninsula of the *Arabs*, that refused to recognize the authority of the *Fâtemite Khalif*.

However, about two years after, the *Egyptians*, who were at this time obliged by *Jawhar* to withdraw their allegiance from *Al Moti*, began to pronounce in their mosques the names of both the *Khalifs*; viz. that of *Al Moti*, the lawful successor of the *Khalifs* of the house of *Al Abbâs*, his predecessors, and that of *Al Moezz*; the pretended successor of the family of *Ali Ebn Abu Tâleb*, who had usurped the name of *Fâtemite*. The latter of which princes, in order to establish amongst the people he governed a persuasion of his being descended from the aforesaid *Imâm*, and consequently of his right to the *Khalifat*, willed and ordained, that to the solemn form of publication of prayer should be added the following words: "For ever live *Ali*, all whose actions have been laudable;" and that it should begin with these words, "In the name of the most merciful God;"—which, excepting the ninth, are

(14) *Ebn Shohnab*.

(15) *Is'm. Abu'lfeda. in chron. ad ann. Hej. 361.*

(16) *Greg. Abu'l-Faraj, hist. dynast. p. 314, 315.*

(17) *Al Makin,*

*Saracen. hist. lib. tert. c. iv. p. 227.*

set out from *Al Mohdia*, with his family, effects, and all his treasures, which he took care to have melted down into a sort of masses, or ingots, of the form of mill-stones, and carried on the backs of camels, for *Egypt*. He left behind him, as his governor of *Kairwân*, and its dependencies, *Yusef Ebn Zeir Ebn Menedz Al Sanbâji*, surnamed *Belkîn*, who had distinguished himself in his service, and *Abd'allah Ebn Yokhlef Al Catâmi*, in the same capacity, at *Tripoli* in *Africa*; *Abu'l Kasem Ali Ebn Al Hasan* still continuing, by his appointment, *Emîr* of *Sicily*. *Al Moezz* was attended in his journey by *Mohammed Ebn Hani*, an *Arab* poet of *Andalusia*; who was assassinated suddenly, and by an unknown hand, at *Barka*. He had an excellent poetical genius, but was too fulsome in his flattery; making as it were a kind of divinity

prefixed at the head of every chapter of the *Korân*. This solemn form the *Mohammedans* call the *Bismillah*, and begin with it all their prayers, and the greatest part of their actions themselves. The schism here mentioned, or the recognition of two *Khalîfs* in the *Moslem* world, continued from the time we are now upon to the year of the *Hejra* 567, in which *Salahoddin Ebn Ayûb*, general to *Nûroddin Mahmûd Ebn Zenki*, the *Soltân* of *Syria*, *Mesopotamia*, and *Egypt*, abolished the *Khalîfat* of the *Fâtemites*, and re-established that of the house of *Al Abbâs*, by acknowledging *Al Mostadi Ebn Al Mostanjed*, who then resided at *Baghdâd*, the true and lawful *Khalîf* and sovereign *Imâm*, or pontiff, of the *Moslems* (18).

*Al Nowairi*, *Al Noweiri*, or *Al Nûciri*, the historian, relates, that *Al Moezz Ledini'llah*, after he had reigned twenty years in *Africa*, passed from *Al Mansûria*, a city built by his father,

into the island of *Sardinia*, in the year of the *Hejra* 361; having left the government of the *African* provinces to *Yusef Ebn Zeir Ebn Mened*, or *Menedz Al Sanbâji*, as is here observed. The following year, continues the same writer, he set sail for *Tripoli* in *Africa*, where he soon arrived, and marched directly to *Alexandria*, which *Jawbar*, his general, had made himself master of a little time before. From thence he advanced to *Mesr*, or *Al Fostat*; where he ordered the name of *Al Moti* in the public prayers to be suppressed, and continued the construction of his new city, which *Jawbar* had founded under the horoscope of *Mars*, and given it the name of *Al Kâbirah*, or the *Victorious*, an epithet applied by the *Arab* astronomers to the planet *Mars*. But of this our readers will meet with a more full and ample account in our history of the *Fâtemite Khalîfs* of *Egypt*, to which it more properly belongs (19).

(18) *Ism. Abu'lfed. ubi sup. & alih. Al Makin, ubi sup. Ebn Seldnah, D'Herbel. Biblioth. orient. art. Moezz Ledini'llah, p. 595.*

(19) *Al Noweiri. Vide etiam D'Herbel. ubi sup.*

of *Al Moezz*, and bestowing upon him titles that were applicable to GOD alone. This occasioned his being considered as a deserter of the faith, gave great offence to many of the *Moslems*, and was probably the cause of his violent death. About this time, a treaty of peace was concluded between *Al Mansûr Ebn Nûb Al Sammâni*, the prince, or lord, of *Kborasân*, and *Rucno'ddawla Al Hasan Ebn Bûiya*; the principal articles of which were, that *Rucno'ddawla* should pay *Al Mansûr* annually the sum of 150,000 *dinârs*; and that *Al Mansûr*, in consideration of this money, which was to be esteemed as a dower, should marry the daughter of *Adado'ddawla*, *Rucno'ddawla's* son. *Abu Taglab Ebn Nasero'ddawla* likewise made himself master of the city of *Mâredîn*, as well as of a large magazine of arms, and all his brother *Hamdân's* treasures, that were found therein, and betrayed into his hands by that prince's governor of the place, before the close of the present year <sup>a</sup>.

What  
happened  
in the  
Moslem  
territories,  
the fol-  
lowing  
year.

THE next year, being the 362d of the *Hejra*, which commenced *October* 12th, 972, in the beginning of *Shaabân*, *Al Moezz* arrived at *Alexandria*, and was met by all the principal *Egyptian* nobility; who received him with marks of the most perfect submission, and the most profound respect. He also entered *Kairo*, or *Al Kâbirah*, the 15th of *Ramadân*. About the same time, the *Greeks* took *Nasibîn*, ravaged the district of *Mayyâfâraîn*, and over-ran the whole province of *Diyâr Rabiâ*. Of which *Abu Taglab Ebn Nasero'ddawla* being informed, he sent his brother *Hebat'allah Ebn Nasero'ddawla* with a powerful army against them; who marched directly to *Amed*, where he was joined by *Hazârmard*, one of *Abu'l Hijâ Ebn Hamdân's* officers, and *Abu Taglab's* commandant of that place. After this junction, *Hebat'allah* fell upon the *Greeks* posted in the neighbourhood of *Amed* with such fury, that he overthrew them with very great slaughter, released all the *Moslem* captives that had fallen into their hands, and took the imperial general himself, with a vast number of his men, prisoners. The *Greeks* were much superior in number to the *Moslems*; but *Hebat'allah* surprizing them in a strait narrow place, where their cavalry could not act, they were easily put to the rout, and soon obliged to betake themselves to a precipitate flight. The imperial general *Hebat'allah* sent to his brother *Abu Taglab* in chains, who immediately ordered him to be thrown into prison, where he remained till the time of his death;

<sup>a</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 361. GREG. ABU'LFARAJ, ubi sup. p. 315. EBN SHOHNAH, AL KAZWINI, D'HERBEL. Biblioth. orient. art *Moe'z Ledini'llah*, p. 595. EUSEB. RE-NAUD. ubi sup. p. 353, 354.

which



which happened, in the latter *Jomâda*, the following year. He died of a distemper, brought upon him probably by his confinement, which eluded all the art of the physicians sent him by *Abu Taglab*, in order to re-establish his health. This battle was fought towards the close of *Ramadân*; and it entirely cleared all the *Moslem* territories of the *Greeks*, during the remainder of the campaign. *Azzo'ddawla*, or *Bakhtiyâr*, as *Abu'lfeâ* likewise calls him, the *Emir Al Omrà*, made *Mohammed Ebn Bakib*, a person of mean extraction, who was born at *Carwatsh*, his *Wazîr*, before the end of the year we are now upon; which, as the last-mentioned author seems to intimate, produced some ill blood between that minister and the officers who commanded both the *Turkish* and *Deylamite* troops at *Baghdâd* <sup>b</sup>.

THE following year, being the 363d of the *Hejra*, which *Al Motî* began *October* 2d, 973, *Azzo'ddawla Ebn Moezzo'ddawla* *abdicated the* treated the *Turkish* troops that had attended him into the province of *Abwâz*, where he then was, with great rigour and severity, in order to repress the insolence they had discovered on several occasions, and revive military discipline amongst them; after which, he returned to *Wâset*, in his way to *Baghdâd*. This so exasperated *Sabektekin*, a *Turk*, formerly chamberlain to *Moezzo'ddawla*, who refused to go with *Azzo'ddawla* into *Abwâz*, that he rebelled against him, assembled all the *Turkish* and *Sennite* troops in *Baghdâd*, and made the necessary dispositions for preventing him from entering that capital. To these measures *Sabektekin* had likewise been farther excited by *Azzo'ddawla's* conduct to him in particular; the *Emir Al Omrà* having ordered all the cities and lands belonging to him, and which he considered as his own private property, to be confiscated. This defection produced several actions between *Sabektekin's* forces and the *Deylamite* troops, who, with the populace of *Baghdâd*, still obeyed the orders of *Azzo'ddawla*, which ended in the defeat of the latter; insomuch that *Sabektekin* at last made himself master of *Baghdâd*, and plundered *Azzo'ddawla's* palace in that city. The metropolis being thus in his hands, he prevailed upon *Al Motî*, who could not interpose his authority in the present dispute, and who had been rendered in a manner incapable of government by a paralytic disorder he had long laboured under, which had almost totally deprived him of his speech

<sup>b</sup> ISM. ABU'LFED. in chr. ad ann. Hej. 362. AL MAKIN, ubi sup. p. 227, 228. GREG. ABU'L-FARAJ, ubi sup. EBN SHOHNAH, AL KAZWINI, AL NOWAIRI, RENAUD. ubi sup. Vide etiam not. MS. ad Greg. Abu'l-Faraj, p. 315. apud JOANNEM SWINTONUM, A. M. Oxoniens. & D'HERBEL. Biblioth. orient. ubi sup.

and the use of his limbs, and which he had in vain endeavoured to conceal from *Sabektekín*, to abdicate the *Khalifat*, in favour of his son *Al Táí*, or *Al Tay'*, *L'lláh*; who thereupon, about the middle of *Dhu'lkaada*, was saluted *Khalif*. *Al Motí* died at *Dair Al Akúl*, a little above two months after he had been deposed, in the year of the *Hejra* 364. He was nominal *Khalif*, having been stript of all his power and authority by the family of *Búiya*, then in possession of *Persia* and *Irák*, twenty-nine years and five months; being about sixty-three years of age, at the time of his death. He was of a sweet and affable temper, modest in disputation, mild, gentle, sincere, charitable, and extremely devout in the performance of all religious duties. *Dair Al Akúl*, or *Akula*, is placed by *Sharíf Al Edrisi*, called by some the Nubian geographer, upon one of the banks of the *Euphrates*, five stations, or mansions, from *Baghdád*. We find it denominated *Dair Al Akúl* by *Abu'l-feda* and *Al Makín*. *Bar Hebræus* makes it to be the same with *Cúfa*; but, according to *Abu'l-feda*, it was a different place, situated in the neighbourhood of *Baghdád*, and about ten parasangs off *Al Madáyen* upon the *Tigris*; which seems to be confirmed by *Al Makín*. It is called *Akula* by *Bar Hebræus*, and the other Syriac writers; from whom we learn, that the prelate, who, by way of eminence, was styled the bishop of the Arabs, resided for the most part here. For the better understanding of which remark, it will be proper to observe, that the *Jacobites*, of which sect the *Christian Arabs* generally were, had two bishops of the Arabs subject to their *Masrián*, or metropolitan of the East: one of whom, going under the appellation of bishop of the Arabs, held his residence at *Akula*; and the other, who had the title of bishop of the Scenite Arabs, of the tribe of *Thalab* in *Hira*, or *Hirta*, as the Syrians name it, resided in that city. The word *Dair* denotes a monastery, convent, or religious house, amongst the Arabic writers; though, amongst the modern Arabs, it is frequently taken for a village, or small town. *Abuna Miná* was constituted patriarch of the *Jacobites* at *Alexandria*, in the 350th year of the *Hejra*, being the 17th of the *Khalifat* of *Al Motí*, as we learn from some of the *Christian* historians followed by *Al Makín* c.

## S E C T.

c AL MAKIN, ubi sup. p. 228, 230. ISM. ABU'LFED. in chron. ad ann. Hej. 363. GREG. ABU'L-FARAJ, ubi sup. EBN SHOHNAH, KHONDEMIR, SHARIF AL EDRISI, GREG. BAR-HEBRÆUS, apud Jos. Sim. Asseman. in Bibliothec. oriental. Clementino-Vatican. tom. secund. p. 319. ut & ipse Jos. SIM. ASSEMAN. ibid. & in dissertat. de Monophysit. ABU'L-FARAJ, in chron. Syriac. MS. ABU'LFED.

## S E C T. XLVI.

AL TAY' LI'LLAH EBN AL MOTI, whose name was Al Tay' either *Abu'l Fadl Abd'alcarim*, or *Abu Becr Abd'alcarim*, Li'llah. was saluted *Khalif*, the very day on which his father *Al Moti* ascends had been prevailed upon, or rather constrained, by *Sabektekin*, the Moslem throne to relinquish his nominal dignity. He was inaugurated, the 13th of *Dhu'lkaada*, the present year; being then, according after the to *Al Makin*, either forty-seven or fifty years of age; which abdication if we admit, his father must have been extremely young, of Al when he was born. His mother's name, if we will believe Moti. the same author, was *Aini*; but whether she was *Al Moti's* wife or concubine, we have not been informed. Immediately after his inauguration, he assigned the sublime post of *Emir Al Omrâ* to *Sabektekin*, who had been so instrumental in his elevation to the *Khalifat*. He enjoyed, however, nothing more than the empty title of emperor, or commander, of the faithful; having been stript by the *Emir Al Omrâ* of his power and authority, in the same manner as was his immediate predecessor d.

THIS year, the *Karmatians*, notwithstanding their former The Kar- defeat, made a second irruption into *Egypt*, and penetrated matians to *Mesr*. But they were overthrown again with very great are over- slaughter, and obliged to fly to the country from whence they thrown by came; that is, the territory of *Al Katif* and *Al Abfâ*. As they Al Mo- were pursued by a body of 10,000 horse, that kept close at ezz's their heels till they reached their own frontiers, both *Egypt troops*. and *Syria* were soon effectually cleared of them. After which, *Al Moezz* sent *Thalem Ebn Marwâb Al Okaili*, one of his generals, with a large body of troops to *Damascus*, to keep the seditious inhabitants of that city in awe. But, notwithstanding the force with which he was supported, the *Damascenes* had such an aversion to his government, that, for near a year, he found himself not a little embroiled and embarrassed with them. A considerable part of the city was reduced to ashes, during the commotions which at this time happened. The people of *Mecca* and *Medina*, however, prayed publicly in their mosques for *Al Moezz Ledini'llah*, and persisted in their fidelity to the *Fâtemite Khalif*, the present year e.

ABU'LFED. in descr. Irac. D'HERBEL. Bibl. orient. art. *Mothi*, p. 645. & art. *Thai Billah*, p. 1018, 1019. Vide etiam RENAUD. ubi sup. p. 351.

d AL MAKIN, ubi sup. p. 231. GREG.

ABU'L-FARAJ, ubi sup. p. 317. ISM. ABU'LFED. ubi sup. KHON-DEMIR, D'HERBEL. ubi sup.

e ISM. ABU'LFED. ubi

sup. GREG. ABU'L-FARAJ, ubi sup. p. 318.

The Turks  
form the  
siege of  
Wâset.

IN the mean time, the *Turks*, under the command of *Sabektekin*, marched to *Wâset*, where *Bakhtiyâr*, or *Azzo'ddawla*, then resided, in order to take vengeance of him for the injuries he had offered them, during the course of his administration. *Sabektekin* carried with him both *Al Motî* and *Al Tay'*, to draw the *Moslems* to his standard, in this expedition. But the former of those princes died at *Dair Al Akûl*, as has been already observed, and his death was immediately followed by that of *Sabektekin* himself; after which, the remains of both of them were conducted to *Baghdâd*, and there interred. In the room of *Sabektekin*, the *Turks* chose *Al Astekein*, one of their principal commanders, for their general, and continued their route to *Wâset*. *Sabektekin* died of a diarrhœa at *Dair Al Akûl*, where he had incamped, the 24th of *Al Moharram*, and the year of the *Hejra* 364, after he had been *Emîr Al Omrà* to the *Khalif Al Tay'* only two months and thirteen days. As for *Al Astekein Al Sharâbi*, who succeeded him in the command of the *Turkish* troops, he had likewise, as well as *Sabektekin*, been an officer under *Moezzo'ddawla Ebn Bâiya*, and distinguished himself on several occasions; which gained him great credit with his countrymen, who, after *Sabektekin's* decease, elected him their chief. After his election, he immediately advanced to *Wâset*, sat down before the place, and carried on the siege of it with uncommon ardour, for the space of fifty days. As *Azzo'ddawla's* men had been repulsed in every sally, and worsted in every attack, and as provisions began now to fail him, this general found that he could not alone make head against *Al Astekein*; and therefore he dispatched express after express to his cousin-german *Adado'ddawla* in *Persia*, to let him know the distress he was in, and to implore his assistance; telling him, that he would much rather submit to a relation and a friend, than to a foreigner, and one that was an enemy to their family. This made such an impression upon *Adado'ddawla*, that he hastened to his relief with all the forces he was master of; as will more clearly appear from our account of the principal events of the following year, amongst which these very transactions themselves have been placed by *Al Makin* <sup>f</sup>.

Some account of  
Thâbet  
Ebn Senân and

WE must not forget to remark, that the *Târîkh*, or history, of *Thâbet Ebn Senân Ebn Thâbet Ebn Korra*, so celebrated over all the *Moslem* world, which began with the year of the *Hejra* 275, or, according to *Abu'l-Faraj*, 290, concludes with the present year. This *Thâbet Ebn Senân* was a very

<sup>f</sup> ISM. ABU'LFED. ubi sup. AL MAKIN, ubi sup. p. 232. GREG. ABU'L-FARAJ, ubi sup. EBN SHOHNAH, D'HEREEL. Biblioth. orient. ubi sup. p. 1018, 1019.



famous physician, and had the care of the hospital at *Baghdâd* committed to him. His history has been represented as a most excellent performance by *Abu'l-Faraj*; who informs us, that he mentions therein a great number of remarkable facts, not elsewhere to be found. A supplement to this noble work has been written by *Helâl*, his nephew, not his son, as *M. D'Herbelot* asserts, who was likewise a very eminent physician, historian, and philosopher. *Thâbet Ebn Senân* died, in the year of the *Hejra* 365, if *Abu'l-feda* may be depended upon, or in the 363d year of the *Moslem* æra, if we will believe *Abu'l-Faraj*. *Afrihi Ebn Adi Ebn Hamid Ebn Zachariâ Al Tecriti*, a very noted logician, who lived a considerable part of his time at *Baghdâd*, was one of his cotemporaries. This learned man was often employed in transcribing books of literature. He wrote a very fine legible hand, and that with so much expedition, that he could finish an hundred leaves in a day and a night's time. He left behind him several versions and explanations of antient authors, besides other works, that were held in great esteem. He was instructed in logic by the famous *Abu Nasr Mohammed Ebn Mohammed Ebn Tarkkân Al Fârâbi*, of whom we have already given our readers a particular account. To which we shall now beg leave to add, that *Al Fârâbi*, who was looked upon by the *Moslems* as the prince of philosophers, and the phoenix of his age, first learned philosophy at *Baghdâd* of *Yahya*, or *Yohannâ*, *Ebn Jaballad*, in which he made a much greater progress than any of the others who were instructed with him; that he much excelled his second master, *Abu Bashar Matta Ebn Yûnes*, in all those branches of literature he had applied himself to; that, by his logical, physical, metaphysical, and political compositions, his fame has already been, and will hereafter be, transmitted down to all succeeding ages; and that, finally, he understood the *Aristotelian* philosophy better than, and supplied many defects in the writings of, the famous *Al Kendi*, and others. *Afrihi Ebn Adi*, who was a *Christian* of the *Jacobite* sect, died in the month of *Ab*, or *August*, and the year of *Seleucus* 1285, towards the close of the 363d year of the *Hejra*, and was buried at *Baghdâd*; being, at the time of his death, about eighty-one solar years old &c.

In the year of the *Hejra* 364, commencing September 21, *Adado'd-974*, *Adado'ddawla*, excited thereto by the repeated solicitations of *Azzo'ddawla*, marched with the *Persian* forces into *Irâk*, and advanced into the neighbourhood of *Wâset*. *Al himself of Baghdad.*

ISM. ABU'LFED. ubi sup. & in chron. ad ann. Hej. 365. GREG. ABU'L-FARAJ, ubi sup. p. 316, 317. D'HERBEL. Biblioth. orient. art. *Helal Ben Thabet Ben Senan*, p. 446. & art. *Thabet Ben Senan Ben Thabet*, p. 1015.

*Aftekin*, having received advice of his approach, immediately abandoned the siege, and retired with the *Turkish* troops to *Baghdâd*. Upon his arrival there, he found that city in the hands of *Abu Taglab Ebn Naser' ddawla*; who having been sent for by *Azzo' ddawla*, to assist him against the *Turks*, had taken post in that metropolis, seized upon the *Emîr Al Omrâ's* palace, and obliged all ranks and degrees of men to recognize his authority. But *Al Aftekin*, having brought with him the *Khalîf Al Tay'*, summoned him in that prince's name to surrender the place; which not being immediately done, the *Turks* attacked it sabre in hand, and carried it with inconsiderable loss. In the mean time, *Adado' ddawla*, having forced *Al Aftekin* to raise the siege of *Wâset*, joined *Azzo' ddawla*; and, after that junction, pursued the *Turks* to *Baghdâd*. Being arrived before the town, *Adado' ddawla* invested that part of it situated on the eastern bank of the *Tigris*, and *Azzo' ddawla* the other. The *Turks* finding themselves upon the point of being straitly shut up, in order to avoid the calamities attending a siege, marched out of the place, and were followed by the combined army, under the command of *Adado' ddawla* and *Azzo' ddawla*, who came up with them at *Dair Al Akûl*; upon which, a sharp and bloody engagement ensued, wherein both sides sustained an incredible loss. But at last the *Turks* were constrained to leave the field of battle to the victors; who thereupon became masters of the *Khalîf's* person, and afterwards triumphantly entered the city of *Baghdâd*. The battle was fought the fourteenth of the former *Jomâda*, and the princes of the house of *Bûiya* soon after possessed themselves of the capital; but the *Khalîf Al Tay'* did not return to his palace before the eighth of *Râjeb*, when *Adado' ddawla* prostrated himself before him, and had the honour to kiss his hand. The *Persian* forces, after the end of the action, made themselves masters of the *Turkish* camp, and observed an exact discipline in the city of *Baghdâd*; but *Azzo' ddawla's* troops mutinied for their pay, treated their general with great marks of disrespect, and committed many disorders. As, therefore, *Azzo' ddawla* had no money to pacify them with, *Adado' ddawla* advised him to resign his command, and shut himself up in his house; that he might thereby be the better enabled, with the assistance of his own troops, to bring them back to a sense of their duty. But *Azzo' ddawla* had no sooner dismissed the officers of his court, declared himself incapable of government, and formally renounced before proper witnesses all pretensions to the post of *Emîr Al Omrâ*, than *Adado' ddawla* caused him and his brothers to be seized at a splendid entertainment, to which he had invited them, on

the

the 26th of the latter *Jomâda*, and immediately sent to prison, in the most perfidious manner. After which, in order to secure to himself the possession of the supreme power at *Baghdâd*, he thought fit to caress the *Khalîf Al Tay'*, by pretending to an intire submission to him, by augmenting his proper revenue, and by supplying him not only with large sums of ready money for present use, but likewise with a sufficient quantity of such costly furniture for his palace, as was worthy the high and sublime character he sustained <sup>h</sup>.

BUT, notwithstanding his pretended submission, and engaging behaviour, to the *Khalîf*, he did not long enjoy the power which he had so unjustly acquired. For, *Marzabân*, or *Marzabân*, *Azzo'ddawla's* son, receiving advice at *Basra*, of which city he then was governor, of what had happened to his father at *Baghdâd*, immediately wrote to *Rucno'ddawla*, *Adado'ddawla's* father, an account of that event: which produced in him such emotions of anger and grief, that, upon the first news of it, he threw himself upon the ground in a most frantic manner; and afterwards contracted such a distemper, by an irregular abstinence and perturbation of mind, occasioned by the disagreeable news that had been imparted to him, as might have been of fatal consequence, had it not been speedily removed by *Adado'ddawla's* subsequent conduct. He also upbraided his son, in the sharpest terms, with his iniquitous behaviour, and threatened him with the effects of his resentment, if he did not restore to *Azzo'ddawla* the post of which he had so unjustly deprived him. *Adado'ddawla*, in order to pacify his father, proposed to cede to the person injured some part of his *Persian* territories, as an equivalent for what he had usurped in *Irâk*. But this proposal was so far from being relished or approved of by *Rucno'ddawla*, that he was upon the point of cutting to pieces the minister who delivered it to him; by whom he sent back a message to his son, importing, that if he did not instantly comply with his commands, he would come himself with an army to *Baghdâd*, and reinstate *Azzo'ddawla* in his former post. Nor did *Abu'l Fathi Ebn Al Amid*, *Adado'ddawla's* second ambassador, meet with a more favourable reception from him; the answer given that minister, on this occasion, being extremely rough, and such as indicated his wrath to be by no means yet appeased. *Adado'ddawla*, therefore, finding that his father would be obeyed, released *Azzo'ddawla* without delay, put him again at the head of the *Khalîf's*

<sup>h</sup> AL MAKIN, ubi sup. p. 232, 233. ISM. ABU'LFED. in chron. ad ann. Hej. 364. GREG. ABU'L-FARAJ, ubi sup. p. 318. KHON-DEMIR, D'HERBEL, Biblioth. orient. art. *Azzeddoulat*, p. 154, 155.

councils, and then retired with his forces into *Persia*. However, he obliged both the *Khalif Al Tay'* and *Azzo'ddawla* to swear, that they would never oppose either his commands, or those of his father *Rucno'ddawla*, before his departure from *Baghdâd*; which, according to *Abu'lfeda*, happened in the month of *Shawwâl*, the present year <sup>1</sup>.

What  
happened  
to Al Af-  
tekin,  
after he  
was dri-  
ven from  
Baghdâd.

IN the mean time, *Al Aftekin*, after he had been driven by *Adado'ddawla* from *Baghdâd*, moved at the head of his *Turks* into *Syria*, and possessed himself of *Hems*. From thence he advanced to *Damascus*, and was received with open arms by the inhabitants of that city. He was no sooner admitted into the town, than he enabled the *Damascenes* to expel from thence *Zaban*, or *Zabban*, an eunuch, and *Al Moëzz's* governor of the place; after which, they discontinued their recognition of *Al Moëzz's* authority in the mosques, on days of divine service. That prince dying the following year, his son and successor, *Al Aziz B'llah*, sent *Jawhar*, his general, with a powerful army, into *Syria*; who laid siege to *Damascus*, and carried on his attacks with so much vigour, that the city must have fallen into his hands, if a body of the *Karmatian* troops had not hastened to its relief. At the approach of these troops, *Jawhar* thought fit to raise the siege, as he was not in a condition to make head against them, and at the same time to repulse the *Damascenes*, in the numerous sallies which they made. The *Karmatians*, having been joined by the *Turks* and *Damascenes*, pursued *Jawhar*, and came up with him first at *Al Ramla*, and afterwards at *Ascalon*, or *Ashkelon*; at the last of which places, they offered him battle. But *Jawhar*, having lost the greatest part of his men by famine, declined an engagement. However, he was reduced in a short time to the last extremity, and with great difficulty prevailed upon *Al Aftekin*, who commanded the combined army, to permit him, for a large sum of money, to return into *Egypt*. Upon his arrival at *Mesr*, he persuaded *Al Aziz* himself to undertake an expedition against *Al Aftekin*, then in possession of the best part of *Syria*. That prince, therefore, without delay, marched with a formidable army against the rebels, and came up with them at *Al Ramla*; where, after an obstinate dispute, he intirely defeated them, put a vast number of them to the sword, and took most of the rest prisoners. However, *Al Aftekin* himself found means to make his escape. But *Al Aziz* having offered a reward of 100,000 *dinârs* to any one who would deliver that general alive into his hands, *Mafraj Ebn Dagfal*, an *Arab* of the tribe

<sup>1</sup> AL MAKIN, ISM. ABU'LEFD. & GREG. ABU'L-FARAJ, ubi sup.



of *Tay*, his particular friend, with whom he had taken refuge, being tempted by the largeness of the reward, brought him alive to the *Fâtenite Khalif*; who was so far from offering him any violence, that he made him a present of a very fine tent, as well as of several sumptuous mantles, or cloaks, and much household-furniture of almost inestimable value, released all the *Turkish* prisoners who had fought under him as their chief, and carried him with him to *Mesr*, where in great affluence he at last ended his days <sup>k</sup>.

THIS year, according to *Al Kâdi Shahab'uddin Ebn Abil-dâm Al Hamawi*, *Abul Kasem Ebn Al Hasan*, the Emir of *Sicily*, undertook an expedition against the *Christians* of that island, reduced *Messina*, *Catana*, and several other fortresses of considerable strength, and ravaged the country through which he moved in a dreadful manner. - Not content with this, he committed terrible depredations on the coast of *Calabria*, and even made incursions into the interior part of that province; after which, his troops returned home, with a great number of prisoners, and laden with spoil. These operations, however, are placed by *Abulfeda* amongst the transactions of the following year. About the same time, *Rucn'ddawla Ebn Bâiya*, who was now far advanced in years, assigned to his son *Adad'ddawla Fârs*, *Arjan*, and *Kermân*; to his son *Mowayyad'ddawla Al Ray* and *Esfahân*; and to his son *Fakhro'ddawla Dainawâr* and *Hamadân*. He also obliged them at the same time to take an oath to support one another, and to act in concert, on all emergent occasions. The *Khalif 'l Tay*, according to *Al Makin*, took to wife *Sabrahân*, *Adad'ddawla Ebn Moazz'ddawla's* daughter, and promised her for a dower 100,000 *dinârs*, before the close of the present year <sup>l</sup>.

THE same year, if we will believe *Al Makin*, the *Greeks*, under the conduct of the emperor *Zimisces*, made an irruption into *Syria*, took *Hems* and *Baalbec*, and from the latter of those cities marched to *Damascus*. But *Al Aste kin*, continues the same author, advancing against them with a considerable force, *Zimisces* turned off to *Sidon*, and obliged the inhabitants of that place to pay him a large sum of money; after which, he moved to *Tripoli*, and besieged that city above forty days. Here, if we will believe the historian now before us, through the influence of *Basilus* and *Constantine*, he had poison administered to him; which forced him to retire, in a

<sup>k</sup> ISM. ABULFED. ubi sup. AL MAKIN, ubi sup. p. 233.

<sup>l</sup> AL KADI SHAHAB'ODDIN EBN ABILDAM AL HAMAWI, in hist. cui tit. *Asmodf*. ISM. ABULFED. in chron. ad an. Hej. 365. AL MAKIN, ubi sup.

sick and languishing condition, to *Antioch*. But the people of that place refusing to admit him into the town, he cut down all their trees, and returned home; though, before he reached *Constantinople*, he expired, as we learn from one of the later *Greek* writers. After the departure of *Zimisces*, *Antioch* surrendered to a body of troops he left behind him, to continue the siege of that city; though in a short time it returned to its former masters, as clearly appears from some of the eastern historians. We must not forget to observe, that the *Turks*, who fled with *Al Aftekin* to *Damascus* from *Baghdad*, did not amount to above 300 men; and that the *Magrebian* troops, left by *Al Moezz* in the former of those places, are called *Ayârians* by *Al Makin*<sup>m</sup>.

*Al Moezz dies, and is succeeded by his son Al Azîz.*

THE next year, being the 365th of the *Hejra*, beginning September 10th, 975, *Al Moezz Ledinillab*, the conqueror of *Syria* and *Egypt*, departed this life, either on the 11th or the 17th of the former *Rabî*, after he had sat upon the throne of *Kairwân* twenty-three years, four months, and several days, and about three years upon that of *Egypt*. He was born at *Al Mohdia*, the capital of the *Khalifat* of *Kairwân*, the 11th of *Ramadân*, in the year of the *Hejra* 319, and consequently died in the 46th year of his age. He entertained a vast opinion of the truth of astrology, and never undertook any enterprize of moment, without consulting those who pretended to have skill in that art. He has, however, been considered in the main by the *Moslem* writers as a learned and virtuous prince. He was in particular famed for his liberality, his love of justice, and his exemplary life, as well as for the love he bore his subjects, whom he governed with great lenity and moderation. His son *Al Azîz Bi'llab*, who succeeded him, was born at *Al Mohdia*, either the 24th of *Al Moharram*, in the year of the *Hejra* 342, or in the 344th year of the *Moslem* æra; for in this point the *Arab* writers do not perfectly agree, according to *Al Makin*. Before the conclusion of the year we are now upon, the people of *Mecca* offered up their prayers publicly to heaven for the health, welfare, and prosperity, of this prince<sup>n</sup>.

*Abu'l Kasem, the Emîr of Sicily,*

THE same year, *Abu'l Kasem Etn Al Hofan*, the *Emîr* of *Sicily*, continued his depredations in *Calabria*; destroying many towns and villages there, and laying waste a considerable part of that province with fire and sword. His troops

<sup>m</sup> AL MAKIN, ubi sup. JOAN. CUROPALAT. in *Zimisces*.

<sup>n</sup> GREG. ABU'L-FARAJ, ubi sup. p. 318. ISM. ABULFED. in chr. ad an. Hej. 365. AL MAKIN, ubi sup. p. 233, 234. AL MAKRIZI, EBN SHOHNAH, EUSEB. RENAUD. in histor. patriarchar. Alexandrinor. Jacobitar. p. 372. Parisiis, 1713.

took so many head of cattle from the *Calabrians*, that they *continues* could not carry off all of them into *Sicily*; and therefore, by *his depre-* the *Emîr's* order, they slaughtered most of them upon the *dations in* spot, called from thence, in the days of *Al Kâdi Shâhabo'ddin*, *Calabria.* the *skambles of oxen*, or *cows*, before they set sail for that island. This *Abu'l Kasem*, as we are told by the last-mentioned author, continued annually his devastations in the aforesaid province, till the year of the *Hejra* 371, coincident with the latter part of the year of *CHRIST* 981, and the former part of 982, doing irreparable damage where-ever he moved °.

IT appears from *Al Makin*, that *Al Azîz's* affairs in *Egypt* *Al Azîz* were greatly imbroiled this year, notwithstanding he had *proves su-* made *Jawbar*, a person of uncommon abilities, his prime *perior to* minister. Several battles, as this author clearly intimates, *all his* were fought in the neighbourhood of *Mesr*, or *Al Fostât*, and the *Fâtemite Khalîf* himself was straitly besieged in that capi- *enemies in* tal. But at last the siege was raised, and *Al Azîz* proved su- *Egypt.* perior to all his enemies, probably by the conduct and address of *Jawbar*, as well as the bravery of his troops. As black was the colour most in vogue amongst the eastern *Khalîfs* of the house of *Al Abbâs*, so white was most esteemed by the *Fâtemite Khalîfs*. This had been substituted in the room of the other amongst his subjects by *Al Moctzz*, and was the fashionable colour through the whole course of *Al Azîz's* reign, as it has ever since been amongst the greatest part of the *Africans* and *Arabs*, even to this very day. We must not forget to remark, that the division of the large and extensive dominions of the house of *Bûiya*, made by *Rucnô'd-dawla* amongst his three sons, in the manner above-related, ought to be placed rather in this than the preceding year P.

ABU BECR MOHAMMED EBN ALI EBN ISMAEL ÂL CAF- Abu Becr  
FAL ALSHASHI, according to *Abu'lfeda*, died the present year; Moham-  
though some writers suppose his death to have happened in the med Ebn  
366th year of the *Hejra*, and others in the 336th year of that An Ebn  
æra. He was a native of *Al Shâsh*, a very considerable city of Ismael  
the *Transoxana*, or *Mawarâ'lnabr*, in the territory of *Samar-* Al Caffal  
*kand*, near the *Sihân*, or *Sîr*, the *Jaxartes* of the antients, Al Shâshi  
and seated upon a river of the same name. From the place dies.  
of his nativity he was denominated *Al Shâshi*, and was the  
most celebrated *Fakih* of the sect of *Al Shâfeî*, at least in the  
*Transoxana*, of the age in which he lived. He travelled, for

° AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi  
sup. ISM. ABU'LFED. in chron. ad an. Hej. 336. P AL

MAKIN, ubi sup. p. 234, 235. RENAUD. ubi sup. Vide etiam  
ISM. ABU'LFED. in chron. ad ann. Hej. 366.

the sake of acquiring knowledge, into Syria, Arabia, and Irák. His masters were *Ebn Soraih*, from whom he learned jurisprudence, *Mohammed Ebn Forair Al Tabari*, and others no way inferior to him, by whom he was instructed in the principles of traditionary theology; in which science, or discipline, he had for his scholars *Al Hakem Ebn Mandah*, and several other youths, who made a very surprizing progress therein. This *Abu Bacr Mohammed Al Shâshi* had a son named *Al Kasem*, who was the author of the book intituled *Al Tacrib*, i. e. *the admotion, or appropinquation, viz. to GOD*; which was become extremely scarce, and difficult to be found, even in the days of *Abu'lfeda*, above 400 years ago. This book, which, according to the last-mentioned author, is not to be confounded with another bearing the same title, much more common, and written by *Solaim Al Râzi*, has been cited by the authors of the books *Al Nebayah*, *Al Wasith*, and *Al Basith*, as well as by *Al Ghazâli*, who calls the writer of it *Abu'l Kasem*; wherein he is undoubtedly mistaken, as his name was simply *Al Kasem*. There was another *Abu Bacr Mohammed Al Shâshi*, taken notice of by *Abu'lfeda*, in his account of the transactions of the year of the *Hejra* 507; who wrote the books *Al Omdah* and *Al Mostath-bari*, and probably several other pieces. Our *Abu Bacr Mohammed Al Shâshi* composed a book, intituled, *Adab Al Kâdi*, concerning the qualities requisite to form a judge, according to the principles of the *Imâm Al Shâfi'i*; but what other pieces were penned by him, we have not been told. The city of *Al Shâsh*, whose territory extends from *Nâbakht* to *Fargâna*, has been placed in *Turkestân* by *Al Berjendi*, who makes it to be watered by two rivers; one of which goes under the name of the river *Al Shâsh*. We are informed by *Ahmed Al Kâteb*, and another eastern author, that it was about four stages from *Kbojanda*, and five from *Fargâna*, or *Andukand*. It is at present called *Tashkunt*, and was formerly a magnificent city; though it now makes no great figure, as having been several times destroyed and rebuilt. We are told, however, that it is the winter-residence of the *Khân* of the *Kassâts*, who possesses the eastern part of *Turkestân*. The famous *Timûr Bek*, or *Timûr Beg*, according to *Arabshâh*, in his history of that prince, was born at *Kboja Ilgar*, a village in the territory of *Al Shâsh*; though other writers, if we will believe *M. D'Herbelot*, are of a different opinion.

## THE

1 ISM. ABU'LFED. in chron. ad ann. Hej. 365. & alib. D'HERBEL. Biblioth. orient. art *Schafshi*, p. 779. & alib. ABUL'FED. descript. Chowar. p. 65, 66, 72. AL BERJENDI, AHMED AL KATEB, & Auct. AL LEBAB, apud Ism. Abu'lfed. ubi sup. AHMED EBN



THE following year, being the 366th of the *Hejrâ*, com-  
 mencing *August* 30th, 976, in the month of *Al Moharram*, *Rucno'ddawla* *Al Hasan Ebn Bûiya* departed this life, after he  
 had reigned forty-four years, one month, and nine days; be-  
 ing above seventy years of age, at the time of his death. He  
 was a prince of the finest endowments, beloved by all those  
 who had been so happy as to live under his government, and  
 revered by the whole *Moslem* world; insomuch that his death  
 was considered, by those of the same religion with himself,  
 who survived him, as a public loss. After his decease, the  
 hatred *Adado'ddawla*, his eldest son, bore *Azzo'ddawla*, his  
 nephew, which in his father's life-time was not permitted to  
 discover itself, soon began to appear. Having made the ne-  
 cessary preparations for an invasion of *Irâk*, he broke into *Ab-  
 wâz*, or *Al Abwâz*, with a powerful army. Here *Azzo'd-  
 dawla* met him at the head of the *Khalif's* forces, attended  
 by *Al Tay'* himself, and *Ali Ebn Abu Thâber*, his *Wazîr*;  
 but being overthrown with very great slaughter, he fled to  
*Wâset*. Upon which, *Adado'ddawla* plundered his camp,  
 which he had abandoned in a shameful manner, and sent a  
 large detachment to seize upon *Basra*, and the circumjacent  
 tract. This the *Persians* found it no difficult matter to effect,  
 as *Azzo'ddawla* had left no troops in those parts to oppose  
 them. The season being now far advanced, and *Azzo'ddawla*  
 having shut himself up, with all the forces he could assemble,  
 in *Baghdâd*, the reduction of *Basra*, and its dependencies,  
 concluded the operations of the campaign.

THIS year, according to *Abu'lfeda*, the famous *Sabektekin*,  
 a Turk by nation, who had been one of *Abu Ishak Ebn Alpte-  
 kin's* slaves, and was afterwards general of all *Nûb Ebn Man-  
 sûr's* forces in *Khorasân*, by his master's death, became go-  
 vernor of *Gaznah*, the capital of *Zâblestân*; in which he was  
 confirmed, with great marks of distinction, by *Nûb*. It ap-  
 pears, however, from *Khondemir*, that he succeeded *Alpte-  
 kin* himself, and not his son *Abu Ishak*, in the government of  
*Gaznah*; that he had been originally one of *Alptekin's* slaves,  
 and never served in that capacity *Abu Ishak*; and that his  
 master, discovering an assemblage of fine qualities in him,  
 made him his heir. We are likewise informed by the *Persian*  
 historian, that *Sabektekin* was saluted general by the forces of  
 the province, which were intirely at his devotion, after *Alpte-*

EBN ARABSHAH, in hist. Timûr Bek. Vide etiam ABU'L GHAZI  
 BANAD. p. 569. & D'HERBEL. ubi sup. art. *Schaschi*, p. 779.

AL MAKIN, ubi sup. p. 235. ISM, ABU'LFED. in chron. ad  
 ann. Hej. 366. GREG. ABU'L-FARAJ, ubi sup. EBN SHOHNAH,  
 D'HERDEL. Biblioth. orient. art. *Adhad Eddeulat*, p. 58.

kin's

kin's death, in the year of the *Hejra* 365, and not in that we are now upon, as *Abu'l-feda* asserts. But however this may be, he afterwards made a surprizing figure in the eastern world, carried his arms into *India*, constrained many of the *Rajahs* (I), or princes of that vast region, to embrace *Mohammedism*, and convert their pagan temples into mosques, and annexed *Casdar* and *Bost* in *Sejistan* to his dominions, as will hereafter more fully appear in the sequel of this history <sup>s</sup>.

Manfûr  
Ebn Nûh  
Ebn Nafr  
Ebn Ahmed  
Al  
Sammâni  
dies.

ABOUT the middle of *Shawâl*, the present year, *Manfûr Ebn Nûh Ebn Nafr Ebn Ahmed Al Sammâni*, the prince, or sovereign, of *Khorasân* and the *Transoxana*, according to *Abu'l-feda*, died at *Bokhâra*, and was succeeded by his son *Nûh*, an infant only thirteen years old; but if we will believe *Ebn Shohnah*, and the *Emir Yahya Ebn Abd'ollatif Al Kazwini*, the author of the *Lebtârîkh*, both *Manfûr's* death and *Nûh's* accession happened, the preceding year. *Al Kâdi Al Mondar Ebn Sa'id Al Balluthi*, the supreme judge of *Andalusia*, an *Imâm*, *Fakih*, preacher, and poet, a person of great probity and merit, likewise departed this life, the present year <sup>t</sup>.

<sup>s</sup> ISM. ABU'LFED. ubi sup. NASSIR AL TUSI, in tab. longit. & latit. civitat. &c. p. 117. Edit. Hudson, Oxon. 1711. ULUGH BEIK, in tab. longit. & latit. civitat. &c. p. 149. Edit. Hudson, Oxon. 1711. KHONDEMIR, D'HERBEL. Biblioth. orient. art. *Sebekteghin*, p. 792, 793, et alib. pass. <sup>t</sup> ISM. ABU'LFED. ubi sup. GREG. ABU'L-FARAJ, ubi sup. p. 318. EBN SHOHNAH, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârîkh*. Vide etiam D'HERBEL. Biblioth. orient. p. 553, 678.

(I) The word *Rajah*, in the *Indian* language, according to Mr. *Frazer*, properly denotes a prince. M. D'Herbelot informs us, that it ought to be written *Rai*; and that it signifies, amongst the *Indians*, an idolatrous king, or prince, of that nation. He likewise relates, that the *Persians* make this term in the plural *Raias*, and the *European* travellers *Raias* and *Ragias*; the last of which words, according to the *French* pronunciation, approaches ex-

tremely near to Mr. *Frazer's* *Rajah*, if it may not be considered as exactly coinciding with it. The *Indians* generally prefix to this title the proper name of the person to whom it is applied, as *Seva Rajah*, *Sabou Rajah*, to omit an infinity of instances of the same kind, that might with equal facility be produced. Hence the word *Raipour*, or *Rajahpour*, which imports royal city, capital, or the place where one of these *Rajahs* resides (14).

(14) *Frazer's* hist. of *Nadir Shâh*, p. 22, 23, 33. Lond. 1742. D'Herb. Biblioth. orient. art. Ray, p. 708.

ABOUT the same time, *Adado'ddawla* deposed *Abu'l Fathi Other Ebn Al Amid*, his father's *Wazir*, ordered his nose to be cut off, *transac-* and deprived him of the use of one of his eyes by a red-hot *tions of* iron, when he imagined himself secure, and in no danger of *the present* a disgrace. The night before this accident happened he spent *year.* in jollity with his friends, for whom he had prepared a sumptuous entertainment, was served in gold plate and glass vessels of exquisite workmanship, had provided a variety of the most costly perfumes, and saw every thing conducted with the utmost elegance and magnificence. In fine, he indulged himself that night, in which an unusual scene of luxury appeared, in the gratification of his appetite to an immoderate degree; not being then in the least apprehensive of meeting with such a reverse of fortune, as that which the next day happened to him. We are told by *Abu'lfeda*, that *Abu'l Kasem Ebn Al Hasan*, the *Emir* of *Sicily*, made, this year, a descent upon *Italy*, and penetrated into *Al Langobarda*, the *Lower Lombardy*, or *Campania*, the duchy of *Benevento*, and the neighbouring provinces; from whence his troops carried off a vast number of head of cattle, and slaughtered them by his command upon the spot of ground on which he had incamped. From this accident, continues the same author, the name of *Manakh Al Bacri*, *the slaughter*, or *shambles*, of *oxen*, was derived to the spot on which it happened. And this name it retained to the time when he wrote his annals, or general history, so often referred to here. This expedition, from the last-mentioned event, appears to be the very same with that taken notice of by *Al Kadi Shababo'ddin*, as happening the foregoing year; but whether *Abu'lfeda*, or that writer, has fixed the time of it with greater precision, we shall not pretend to determine. *Haken*, or rather *Al Hakem*, *Ebn Ahmed Ebn Abu Sa'id*, the *Karmatian* general, who was once possessed of a very considerable part of *Syria*, and penetrated into *Egypt*, from whence he was driven with prodigious loss, as has been already observed, is said to have died at *Al Ramla*, in some part of the year we are now upon <sup>u</sup>.

THE same year, died also *Al Hakem Ebn Abd'alrahman Al Al Ha-Nasr*, of the house of *Ommiyah*, the lord of *Andalusia*, after he *kem Ebn* had reigned, under the title of *Al Montaser*, or *Al Montasar*, *Abd'al-* fifteen years, and five months; being, at the time of his death, *rahman*, sixty-three years and seven months old. This we learn *the lord of* from *Abu'lfeda*, with whom *Roderic* of *Toledo* in the main *Andalusia, dies.*

<sup>u</sup> ISM. ABU'LFED. et AL MAKIN, ubi sup. AL KADI SHAHA-BO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. JOAN. BAPT. CARUS. in præfat. p. 4. Vide etiam ABU'LFED. ad an. Hej. 336. et EUSEB. RENAUD. ubi sup. p. 372, 373.



agrees; though the latter of these writers is inconsistent with himself, in what he relates of this prince's reign. For he first tells us, that he reigned sixteen years and two months; and immediately afterwards, almost in the same breath, is pleased to add, that he died in the sixty-fourth year of his age, and the sixteenth of his reign. *Al Hakem* is said to have been extremely well versed in jurisprudence, history, and several other sciences; which enabled him to make a figure amongst the learned. His son *Heshâm* succeeded him, under the title of *Al Mowayyad Bi'llah*, being then only ten years of age; so that *Abu Amer Mohammed Ebn Abd'allah Al Moasferi*, his *Hâjeb*, or chamberlain, governed the kingdom of *Corduba*, or *Andalusia*, for him. This *Abu Amer* was descended from the tribe of *Moasfer*, settled originally in *Yaman*; for which reason, he was denominated *Al Moasferi*, and assumed the title, or surname, of *Al Mansûr*. He ruled with an absolute sway, and suffered no one to have access to the young prince; who was only the nominal *Khalif*, or sovereign, of the *Moslem* conquests in *Spain*. As *Abu Amer* raised himself intirely by his merit, the people were extremely well pleased with his elevation; though several persons of distinction aspired at the high post he so worthily filled. He was born at *Thorash*, or *Torres*, and received his education at *Corduba*, where he made a very considerable progress in several branches of literature, and was a great encourager of learned men; who flocked to his palace from all parts, as to a most celebrated and flourishing academy. He likewise extended his favour and encouragement to all that excelled in the mechanical arts, and had rendered themselves remarkable by surpassing others in any part of useful knowledge. Whence it came to pass, that the *Moslems* considered his administration as a public blessing. Nor was he less famous for his bravery and military skill; having made above fifty irruptions into the territories of the neighbouring *Franks*, many of which were attended with good success. But the most memorable of his expeditions was that in which he gained a complete victory over *Garcias*, the son of *Sanja*, or *Sancho*, king of the *Franks*, and took that prince himself prisoner, in the latter *Rabî*, and the year of the *Hejra* 385, nearly coincident with the 995th of CHRIST. 'Tis remarkable, that the very day on which this signal victory was obtained, and *Garcias* fell into the *Moslems* hands, *Sa'id Ebn Al Hasan*, an *Andalusian* poet and philologer, sent a hart, to which he had given the name of *Garcias*, with a rope, or cord, about its neck, as a present to *Al Mansûr*, together with an encomiastic, or copy of verses, in praise of that hero; three, or a tristich, of which have been preserved by *Abu'lfeda*; who considers this event as an effect



effect of the immediate decree of Divine Providence itself. Having once laid waste the frontiers of *Castile*, he shut up a body of the *Franks* in a strait passage, or defile, formed by the neighbouring mountains, and could easily have starved them to a surrender; but his clemency prompted him to release them, when they were upon the point of perishing with hunger. For the particulars of *Al Mansûr*'s expeditions against the *Christians*, or *Franks*, *Roderic of Toledo* refers his readers to his history of the *Goths*; wherein, he says, he has treated more largely and copiously of them. According to this writer, *Al Mansûr* did not take upon himself the office of *Hâjeb*, or chamberlain, to *Al Montasar*, before the year of the *Hejra* 357; though *Abu'lfeda* seems to intimate, that he was possessed of that post immediately after the young prince's accession. His glorious exploits against the *Franks* so endeared him to the *Spanish Moslems*, that they frequently offered him the crown of *Corduba*; which he, with great uprightness and integrity, constantly refused. He died, in the year of the *Hejra* 393, according to *Roderic*, and was succeeded in his sublime station by his son *Abd'almâlec*; who received an overthrow from the *Franks*, after he had penetrated into the kingdom of *Leon*, the following year, and never afterwards attempted any thing against them. However, *Heshâm*'s subjects were well enough pleased with his administration. He departed this life, in the 400th year of the *Moslem æra*; upon which, his brother *Abd'alrahmân* was constituted *Hâjeb*, or chamberlain, and prime minister to *Heshâm*. This minister intirely abandoned himself to wine and women, and forced his master *Heshâm* to declare him his successor; which so exasperated that prince's subjects, that they assassinated him, about four months and an half after he had taken upon himself the government of *Andalusia*. Notwithstanding what has been advanced to the contrary by *Roderic of Toledo*, *Abu'lfeda* relates, that *Al Mansûr* continued to preside over the *Spanish Moslems*, under the auspices of *Heshâm*, till the year of the *Hejra* 396; but in what manner the sublime post he had so long occupied then became vacant, though in express terms he promised this, that author has not been pleased to inform us <sup>w</sup>.

WE must not forget to observe, that *Snado'ddawla Sharîf* <sup>Other re-</sup> *Abu'l Maâli*, the son of the famous *Saïso'ddawla*, returned <sup>markable</sup> to *Aleppo*, from whence he had been driven by *Curuba*, one <sup>events of</sup> of his father's slaves, the present year. After his expulsion <sup>the present</sup> from *Aleppo*, he retired first to *Maryâfarakîn*, afterwards to <sup>year.</sup>

<sup>w</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 366. RODERIC. TOLETAN. hist. Arab. c. xxx, xxxi, p. 25, 26.

*Hamah*, and from thence to *Hems*; the last of which places he found himself obliged to abandon at the approach of the *Greeks*, who sacked, and in a great measure destroyed, that city. It was soon, however, restored to its pristine state by *Marakthash*, who had been likewise one of *Saifo'ddawla's* slaves, and had afterwards possessed himself of the castle of *Borzayyah*. This general came over with a body of troops to *Saado'ddawla Sharif Abu'l Maâli Ebn Saifo'ddawla*; which proved no small accession of strength to that prince. In the mean time, *Bacjûr*, one of *Curuba's* slaves, whom he had made governor of the castle of *Aleppo*, seized upon his master, and put him under arrest in that castle. This so incensed the people of *Aleppo*, that they sent to *Saado'ddawla*, to implore his protection, and to desire him to rescue them from the tyranny of *Bacjûr*, who had usurped the sovereignty of their city. The first thing *Saado'ddawla* did, after his arrival at *Aleppo*, was, to promise *Bacjûr* not only an unlimited pardon and amnesty, to extend to all his adherents, but likewise the prefecture of *Hems*, if he would acknowledge him for his prince. With this proposal he immediately closed, and introduced *Saado'ddawla*, with his troops, into the castle; which put the place effectually into his hands. About the same time, *Babastûn*, the son of *Washmakîn*, or *Washmakîr*, *Ebn Zayyâr* departed this life; as did also *Yusef Ebn Al Hasan Al Jannabi*, the *Karmatian*, lord, or prince, of *Hajr*, who was born in the year of the *Hejra* 280. After his death, the *Karmatians* changed the form of their government, and committed the direction of their state to six great officers, whom they dignified with the title of lords, or regents. For a farther account of this nation, or rather sect, we must refer our learned and curious readers to *Al Nowairi*, in the third volume of his history; who will, we doubt not, give them full and ample satisfaction on this head, as well as several others, which the limits of this work will not permit us at present to touch upon \*.

Adado'd-  
dawla  
puts Az-  
zo'ddawla  
and his  
Wazîr to  
death.

In the year of the *Hejra* 367, beginning *Aug.* 19th, 977, *Adado'ddawla* appeared at the head of a powerful army before the walls of *Eaghdâd*. But before he laid siege to the town, he offered to permit *Azzo'ddawla* to retire to any place he should think proper to chuse, except *Al Mawfel*, and even to cede some part of his territories to him, provided he would immediately abandon *Irâk*. He also sent him a cloke, or mantle, not so much as a mark of respect, as an intimation of his being in a state of subjection to him. However, *Azzo'd-*

\* ISM. ABU'LFED. ubi sup. AL NOWAIRI, D'HERBEL. Bibl. orient. art. *Carmath* & *Carmathi*, p. 256, 257, 258.

*dawla* put on this cloke, and departed out of *Irâk*; intending to make the best of his way towards *Syria*. He had no sooner left the capital, than *Adado'ddawla* entered it, mentioning his own name in the public prayers, which had never before been done, and ordered a drum to be beat before his palace; which was likewise an innovation. He also commanded *Ebn Bakîh*, or *Ali Ebn Abu Thâber*, as he is called by *Al Makîn*, *Azzo'ddawla's Wazîr*, to be put to death, and his body to be affixed to a gibbet, or cross, erected for that purpose; which drew a fine copy of verses, in praise of that unhappy person, from *Abu'l Hasan Al Anbâri*, the poet; several of which have been handed down to us both by *Abu'l-feda* and *Al Makîn*. This obliged the *Khalîf Al Tay'* to confer the post of *Emir Al Omrà* upon *Adado'ddawla*, to give him two imperial standards, and to put both himself and his family into his hands. In the mean time, *Azzo'ddawla*, after his departure from *Baghdâd*, went to *Al Haditha*, where he met with *Hamdân Ebn Nasero'ddawla*, who was in the same forlorn condition with himself; having been stript of the district his father had assigned him, and ejected from thence, by his brother *Abu Taglab*. These two exiled princes, having conferred together, resolved to move at the head of a body of troops they had assembled towards *Al Mawfel*, and force *Abu Taglab* to restore the places he had so unjustly taken from his brother *Hamdân*. But *Abu Taglab*, having been apprized of their hostile intentions, offered to join *Azzo'ddawla* with all his forces, and march with him directly to *Baghdâd*, in order to drive from thence *Adado'ddawla*, and restore him to his former post, if he would deliver up to him his brother *Hamdân*. With this proposal *Azzo'ddawla* immediately closed, and sent *Hamdân* to *Abu Taglab* in chains; upon which, that prince joined him with an army of 20,000 men. After this junction, *Azzo'ddawla* and *Abu Taglab* began their march for *Baghdâd*; but were met by *Adado'ddawla*, who brought with him the *Khalîf Al Tay'*, in the neighbourhood of *Tecrît*. After several movements, wherein the generals on both sides endeavoured to shew their military skill, a general action ensued, the 18th of *Shawâl*, at a place called *Casr Al Yassi*, or the castle of chalk, which ended in the defeat of *Azzo'ddawla* and *Abu Taglab*. The former of those commanders was taken prisoner in the action, and afterwards put to death by *Adado'ddawla's* order; but the latter made his escape to *May-yâfâra kin*, from whence he was driven by *Abu'l Wafi*, who had been sent in pursuit of him by *Adado'ddawla*, with a detachment of his troops, to *Bedlis*. Not thinking himself safe here, he fled into the *Christian* territories; where he was soon after attacked by a party of the *Khalîf's* forces, then  
in

in quest of him. But here he proved superior to his enemies, routed them, and then advanced to *Hish Ziyâd*, or the castle of Ziyâd, called in the days of *Abu'lfeda Khort Bart*, i. e. *Quarta Parthica*, the fourth Parthian, i. e. legion; the fourth Parthian legion having probably, towards the decline of the Roman empire, been stationed, or quartered, there. This, if admitted, will give us sufficiently to understand, that the Romans, in certain intervals, denominated four of their legions *Parthian*; which perhaps has not hitherto been so clearly evinced, either from any good author, or from any genuine remains of antiquity. From *Hish Ziyâd Abu Taglab* retired to *Amed*, where he for some time remained. After *Azzo'ddawla's* death, his head was cut off, and carried to *Adado'ddawla*; who is said to have wiped his eyes with an handkerchief, and to have shed tears, at the sight of it. *Azzo'ddawla* was thirty-six years old, when he came to his untimely end; and had then exercised the function of *Emir Al Omra* eleven years, and some months, according to *Al Makin*. He was a prince of a very robust body, sound understanding, and extremely brave; insomuch that, if we will believe the last-mentioned writer, he could take a bull by his legs, and through him on his back upon the ground by main force, without ropes, or any kind of assistance. Nor was he afraid to encounter lions, and to hunt them. Upon *Bahastin's* death, *Fânîs*, another of *Washmakin's* sons, ascended the throne of *Forjân* and *Tabrestân*. The former of those princes is called *Hashâl* by *Al Makin* &c.

Other  
events  
that hap-  
pened, the  
present  
year.

THE same year, *Bardas Phocas*, whom *Basilus* had recalled from exile, and put at the head of his forces, was overthrown, in the month of *Dhu'lkaada*, by *Bardas Sclerus*, the usurper, who had caused himself to be proclaimed emperor in *Mesopotamia*. Vast numbers of men fell on both sides in this battle; which was fought at *Amorium*, as has been already observed. After the end of the action, *Sclerus* sent *Abd'allah A' Montaser*, one of his officers, to *Antioch*, to preside over the people of that city. But *Abd'allah* was, soon after his arrival there, prevailed upon, by the address of *Agabius*, a certain bishop, who had for some time resided at *Aleppo*, to desert *Sclerus*, and declare for the emperor. After which, *Antioch* submitted to that prince, and *Agabius* was promoted to the patriarchate of that city, as the people of it had before unanimously desired. *Sclerus* having received advice of what had happened at *Antioch*,

† AL MAKIN, ubi sup. p. 235, 236. ISM. ABU'LFED. in chron. ad ann. Hej. 367. GREG. ABU'L-FARAJ, ubi sup. p. 318, 319. D'HERBEL. Biblioth. orient. art. *Adhad Eddoulat*, p. 58. et art. *Azzeddoula*, p. 154, 155.



dispatched thither one *Babrâm*, with a body of troops, to bring back the citizens to a sense of their duty to him. But they refusing to admit him into the town, he laid siege to it for some time, plundered the neighbouring district, and carried off with him a vast many head of cattle. In the mean time, *Sclerus* sent an ambassador, with very valuable presents, to *Adado'dilawla* at *Baghdâd*, to request his assistance against the emperor; who thereupon promised him a body of his best troops, to enable him to make head against the imperial forces. This year, the famous *Ephræm Syrus*, called by the Arabs *Efrahâm Al Sorayai Ebn Zara'a*, was constituted patriarch of the *Jacobites* at *Alexandria*, and remained in that see three years and six months. He was supposed to have been carried off by poison, through the wickedness of one *Abu'l Sarâr*, a *Christian* of note, who had a post in the *Diwân*, because he had several times reproved, and at last excommunicated, him, for having many concubines, and not confining himself to one wife. For the perpetration of which horrid fact, he had one of his hands cut off, and soon after died, or rather, as we would willingly understand *Al Makîn*, was put to death: for sure such punishment only could have been deemed adequate to so heinous a crime. This patriarch was of a most excellent disposition. He gave his substance away to the poor, and to his own church, abolished all simoniacal exactions, and was extremely pious, regular, and devout, in the performance of all religious duties. *Sewirus*, or *Severus*, *Ebn Al Makfa'*, bishop of *Al Ashmûnîn*, was one of his cotemporaries. The see of the *Jacobite* patriarchs at *Alexandria* continued vacant six months, after his death; and he was at last succeeded by *Philothæus*, who remained in that see twenty-four years and seven months. The new patriarch was very avaricious, an epicure, permitted simony, and had in general an exceeding bad character. He was at last, as we have been told, frightened to death by an apparition, which he saw in *St. Mark's* church. It ought to be remembered here, that the emperor *John Zimisces* died, in the year of the *Hejra* 365, according to *Al Makîn* 2.

THE famous *Mohammed Ebn Abd'alrahmân*, commonly called *Ebn Cariah*, the *Kâdi* of *Al Sendiyah*, and other places in the neighbourhood of *Baghdâd*, departed this life, according to *Abu'l feda*, the present year. *Al Sendiyah* was a town, in that writer's days, upon a canal, or branch, of the *Tigris*, denominated by the Arabs *Nahr Isa*, the river of *Isa*, between *Al Anbâr* and *Al Sendiyah*, *the Kâdi of Al Sendiyah*, dies.

2 AL MAKÎN, ubi sup. p. 244—247. EUSEB. RENAUD. ubi sup. p. 366—386. JOAN. CUROPALAT. in Basil. Univ. Hist. vol. xvii. p. 103, 104, 105. Lond. 1748.

MOD. HIST. VOL. III.

F

and

and *Baghdâd*. *Al Kâdi Ebn Cariab* was a man of exceeding quick parts, and even the wonder of the age. He could instantly resolve all questions, and decide all juridical cases, without the least hesitation. He spoke with the utmost fluency and propriety; his style being always copious, elegant, and pure. The principal men of the age were his admirers, and took great pleasure in joking with him. They frequently proposed, in writing, ridiculous questions to him, that drew from him immediate answers, penned without study or meditation, which excited the mirth and laughter of all that saw them. *Al Moballebi*, the *Wazîr*, who was extremely intimate with him, procured several persons to draw up ludicrous questions, and propose imaginary cases to him. One of these, framed by *Al Abbâs Ebn Al Moalla*, has been preserved by *Abu'l-feda*, as a specimen of his wit; for a sight of which, we must beg leave to refer our learned and curious readers to that celebrated author, as it is rather too long to be inserted here <sup>a</sup>.

Adado'd-dawla  
seizes upon  
the territories of  
the house  
of Hamdân.

THE next year, being the 368th of the *Hejra*, and commencing *August* 8th, 978, *Abu'l Wafi*, *Adado'ddawla's* general, took *Mayyâfârâkin*, by capitulation. Of which advice having been brought to *Abu Taglab*, he fled from *Amed*, where he then resided, to *Al Rahaba*, upon the *Euphrates*, and from thence to *Damascus*, over which one *Cassam* presided, for *Al Azîz Bîllab*, the *Fâtemite Khalîf* of *Egypt*. The country then lying open to him, and no enemy appearing to oppose him, *Adado'ddawla* easily made himself master of *Diyâr Becr*, *Diyâr Modar*, and all the territories of the house of *Hamdân*; after which, he returned in triumph to *Baghdâd*. In the mean time, *Cassam* drove *Abu Taglab* from *Damascus* by force of arms; who thereupon retired to *Tabariyah*, or *Tiberias*, with the troop that attended him. About the same time, died *Al Kâdi Abu Sa'id Al Hefan Ebn Abd'allah Al Sirâfi*, a celebrated grammarian, and the author of a commentary upon the grammar of *Sibuiyah*. He was a polite scholar, a geometrician, a logician, and a *Fakih*. *Abu Mohammed Marâf* succeeded him as *Kâdi* in the eastern part of the city of *Baghdâd* <sup>b</sup>.

Jawhar is  
forced to  
raise the  
siege of  
Damascus, and  
retire into  
Egypt.

THE same year, and not before, if we will believe *Al Makîn*, *Al Azîz Bîllab* sent *Jawhar* with an army to drive *Al Afickîn Al Sharâbi* from *Damascus*. *Jawhar*, in pursuance of his orders, formed the siege of that city; but, at the end of two months, he was obliged to draw off from before the place, by the approach of a body of *Karmatian*

<sup>a</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 367.

<sup>b</sup> AL MAKIN, ubi sup. p. 236. ISM. ABU'LFED. in chron. ad ann. Hej. 368. GREG. ABU'L-FARAJ, ubi sup. p. 319.

troops,

troops, under the command of *Al Hasan*, or *Al Hakem*, *Ebn Ahmed*, that marched with the utmost expedition, in order to force him to raise the siege. *Al Hasan* and *Al Astekein*, after the junction of their forces, pursued *Jawhar*, first to *Tabariyah*, or *Tiberias*, and afterwards to *Al Ramla*; at the last of which towns *Al Astekein* permitted *Jawhar* to resume his march, or rather his flight, for *Egypt*, on condition that he passed under *Al Astekein's* sword and *Al Hasan's* lance, that were hung over one of the gates. To this *Jawhar*, who was reduced to the last extremity, found himself obliged to submit; though it was intended by *Al Astekein* as a mark of the highest infamy and disgrace. *Jawhar* no sooner arrived at *Mesr*, than he advised *Al Aziz* himself to undertake an expedition against the combined army of *Turks*, *Karmatians*, and *Damascenes*, under the conduct of *Al Astekein* and *Al Hasan Ebn Ahmed*; who thereupon advanced to *Al Ramla*, engaged the enemy not far from that place, and overthrew them with very great slaughter. *Al Astekein* himself escaped out of the battle; but he was soon after taken, and brought to *Al Aziz*; who carried him into *Egypt*, made him his *Hájeb*, or chamberlain, and treated him with uncommon marks of distinction there. However, continues *Al Makin*, he was soon after poisoned, out of pure envy, by *Al Aziz's Wazir*; who was, for his barbarity on this occasion, thrown into prison, by his master's order, and for some time there detained. But *Al Aziz*, not being able to keep the wheel of government in motion, to his own satisfaction, without the assistance of this minister, he was afterwards released, and restored to his former dignity. This relation, extracted from *Al Makin*, differs considerably, both with regard to time and several other circumstances, from the account of the same events handed down to us by *Abu'lfeda*; which has been inserted, from that celebrated author, above. It likewise differs, in one remarkable particular, from what has been advanced by another good writer; who asserts, that *Al Hakem*, or *Al Hasan*, *Ebn Ahmed*, the *Karmatian* general, died at *Al Ramla*, in the year of the *Hejra* 366, as has been already observed. However, as an insertion of these different narratives will, as we apprehend, not a little contribute to the illustration of the *Moslem* history, in the point before us, we hope our readers will at least excuse what has been recommended to their perusal, from *Al Makin*, in this place.

c AL MAKIN, ubi sup. p. 237. AL MAKRIZI, EUSEB. RENAUD. ubi sup. p. 372, 373.

*The battle of Pancalea is fought, this year.* ADADO'DDAWLA having engaged to support Bardas Sclerus, who had been saluted emperor by the army in *Mesopotamia*, as has been remarked above, a body of troops was ordered to his assistance from *Baghdâd*. But before these troops could reach him, he was overthrown by *Bardas Phocas*, the imperial general, in a great battle, fought on Sunday, the 21st of *Sbaabân*, this year, in the plains of *Pancalea*, and obliged to fly, with a small body of horse, to *Mayyâsfarakîn*. Soon after his arrival there, he was secured, by a private order the governor of the place had received from *Adado'ddawla*, who afterwards disowned this, and sent him, with his son *Romanus*, and 300 horse, that made their escape out of the battle with him, to *Baghdâd*. Upon his arrival at the metropolis, he was put into a house that had been fitted up for him, and was allowed moreover to divert himself in the isle of *Madîda* as often as he pleased; though he could be considered in no other light than that of a state-prisoner, as he was so straitly confined, that no person, without permission, could have any conversation with him. However, *Adado'ddawla*, in order to make his confinement sit a little more easy upon him, promised to send him to the frontiers with such an army as should soon enable him to re-establish his broken affairs. In the mean time, that prince dispatched a minister to the imperial court, with an offer to deliver up *Sclerus* into their hands, if they would restore all the fortresses their troops had of late years taken from the *Moslems*; threatening, at the same time, that if this overture was rejected, he would assist *Sclerus*, both with his forces and his treasures, and even enable him to penetrate into the very heart of the empire. That court, being terrified with this menace, sent one *Nicephorus* to *Baghdâd*, to conclude a treaty with *Adado'ddawla*, in a manner upon his own terms; of which *Sclerus* being informed, he insinuated to the *Emîr Al Omrà*, that the *Greek* minister intended to poison him. This made such an impression upon *Adado'ddawla*, that he ordered *Nicephorus* to be seized, and thrown into prison. All his attendants were treated in the same manner. The presents brought by the *Greek* ambassador, either for the *Khalîf*, or the *Emîr Al Omrà*, or both, were also secured. *Al Makîn* assures us, that *Nicephorus* and his retinue, were incarcerated, and remained in chains, eight full years. We must beg leave to take notice here, that the place to which *Sclerus* made his escape, after the battle of *Pancalea*, is called by *Ciropalates Martyropolis*, and *Mayyâsfarakîn* by *Al Makîn*. From whence we may infer, that *Sig. Assemani* merits not the approbation of the learned, when he censures *M. Renaudot* for intimating, that *Martyropolis* and *Mayyâsfarakîn* were the same city; though it must be owned, that the latter



latter of those two celebrated orientalisks has offered a conjecture of no great weight in support of his opinion <sup>d</sup>.

AL AZIZ BI'LLAH having married a *Christian* lady, of the *Other Melchite* sect, made one of her brothers, named *Jeremiah*, patriarch of *Jerusalem*, and the other, who was called *Arsenius*, patriarch of the *Melchites* at *Kairo*, or *Al Kábirah*, and *Mesr*. As the *Fâtemite Khalif* had a daughter by this lady, both she and her brothers had a considerable ascendent over him; and therefore *Arsenius* easily obtained of him a grant of the great church of the *Jacobites* at *Mesr*, called afterwards by the *Melchites* the church of the patriarch. The *Khalif Al Tay'* commanded *Adado'ddawula's* name to be mentioned, for the first time, in the public prayers, on *Friday*, the 26th of *Shaabân*, the present year; and to be repeated every third *Friday* afterwards, in the mosques of *Baghdád*. He also commanded drums to be beat before his palace, during the time of the five prayers. Neither of which compliments had ever been paid to any of his predecessors. As *Adado'ddawula* was the sovereign of *Persia*, and his army was chiefly composed of the troops of that country, the *Khalif* likewise dignified him with the *Persian* title *Shâhenshâh* (K), or *Shâhinshâh*.

<sup>d</sup> AL MAKIN, ubi sup. p. 245. JOAN. CUROPALAT. in Basil. JOS. SIM. ASSEMAN. dissert. de Monophyfit. RENAUD. lit. orient. tom. secund. p. 271.

(K) The word *Shâh*, according to the sentiments of *Khoja Asdhalo'ddin*, is of the same import with *Padishâh*, a term in the *Bastanian* tongue, which is a dialect of the ancient *Persic*, and has, if we will believe that author, the four following significations. 1. It denotes any thing that is the most eminent and excellent in its kind. 2. The origin, first cause, or root, of every thing. 3. A king, prince, or lord. 4. A bridegroom, or son-in-law. With respect to the word *Pad*, the first part of *Padishâh*, it properly denotes a keeper, guardian, or protector, as we learn from some of the writers followed by M. D'Herbelot. As for the term *Padishâh*, it is a

title at this day assumed by the greatest princes of the east, viz. the Grand Signor, the king of *Persia*, and the Great Mogul. The first of these has always been so jealous of this title, that he never gave it to any of the *Christian* potentates, but the king of *France*, till of late, when, according to M. D'Herbelot, he has been prevailed upon to bestow it likewise upon the king of *England*, by dint of presents. The emperor and the king of *Spain* can obtain no other title of him than that of *Cral*; which, in *Sclavonian*, signifies a king: at least this was the case, if M. D'Herbelot may be credited, towards the close of the last century, when he published his famous *Bibliothèque*.

*Shâh*, the great king, or the king of kings; which was assumed by the antient *Persian* monarchs, even before the days of *Alexander the Great*. Nor was any *Moslem* prince ever honoured with this lofty and sublime title before *Adado'ddawla*, to whom it was henceforth constantly applied in the pulpits, and probably other public places, of all the cities and towns within the jurisdiction of the *Khalif*, or rather of his prime minister, the *Emîr Al Omrà*. 'Tis worthy observation, that *Adado'ddawla* is called *Chosrhoes*, and said to have granted 3000 *Roman*, or *Greek*, captives their liberty, for the eminent services they had done him against the rebellious *Persians*, i. e. the forces commanded by *Azzo'ddawla* and *Abu Taglab*, or the subjects of the house of *Hamdân*, who were neighbours to the *Persians*. For this clearly shews us what an imperfect, jejune, and indistinct account of the *Moslem* affairs, during the period we are now upon, has been handed down to posterity by the *Greek* writers: so imperfect, jejune, and indistinct, that we could scarce form any manner of idea of those affairs, without having recourse to the eastern historians! But this, we flatter ourselves, is abundantly manifest from the whole tenor of that part of our extensive work, in which we are at present engaged <sup>c</sup>.

Dagfal Ebn Mofraj puts Abu Taglab to the sword. THE following year, being the 369th of the *Hejra*, beginning July 29th, 979, in the month of *Al Moharram*, *Abu Taglab* departed from *Tabariyah*, or *Tiberias*, where we left him the preceding year, to *Al Ramla*. In the district of this city, *Dagfal Ebn Mofraj*, or, as he is named by *Al Makîn*, *Mofraj Ebn Da'kah*, an *Arab* of the tribe of *Tay*, and one *Fadl*, who commanded a body of troops sent by *Al Azîz* against the forces of *Abu Taglab* out of *Egypt*, had seated themselves. The former of these captains, according to *Al Makîn*, had

<sup>c</sup> AL MAKÎN, ubi sup. p. 236, 237, 247. AL MAKRIZI, D'HERBEL. Biblioth. orient. p. 769, 770. KHONDEMIR, JOAN. CUROPALAT. in Basil. See likewise the Univers. Hist. vol. xvii. p. 106. Lond. 1748.

*theque*. The *Persians* say, that a great king is justly stiled *Padiſhâh*, because he is the guardian and protector of the people who acknowledge him for their sovereign. There is, however, another signification of the word *Padiſhâh*, which is ex-

plained by the terms *throne*, *royal pavilion*, &c. though the former sense has been esteemed the most eligible by *Sbeikh Sâdi*, in a distich of his, which has been inserted in his valuable work by M. D'Herbelot (15).

(15) *Kbija Afâkalo'ddin* & Sbeikh Sâdi, apud D'Herbel. Biblioth. orient. art. *Fad*, p. 699. & art. *Sebâh*, p. 767. ut & ipse D'Herbel. *ibid*.

possessed

possessed himself of *Al Ramla*, and the neighbouring tract, by force of arms; and the other, being afraid of *Abu Taglab*, had joined *Dagfal Ebn Mosraj* with all the troops under his command. After this junction, the generals of the combined forces fell upon *Abu Taglab*, whose little army did not consist of above seven hundred men, routed him, and took him prisoner. As *Dagfal Ebn Mosraj*, into whose hands *Abu Taglab* fell, imagined that *Fadl* would demand his prisoner of him, and send him to *Al Azîz* at *Mesr*, where he might meet with as favourable a reception as *Al Asteîn* had, in similar circumstances, met with there before, he put him to the sword, and afterwards cut off his head. The body, or trunk, *Fadl* caused to be burnt; but the head he took care to have conveyed to *Al Azîz*, the *Fâtemite Khalîf*, in *Egypt*. We find it intimated by *Al Makin*, that *Abu Taglab* joined the *Okailite Arabs*, a tribe settled in that part of *Syria* which was the scene of this expedition, before the beginning of the action; whereas we are told by *Abu'lfeda*, that his wife, who was the daughter of *Saiso'ddawla*, and his sister *Jamila*, were carried off by those *Arabs*, as part of the spoil, to *Aleppo*, where *Sbarîf Abu'l Ma'âli Saado'ddawla Ebn Saiso'ddawla* at that time reigned. His sister, *Abu Taglab's* wife, that prince kept with him; but *Jamila* he sent to *Baghdâd*, to *Adado'ddawla*, her relation; who assigned her an apartment in his seraglio, amongst the rest of his ladies there <sup>f</sup>.

THE same year, *Adado'ddawla* wrote to his brothers *Fakhro'ddawla* and *Mowayyado'ddawla*, to make their submission to him. *Mowayyado'ddawla* readily complied with what was required of him in this letter, which carried with it the air of a command; but *Fakhro'ddawla* answered his brother in the style of an equal, and a sovereign, who considered himself as intirely independent on any other prince. This so incensed *Adado'ddawla*, that he immediately assembled a numerous army, and marched towards *Hamadân*, where *Fakhro'ddawla* had fixed his residence; who being terrified with what had happened to *Azzodo'ddawla*, or *Bakhtiyâr*, abandoned the place at his approach, and fled to *Shams Al Ma'âli Kâbûs*, the son of *Washmakîn*, or *Washmakir*, the prince, or lord, of *Jorjân*, who treated him with the highest marks of distinction, and received him with greater cordiality than even his most sanguine hopes could have prompted him to expect. In the mean time, *Adado'ddawla*, finding no enemy to oppose him, seized upon *Hamadân* and *Al Ray*, with their dependencies, and all the interjacent tract. He also

Adado'd-  
dawla  
drives his  
brother  
Fakhro'd-  
dawla  
from Al  
Ray and  
Hama-  
dân.

<sup>f</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 369. AL MAKIN, ubi sup. p. 237, 238. GREG. ABU'L-FARAJ, ubi sup. p. 319.

reduced the district of *Hafnáyah*, the *Curd*, in this expedition. But, in the midst of the uninterrupted success that now attended his arms, he was seized with a fit of an epilepsy, which in such manner deprived him of his memory, that he could scarce remember any thing that had ever happened to him. However, he took care to conceal both these disastrous events as much as possible. Before the end of the campaign, he likewise harassed the *Hakkarite Curds*, settled in the prefecture of *Al Mawfel*, made the chief of them to descend from the hilly tract they inhabited, in order to pay him homage in that city, and obliged them to put into his hands all their castles and places of strength. After his return home, he repaired the city of *Baghdad*, a great part of which had been demolished in the continual wars and disputes that had happened between the different princes, or *Emirs*, who had dismembered the *Khalifat*, rebuilt the mosques and other public edifices that had been destroyed, and supported with pensions many *Imáms*, learned men, and such infirm persons as generally live in the mosques; in all which things he expended vast sums of money. He also cleansed and sunk, or deepened, several rivers, that had in a manner disappeared; reducing them to their former channels, or beds. About this time, *Adado'ddawla* gave his daughter in marriage to *Al Tay' Li'llah*, that his family might supply the *Moslems* with future *Khalifs*. A quarrel happened between the *Moslems* and *Magians*, inhabiting the city of *Shiráz*; on which occasion, the latter had their houses plundered, and were very ill used. Many of them were severely drubbed, and not a few of them cut and slashed in a terrible manner. *Adado'ddawla* sent an officer to inquire into the cause of this tumult, and to punish the guilty; but the *Magians* were so far from meeting with any redress for the injuries that had been offered them, and the losses they had sustained, that they were reprimanded for their temerity and presumption, in daring to contend with the *Moslems*. The name of *Adado'ddawla's* daughter, espoused to the *Khalif Al Tay'*, we have not been told; but her dower is said to have amounted to 100,000 *dinárs* §.

Omran  
Ebn Al  
Suahin,  
th. lord of  
Al Ba-  
tiha, Al

THIS year, died *Omran Ebn Shabin*, the lord of *Al Batiha*, or the marshy district bordering upon the *Tigris*, in the neighbourhood of *Waset*. He was born in the city of *Al Famedá*, which he was obliged to quit in his earlier years, on account of some enormous crimes that he had committed. As

§ GREG. ABU'L-FARAJ, ubi sup. p. 319, 320. ISM. ABU'L-FED. in *caron. ad aon* Hej 369. D'HERBEL. *Biblioth. orient. art. Fakhr Al daoulat*, p. 329.



the fear of punishment had driven him from *Al Famedâ*, so it impelled him to take refuge in the fens, or marshes, formed by the overflowings, or stagnations, of the *Tigris*, where he thought justice could never come at him. Here, for some time, he lived in the ditches, or dikes, amongst the reeds; feeding upon the fish he took, and aquatic birds that were continually hovering about him. In the mean time, he gradually formed a considerable body of men out of the fishermen, robbers, and other persons in the same desperate circumstances with himself, that almost daily resorted to him. This enabled him to plunder and harass the inhabitants of the adjacent territory; so that he soon became the terror of the whole neighbourhood. Nay, as he had erected several castles, or forts, as places of refuge, on the hills, with which the fens, or marshes, above-mentioned, were intermixed, and placed garisons in them, he at last grew formidable to the *Khalif*, or rather the *Emîr Al Omrà*, himself. This determined *Moezz-oddawla*, if possible, to reduce him; so that he sent several bodies of troops against him, in the year of the *Hejra* 338, and some of the following years; but without effect. At last, he resolved to make the utmost efforts to extirpate the whole gang of robbers that obeyed the orders of this chief, who had possessed himself of a district of very considerable extent, and projected an expedition against them, in the year of the *Hejra* 356; but died upon his march, as has been already observed. Nor could his son and successor *Azzo'd-dawla*, or *Bakhtiyâr*, either expel *Omrân* from the tract he had seized, or get him into his hands. In fine, after this robber had eluded all the attempts of several *Khalifs*, and other powerful princes, to subdue him, for the space of near forty years, he died suddenly in the month of *Al Moharram*, and left the principality he had erected to *Al Hasan*, his son. Soon after his accession, *Al Hasan* submitted to *Adado'ddawla*, who had taken post on his frontiers with a strong detachment of the *Khalif's* forces, recognized *Al Tay's* authority, and agreed to pay an annual tribute for the province he governed. *Al Hosein Ebn Zacariâ*, a celebrated philologer, who wrote several learned books, and particularly one displaying the interior excellencies and beauties of the *Arabic* tongue, and *Thâbet Ebn Ibrahim* (L), a very skilful physician of *Harrân*,  
of

(L) This *Thâbet Ebn Ibrahim Ebn Harûn Al Harrâni*, according to *Abu'l Faraj Ebn Abu'l Hasan Ebn Senân*, being one day in the palace of *Abu Mohammed Al Moballebi*, the *Wazîr*, *Abu Abd'allah Ebn Al Hejâj*, a poet of *Harrân*, came to him for his advice. As soon as *Thâbet* had felt his pulse, he told

of the *Sabian* religion, likewise departed this life the present year <sup>h</sup>.

*The principal transactions of the year 370.*

IN the 370th year of the *Hejra*, which commenced July 17th, 980, nothing very remarkable seems to have happened; except we should think fit to admit, that the *Khalîf Al Tay'* was married in it, as our readers will find suggested at least, if not directly asserted, by *Al Makin*. However, *Al Abdab Al Mozawwer*, i. e. the gibbous, or crook-backed, falsifier, so denominated from the art in which he excelled, died in some part of it. This man was the most ingenious forger of writings, and imitator of hands, that the age, in which he lived, produced. So dextrous was he at this sort of work, that the person whose hand he counterfeited could not entertain the least doubt but the writing was his own. *Adado'ddawla* very well knew what use to make of so surprizing a person as this. Whenever he had a mind to set any of the neighbouring princes at variance, he caused such letters to be drawn up as were the most likely to sow jealousies and dissensions amongst them, and then ordered *Al Abdab Al Mozawwer* to transcribe them in different hands, resembling those of the potentates

<sup>h</sup> ISM. ABU'LFED. ubi sup. GREG. ABU'L-FARAJ, ubi sup. p. 324, 325. GOLII not. ad Alfragan. p. 121.

told him, that he had eaten veal dressed with four milk to excess, and that this was the occasion of his disorder. At the same time, he felt the pulse of *Abu'l Abbâr*, the astrologer; after which, he intimated to him, that he had devoured eleven pomegranates at once, and that this was the cause of the malady he laboured under. *Abu Abd'allah Ebn Al Hejâj* and *Abu'l Abbâs* both confessing, that what he had said, in relation to the food they had eaten, was exactly true, all the persons then present could not forbear wondering at the singular sagacity he discovered on this occasion. *Abu'l Faraj Ebn Abu'l Hasan Ebn Senân*, afterwards asking him, how he came to know, that *Abu Abd'al-*

*lab Ebn Al Hejâj* had eaten veal, and not beef, and *Abu'l Abbâs* precisely eleven pomegranates? *Thâbet* replied, that he could give no account of this, his mind having only suggested it to him. Upon which, *Abu'l Faraj Ebn Abu'l Hasan Ebn Senân*, calculating his nativity, found, that the position of *Jupiter* and the *Part of Fortune* in his *Horoscope*, or *Ascendant*, indicated this extraordinary faculty to be inherent in him; or rather, which comes nearer to *Abu'l Faraj's* manner of expression, conferred upon him the power of divining as he had done, to the wonder and astonishment of all that heard him (16).

(16) *Abu'l Faraj Ebn Abu'l Hasan Ebn Senân*, apud Greg. *Abu'l-Faraj*, in *hist. dynast.* p. 324, 325.

he intended thereby either to render suspicious of one another's designs, or directly to inflame; which generally produced the desired effect. About the same time, died also *Abu Mansûr Mohammed Ebn Ahmed*, surnamed *Al Azhari*, a celebrated philologer, *Imâm*, and *Fakih*, of the sect of *Al Shâfeï*; who first applied himself to the study of jurisprudence, from whence he received the title of *Fakih*, but afterwards almost solely to that of philology and the *belles lettres*. He composed a lexicon, consisting of above ten volumes, intituled, *The book of correction*, in which were corrected all the vulgar errors in the writing and pronunciation of the *Arabic* tongue. He likewise wrote another book, wherein he explained all the law terms, used by the *Fakih*s, or lawyers, of his time. He was born in the 282d year of the *Hejra*, and must consequently have been about 88 lunar years old at the time of his death. We must not forget to relate, that the lord, or prince, of *Yaman* sent *Adado'ddawla* some very valuable presents this year; amongst which there was an exceeding large piece of amber, that weighed fifty-six pounds of *Baghdâd*.

THE next year, being the 371st of the *Hejra*, beginning July 7th, 981, *Shams Al Ma'âli Kâbûs Ebn Washmakîn* resolved to enter into a war with *Adado'ddawla* and *Mowayyado'ddawla*, in order to recover the territories that had been taken from *Fakbro'ddawla* by his brother *Adado'ddawla*, two years before. *Adado'ddawla* having received advice of *Kâbûs Ebn Washmakîn*'s military preparations, and hostile intentions towards him, sent his brother *Mowayyado'ddawla* the *Khalîf Al Tayy*'s instrument of investiture of *Jorjân* and *Tabrestân*, which countries *Kâbûs Ebn Washmakîn* at that time governed. He also immediately set a numerous army on foot, in conjunction with his brother *Mowayyado'ddawla*, marched to the frontiers of *Jorjân* and *Tabrestân*, overthrew the forces commanded by *Kâbûs Ebn Washmakîn* and *Fakbro'ddawla*, and seized upon *Kâbûs*'s kingdom. We find it intimated by *Al Makîn*, that *Mowayyado'ddawla* was the *Khalîf*'s, or rather his brother *Adado'ddawla*'s, general in this war; but *Abu'lfeda* seems to insinuate, that *Adado'ddawla* himself was the commander in chief in this expedition. The latter of these writers likewise gives us to understand, that *Adado'ddawla* came to a rupture with *Kâbûs Ebn Washmakîn*, because he refused to deliver up his brother *Fakbro'ddawla* into his hands<sup>k</sup>.

<sup>i</sup> AL MAKÎN, ubi sup. p. 238. ISM. ABU'LFED. in chron. ad an. Hej. 370.

<sup>k</sup> AL MAKÎN, ubi sup. ISM. ABU'LFED. in chron. ad an. Hej. 371. KHONDEMIR, AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in *Nighbiarîf*. D'HERBEL. ubi sup. p. 329, 330,

Other memorable events, that happened, this year.

ABOUT the same time, *Adado'ddawla* ordered the *Kâdi Al Mohsen Ebn Ali Al Tanukhi*, one of the followers of *Abu Hanîfa*, to be taken up, and imprisoned, for venting his rage and fury against *Al Shâfêi*, without intermission, in the most virulent and outrageous manner. He likewise set at liberty *Abu Ishak Ibrahim*, a *Sabî'n*, whom he had incarcerated in the year of the *Hejra* 367, and kept in a state of confinement ever since, for discovering to his master *Bakhtiyâr*, in his letters to him, the result of *Adado'ddawla*'s councils, and the secrets of his administration, and at the same time pointing out to him what measures it would be proper for him to pursue, in consequence of the discoveries he had made. This, says *Abu'lfeda*, was a very iniquitous procedure; since a servant's fidelity to his master, instead of being punished, ought to meet with the most ample reward. This year, *Al Kâdi Abu Becr Mohammed Ebn Thayyab Al Ashâri*, commonly known by the name of *Ebn Al Bakelâni*, or the son of the gardener, or seller of beans, was dispatched to *Constantinople*, with *Adado'ddawla*'s answer to the emperor *Basilus*'s last letter. Being admitted to an audience, he was ordered to prostrate himself before the emperor; which refusing to do, the next time he was brought into *Basilus*'s presence, he was conducted to a gate, or entrance, through which he could not pass without incurvation, or rather without stooping down to the very ground. The *Kâdi* smelling out the design of the imperial court in this finessè, went through the passage backwards, and then turned himself in an erect posture towards the emperor. The hospital of *Al Adadi*, in the western part of *Baghdâd*, was also opened, and well stored with all kinds of medicaments, towards the beginning of the year we are now upon. We must not forget to observe, that *Abu'l Kasem Ebn Al Hasan*, the *Emîr* of *Sicily*, was killed in an action that happened between him and the *Franks*, in the month of *Al Moharram*, according to *Al Kâdi Shababoddîn Ebn Abildâm Al Hamawi*, the present year; though *Abu'lfeda* places this event amongst the transactions of the following year. But, however that may be, this *Abu'l Kasem*, who governed the *Moslem* conquests in *Sicily* twelve years, five months, and several days, after his death, had the title of *Al Shâhid*, the confessor, or witness of the truth, conferred upon him, and was afterwards reputed a martyr, by the *Moslems* of that island. His son *Jaber*, a prince of a very vitious and dissolute life, and totally unfit for government, succeeded him; though he was not confirmed in the office of *Emîr* by *Al Azîz*, the *Fâtemite Khalîf* of *Egypt*, but on the contrary dismissed from that post, the following year.

For



For the particulars of the wonderful conversion of *Wafa Ebn Rejá* from *Islamism* to *Christianity*, which happened about this time, when he is said to have been miraculously transported through the air by *St. Mercury*, from one of the solitudes of *Al Hejáz*, in the neighbourhood of *Mecca*, to the church of that saint at *Mesr*, we must refer our curious readers to *M. Renaudot*, who has extracted a very large and copious account of that memorable event from some of the most authentic oriental writers <sup>l</sup>.

It may not be improper to remark, that *Abu Becr Ebn Ibrahim Ebn Ismael Al Jorjáni*, denominated also from his grandfather *Ebn Ibrahim Ebn Ismaeli*, a *Fakib* of the sect of *Al Sháfi*, and the *Imám Mohammed Ebn Ahmed Ebn Abd'allah Al Marwazi*, or *Al Merázi*, another *Fakib* of the same sect, extremely well versed in the knowledge of traditions, and other branches of *Moslem* literature, who propagated with great ardour the body of the traditions of *Al Bokhári*, which he received from, or rather heard rehearsed by, his master *Al Farbari*, one of that celebrated doctor's scholars, departed this life before the expiration of the present year <sup>m</sup>.

THE following year, being the 372d of the *Hejra*, which began *June* 26th, 982, *Al Aziz B'llah*, the *Fâtemite Khalif* of *Egypt*, sent an army, under the command of *Bektekín*, his general, into *Syria*, against *Mofraj Ebn Al Farrab*, who had set up for himself in *Palestine*, and drawn together a very considerable body of troops there. However, *Bektekín*, having brought him to a general action, intirely defeated him, put most of his men to the sword, and ravaged all the country he had subdued in a most dreadful manner. After the defeat of *Mofraj*, he marched to *Damascus*, and obliged *Cassam*, the governor of the place, to surrender that city to him. Having appeased the commotions, that for several years had disturbed the repose of the inhabitants of that town, and re-established the public tranquillity there, he returned with his army to *Mesr*; having sent *Cassam* thither before, to bring to the *Khalif Al Aziz* the news of the success that had attended his troops in this expedition <sup>n</sup>.

THE same year, according to *Al Kâdi Shababo'ddin Ebn Jaafar Abildám Al Hamawi*, or the following year, if we will believe *Abu'lfseda*, the *Khalif Al Aziz* sent *Jaafar Ebn Mohammed*

<sup>l</sup> ISM. ABU'LFED. ubi sup. & in chron. ad an. Hej. 336.  
GREG. ABU'L-FARAJ, ubi sup. p. 320. AL KADI SHAHABO'DDIN  
EEN ABILDAM AL HAMAWI, in lib. cui tit. *Asmodf.* ubi sup.  
EUSEB. RENAUD. patriarchar. Alexandrinor. Jacobitar. p. 374—  
380.

<sup>m</sup> ISM. ABU'LFED. ubi sup.

<sup>n</sup> ISM. ABU'LFED.

FED. in chron. ad ann. Hej. 372.

is appointed by Al Azîz the Emîr of Sicily. *Ebn Al Hasan*, one of his greatest favourites, to Sicily, in the quality of *Emîr*. This gave no small disgust to *Jaber*, who had rendered himself extremely disagreeable to the *Moslems* of that island, by his infamous conduct. Nor was *Jasfar* much less chagrined at his being obliged to leave a court, where he almost made the principal figure, in order to take possession of a post that by no means suited his inclination. However, he was torn from the bosom of his most indulgent master, and obliged to accept of the government of Sicily, by the intrigues of *Abu Calas*, for so he has been called by *Abu'lfeaa*, *Al Azîz's Wazîr*; who looked upon him with an envious eye. He considered him as the most formidable rival he had, in the *Khalif's* affections; and therefore resolved to leave no stone unturned to remove him both from the person and councils of that prince °.

Adado'd-dawla's death and character. THIS year, on the 8th of *Shawâl*, died *Adado'ddawla Ebn Rucn'ddawla Al Hasan Ebn Bâiya* at *Baghdâd*. He was worn out by reiterated attacks of the epilepsy, though not forty-eight years old at the time of his death, and at last carried off by one of those attacks. His remains were conducted to *Mashhad Ali*, the place where *Ali Ebn Abu Tâleb* is supposed by the *Moslems* to have been inhumed, or the sepulchre of that *Imâm*, and there interred. He presided over *Baghdâd*, *Irâk*, *Kermân*, *Fârs*, *Ammân*, *Khûzistân*, *Al Maw-sel*, *Diyâr Beer*, *Harrân*, and *Manbij*, with the title of *Emîr Al Omrà*, about five years and an half. With regard to his disposition, he was a prince of great magnanimity, unparalleled bravery, an excellent understanding, consummate prudence, uncommon gravity, vast sagacity in council, a happy dexterity in hitting upon lucky expedients on the most emergent occasions, and was extremely well versed in all the arts of government. He had also a good share of learning, at least a tolerable good taste for the literature then in vogue amongst the *Arabs*, and was moreover an encourager of learned men. He was prosperous in his undertakings, and had a mind capable of forming the vastest projects. To men of virtue and probity he was liberal and munificent, when they stood in need of his assistance; and had always his attention fixed upon the ultimate issue of things. But, with all these fine qualities, he was a prince of insatiable ambition, as sufficiently appeared from the whole tenor of his actions, which sometimes led him into very unjustifiable and iniquitous points of conduct. He had a taste for poetry, and wrote

° ISM. ABU'LFED. ad ann. Hej. 336. AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. Vide etiam JOAN. BAPTIST. CARUS. *Saracenicar. rer. epitom.* p. 105.

some tolerable good verses himself, as may be inferred from two or three specimens of such verses preserved by *Abu'lfeda* and *Al Makin*. In one of these, however, he seemed to arrogate to himself the power of controlling the Deity, and even of reversing the divine decrees. For which he has been deservedly censured by two of the *Arab* historians; who have observed, that he never was either easy or happy, or even in his right mind, after that extraordinary production, which contained in it such an instance of blasphemous ostentation, appeared. But, in our opinion, his head must have been turned before this extravagant flight, which savoured so strongly of madness and impiety, could have escaped him. The advantageous character, therefore, given of this prince by several of the *Moslem* writers, which we have here extracted from them, must undoubtedly be understood of him before he laboured under any mental indisposition, and had his reason by some unknown accident impaired. In the most active and flourishing scenes of life, he (M) patronized those who had rendered themselves famous

(M) When *Adado'ddawla* had a mind to boast of his learning, and the persons of whom he acquired it, he used to say, that he learned the astronomy of the fixed stars of *Abd'alrahmân Al Sâfi*, that of the planets of *Al Sharîf Ebn Al Alam*, and grammar of *Abu Ali*, the *Persian*. *Abd'alrahmân Ebn Omar Ebn Sahel Abu'l Hosein Al Sâfi Al Râxi* was a person of an uncommon genius, an excellent astronomer, and the author of several pieces held in great repute. He died in the year of the *Hejra* 376; being, at the time of his death, about eighty-five lunar years of age. *Ebn Al Alam*, who is said to have been descended from *Ali Ebn abu Tâleb*, was extremely well versed in the celestial sciences, and particularly in the theory of the planets. He was much esteemed by *Adado'ddawla*, but not in such favour with *Samsâmô'ddawla*, his son; which induced him to retire from court, and under-

take a pilgrimage to *Mecca*, in the year of the *Hejra* 374. He departed this life, on his return home, at a place called *Al Qsaila*. At this time, flourished a vast number of most skilful physicians; one of the principal of which was *Al Tamîmi Al Makdûsi*, who resided in *Egypt* some part of the year 370. He acquired an uncommon reputation by his consummate knowledge, his unwearied diligence and application, and his great care in the composition of medicines. He was a person of singular urbanity, affable and modest in his conversation, and never contradicted any one, but in the defence of truth. *Ali Ebn Al Abbâs*, a *Magian*, made likewise a very considerable figure, in the circle of physicians, at *Adado'ddawla*'s court, during the interval we are now upon. He was a *Persian*, and attained to a surprising skill in his profession; having been not a little assisted in

famous for their skill in any branch of literature. Hence it came to pass, that learned men flocked to his court from all parts

in his studies at first by *Abu Mâher*, another *Persian* physician, who practised with good success. *Alî Ebn Al Abbas* wrote a book, intituled, *Al Maleki*, the royal, or the royal piece, for *Adado'ddawla's* use. This book was held in high esteem by all the faculty in the *Moslem* territories, till the *Kânûn*, or *Canon*, of *Ebn Sina*, or *Avicenna*, appeared; but was then eclipsed by the superior brightness of that piece. However, the *Kânûn* was calculated more for theory, and the *Maleki* for practice; so that the subjects of these compositions, however unequal in point of merit the authors might be, were by no means incompatible. *Nadbif Al Nafs*, by nation a *Greek*, was another physician that attended *Adado'ddawla's* court. He translated several books into *Arabic* out of *Greek*, but was very unsuccessful in his practice; insomuch that his patients looked upon him as the picture of ill luck, and considered him as an evil genius, always intent upon their destruction. It happened once, that *Nadbif*, by *Adado'ddawla's* order, attended one of his generals; which induced him to think, that he was upon very indifferent terms with his master, who, as he imagined, employed this unlucky doctor to send him out of the world. He therefore dispatched a friend he could confide in, to inquire of *Adado'ddawla's* chamberlain how his master was affected towards him, and to beg he would procure him leave of that prince,

in case he had incurred his displeasure, to retire into some other part of the world; being firmly persuaded, that *Adado'ddawla* could command so bad a physician as *Nadbif* to prescribe to him, with no good design. *Adado'ddawla* could not forbear laughing, when his chamberlain opened the affair to him. However, he sent the sick commander a rich and sumptuous vest, and assured him he was in his favour; which made him easy, and probably contributed more to his recovery than all the doctor could do for him. Another learned man, for whom *Adado'ddawla* had no small regard, was *Obeid'allah Ebn Al Hasan Abu'l Kasem*, frequently called *Gholâm*, or *Golâm*, *Zohal*, the boy of Saturn, a famous astrologer, and a native of *Baghdâd*. *Obeid'allah* being, on a certain time, with many other learned men, at the house of *Abu Solimân*, a celebrated logician, and hearing many things there urged for and against the art he professed, he summed up the whole of what could be offered on that subject in the following concise manner. "The  
" verity and falsity of astrology  
" depend upon the celestial im-  
" pressions. A scheme of the  
" heavens is sometimes so framed, that not a tittle of truth  
" can be extracted from it;  
" sometimes so, that nothing of  
" falsehood therein appears;  
" and at other times so, that a  
" mixture of truth and falsehood is exhibited by it."—  
With which decision, however dogmatical



parts at least of the *Moslem* world, and dedicated their compositions to him. Amongst these performances may be ranked

dogmatical and unsupported it may seem to be, the company were very well pleased; and the logician himself gave a sanction to it, by pronouncing it the best solution of the difficulties proposed that could be offered. *Mefscarziyah Abu Ali Al Kbâzen*, a *Persian* of noble extraction, in whom were united polite literature and a knowledge of the sciences, was another of *Adado'ddawla's* favourites, in whom he reposed an intire confidence, and consulted him on all emergent occasions. He was the first lord of the treasury, and lived to an extreme old age, not dying before the year of the *Hijra* 420. Soon after his arrival at *Baghdâd*, *Adado'ddawla* sent for *Abu Fadl Jaasar Ebn Al Mostafi Bîllah*, of whose extensive erudition he had entertained a very advantageous idea, and discoursed with him upon various topics, particularly judicial astrology, and the knowledge of future events; of which *Jaasar* afforded him two or three such specimens, as filled him with wonder and astonishment. *Abu Fadl Jaasar*, according to the author (17) here referred to, departed this life in the year of the *Moslem* æra 377. One of the doctors most honoured with *Sharfo'ddawla Ebn Adado'ddawla's* friendship was *Abmed Ebn Mohammed Al Sâghbâni*, who, with the utmost accuracy, made some mathematical instruments at *Baghdâd*; with which he ob-

served the planetary motions, from an observatory erected for that purpose, in a corner of the imperial garden, together with *Waybi Al Corwbi*, another excellent astronomer, by *Sharfo'ddawla's* order. After he had finished these observations, he wrote two short pieces upon the use that might be made of them, and died in the year of the *Hijra* 379. As for *Waybi Ebn Wasban Abu Sahel Al Corwbi*, he made a surprizing progress in the sciences of geometry and astronomy, and observed the ingress of the sun into the signs of *Cancer* and *Libra*, in the year of *Alexander*, or rather of *Selouus*, 1299. At both of which observations, amongst other learned men, was present *Ibrahim Ebn Helâl Ebn Ibrahim Ebn Harûn Al Sâbi*, or the *Sabian*, who was an exceeding good geometrician and astronomer, wrote several books upon geometrical and astronomical subjects, and formed a volume of the epistles, full of mathematical erudition, that he had penned. His family was originally settled at *Harrân*; but he received his education at *Baghdâd*. He wrote both in prose and verse in a very masterly manner, with great fidelity served the princes of the house of *Bûiya*, who sometimes caressed, and at other times discouraged him, and departed this life in 384. Lastly, *Zeid Ebn Refâ'a*, who lived about the time we are now upon, was a person of a

(17) *Greg. Abu'l-Faraj*, *ubi sup* p. 325—332.

ranked the *Kitâb Al Idbai*, or *Dilucidation*, a system of grammar; the *Kitâb Al Hojjati f'l Karati*, a book demonstrating which of the various readings in the controverted passages of the *Korân* are preferable to the others; *Al Maleki*, or the *royal book*, treating of the art of 'physic; and *Al Taji*, containing the history of the *Deylamite* princes; to omit several other pieces, of considerable note, that might here have been taken notice of. The author of the two first of the books above-mentioned was *Abu Ali Al Hoscin Al Fârî*; of the third *Ali Ebn Al Abbâs*, a *Magian*, commonly called *Hali*, or the *abbot*; and of the fourth, which was looked upon as extremely curious, *Ebn Helâl Al Sâbi*, or the *Sabian*, which denomination he received from the religion he professed. When *Adado'ddawla* was at the point of death, he is reported to have said, with a faltering tongue, "What have all my riches and prosperity availed me? My power and authority

most sublime genius and profound erudition. He resided for the most part at *Basra*, and joined himself there to a society of learned men, who formed a particular sect, and asserted that perfection was only to be attained by an union of the *Greek* philosophy and the *Korân*. This society stiled themselves *The sincere brothers*, and dispersed a collection of epistles over that part of the east wherein they were seated, by the assistance of the booksellers, intitled, *Ekbwân Al Safâ*, or rather *Ressail Ekbwân Al Safâ*, that is, *The Letters of the sincere brothers*, or *the sincere friends*. These letters, or epistles, were fifty in number, and written upon fifty different branches of science; to which was added one, that contained an abridgement, or epitome, of all the others. As this was an anonymous piece, the authors of it were never discovered; though the aforesaid *Zeid Ebn Refu'a*, who flourished in the

373d year of the *Hejra*, is generally supposed to have been one of them. *Abu Hayyân Al Tarabîdî* (18), a famous *Moslem* scholastic divine, made but little account of this work; as may be inferred from one of his fragments, handed down to us by *Abu'l-Faraj*. *Ebn Baja* has censured these authors as innovators; who, having concealed their names, cannot, especially at this distance of time, be certainly known. Some, however, take the above-mentioned letters to have been the production of an *Imâm*, descended from *Ali Ebn Abu Tâleb*, and others of one of the *Motaxalites*. Be that as it will, these *brothers* seem to have struck out for themselves a new system both of philosophy and divinity; in which they have been resembled by a set of gloomy and crack-brained enthusiasts, who are very justly considered by all wise and learned men as the reproach of our own times.

(18) *Abu Hayyân Al Tarabîdî*, apud *Greg. Abu'l-Faraj*, ubi sup. ut & ipse *Greg. Abu'l-Faraj*, ibid. Vide etiam *D'Herbel. Biblioth. orient. art. Ekbwân Al Safâ*, p. 308, 309.

"are now at an end." Which words, according to the same historians, he continued repeating till he expired. After his death, the officers of the army, and grandees of the court of *Baghdâd*, pitched upon his son *Abu Calijâr Al Farâ Al Marzabân* for his successor, took the oath of allegiance to him, and gave him the title, or surname, of *Samsâm'oddawla*, that is, *the sabre, or scymitar, of the state*. The *Khalîf Al Tay'* confirmed all that had been done, by the military men and nobles, on this occasion; and made the new *Emîr Al Omrà* a visit, in order to condole with him for his father's death. *Sharf'oddawla Abu'l Fawâres*, another of *Adado'ddawla's* sons, had been sent some time before by his father to take possession of the province of *Kermân*. This prince, having received advice of *Adado'ddawla's* decease, without any ceremony, seized upon *Fârs*, and ordered his own name to be mentioned, instead of *Samsâm'oddawla's*, who had been already proclaimed there, and given to each of his brothers, *Abu'l Hossein Ahmed* and *Abu Thâher Firûz Shâh*, on whom he intended to confer the government of *Fârs*, a sumptuous cloke, or mantle, to do them honour, in all the mosques of that country. Before the arrival of these princes, *Sharf'oddawla Abu'l Fawâres Shirzîk* had occupied the city of *Shîrâz*, at that time the capital of *Fârs*. The remains of *Adado'ddawla*, according to *Al Makin*, were deposited first in the imperial castle, or palace, at *Baghdâd*. His death was, however, if we will believe that writer, for reasons of state, during a short interval, concealed <sup>p</sup>.

THE same year, *Abu'l Faraj Mohammed Ebn Omrân Ebn Al Hasan Shabîn* assassinated his brother *Al Hasan Ebn Omrân Ebn Shabîn*, who succeeded his father *Omrân Ebn Shabîn* in the sovereignty of *Al Bathihah*, *Al Batîba*, or the marshy tract upon the *Tigris* above-mentioned, and took upon himself the government of that district in his room. We must not forget to remark, that *Adado'ddawla*, at the approach of death, repeated several verses, composed by *Abu'l Kasem Ebn Abd'allah*, his *Wazîr*, in a strain quite different from that which had been affected by him some time before, and breathing more moderate sentiments; for a sight of which our learned and curious readers must have recourse to *Al Makin* <sup>q</sup>.

<sup>p</sup> AL MAKIN, ubi sup. p. 238, 239. ISM. ABU'LFED. in chron. ad ann. Hej. 372. GREG. ABU'L-FARAJ, ubi sup. p. 320, 321. KHONDEMIR, YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lobb Al Tarâikh*, AHMED EBN MOHAMMED ABDALJAAFAR AL KAZWINI, in *Nigbîarij*. D HERB. Bibl. orient. p. 58—60, & alib. pass.

<sup>q</sup> ISM. ABU'LFED. ubi sup. GOLII not. ad Alfragan. p. 121. ABU'L KASEM EBN ABD'ALLAH, apud Al Makin, ubi sup. ut & ipse AL MAKIN, ibid.

Fakhro'd-dawla IN the 373d year of the *Hejra*, which commenced June 15th, 983, *Mowayyado'ddawla Ebn Ruco'ddawla Al Hasan* takes possession of *Ebn Būiya* died in *Jorjān*, either of a squinancy, or an inflammation in his bowels; being, at the time of his death, about forty-three years of age. Soon after this event, in the month of *Ramadān*, the officers of the army *Mowayyado'd-dawla* had on foot unanimously invited *Fakhro'ddawla Ebn Ruco'ddawla Al Hasan Ebn Būiya* to come and take possession, not only of *Hamadān* and *Al Ray*, with their districts and dependencies, of which *Adado'ddawla* had before deprived him, but likewise of all the territories from whence *Kābūs Ebn Washmakīn Ebn Zayyār* had been driven by that prince. So that *Fakhro'ddawla* became possessed of very extensive dominions, without the least effusion of *Moslem* blood. Nor was it long before the *Khalīf Al Tay'* sent him the instrument of the investiture of those dominions, drawn up in form, and attended with several royal mantles, or clokes, expressive of the sovereignty in which by those presents he confirmed him, from *Baghdād*. After his accession, he continued *Abu'l Kasem Al Sāheb Ebn Ayād, Abbād, or Ebād*, in the office of *Wazīr*, to which he had been advanced by *Mowayyado'ddawla*, his brother. *Fakhro'ddawla* entered *Jorjān*, the third of *Ramadān*; and was met there by *Abu'l Kasem Al Sāheb*, the military men, and all the principal persons that had composed his predecessor's court, who formally created him king of that country. He cultivated a good understanding, and lived in perfect friendship, with *Samsāmo'ddawla*, the *Emīr Al Omrā* at *Baghdād*, as we are informed by *Abu'l-Faraj* r.

*Samsāmo'd-dawla succeeds his father Adado'd-dawla, and deposes Bād Al Cordi.*

ABOUT the same time, the body of *Adado'ddawla* was carried from the imperial palace at *Baghdād* to *Cūfa*, and from thence removed to *Mashhad Ali*, where it was interred. That *Emīr* was succeeded by *Abu Cālījār Al Farā Al Marzapān*, or *Marzabān*, *Samsāmo'ddawla*, his son, as has been already observed. The *Khalīf Al Tay'* himself inaugurated *Samsāmo'ddawla*, and put the imperial robes upon him, as we learn from *Al Makīn*. Not long after *Samsāmo'ddawla's* elevation to the post of *Emīr Al Omrā*, *Bād Al Cordi Al Hamūdi* made himself master of *Al Marwēl*; and, having received a farther accession of strength, he meditated the reduction of *Baghdād* itself, and the expulsion of the *Deylamites* from that metropolis. *Samsāmo'ddawla*, therefore, finding his power and authority to be struck at by *Bād*, assembled a powerful army, marched at the head of it against him, and intirely defeated

r ISM. ABU'LFED. in chron. ad ann. Hej. 373. AL MAKIN, ubi sup. p. 240. GREG. ABU'L-FARAJ, ubi sup. p. 321. D'HERBEL. Biblioth. orient. art. *Fakhr Al daculat*, p. 329.



him, in the month of *Safar*, the following year; after which, *Al Mawfel* immediately surrendered to the victor, without attempting to make any defence. In the year of the *Hejra* 373, *Bacjûr*, who some time before seized upon his master *Curuba*, the lord of *Aleppo*, and caused himself to be proclaimed sovereign of that city, but afterwards delivered the place into the hands of *Abu'l Ma'âli Sbarîf Saado'ddawla*, upon his having been appointed prefect of *Hems*, where he resided till the present year, obtained of *Al Azîz Bi'llah*, the *Fâtemite Khalîf* of *Egypt*, the government of *Damascus*. *Bacjûr* no sooner entered that city, than *Bektekin*, or *Bectekin*, the former governor, by *Al Azîz's* command, returned to *Mesr*. But *Bacjûr*, notwithstanding he had address enough to insinuate himself into the favour of the *Khalîf* of *Egypt*, proved one of the most bloody and oppressive tyrants that ever presided over the *Damascenes*.

THE same year, *Abu'l Faraj Mohammed Ebn Omrân Ebn Al Mod-Shabîn*, who had destroyed his brother *Al Hasan*, in order to haffer secure to himself the principality of *Al Batîha*, was assassinated in his turn by the leading men of that district; who, on account of his notorious incapacity, as well as of his lewd and dissolute life, unanimously conspired against him. After his violent death, they substituted in his room *Abu'l Ma'âli*, the son of *Al Hasan Ebn Omrân Ebn Shabîn*, an infant, and appointed *Al Modhaffer Ebn Ali*, the *Hâjeb*, or chamberlain, who had been at the head of *Omrân Ebn Shabîn's* court, to take upon him the administration. But, in a short time, this *Al Modhaffer* seized upon the principality for himself, and banished the young prince and his mother to *Wâset*. This put a period to the domination of the family of *Shabîn* in those parts; which, from the first appearance of *Omrân Ebn Shabîn* in *Al Batîha*, a little before he erected that district into a principality, continued something above forty years. We must not forget to observe, that *Yusef Belkîn Ebn Zeir Ebn Menedz*, or *Mened*, *Al Sanbâji* (N), who had been constituted by

<sup>3</sup> ISM. ABU'LFED. & GREG. ABU'L-FARAJ, ubi sup.

(N) It appears from the words *Al Sanbâji* here, as well as from what has been already offered upon the same head, that the writer of the history of *Kairwân* must have been an African, and not a Sicilian, as we find intimated by *Carusius* (19). To which it may not be improper to add, that *Abu'lfeda* mentions *Sanbâjah*, or *Al Sanbâjah*, as a certain district, or province, of *Africa*, and the village of *Gomara*, or of the *Gomarites*, as situated therein (20).

(19) *Joân. Bapt. Carus*, in præfat. p. 3. ad ann. *Hj.* 333.

(20) *Isma. Abu'lfed*, in chron.

- *Al Moezz Ledin'llah* the *Emir*, or governor, of *Africa*, departed this life, in the month of *Dhu'l-hajja*, the present year. His son *Al Mansûr*, who succeeded him, sent to the *Fâtémite Khalîf*, *Al Azîz*, as a token of his subjection and attachment to him, some exceeding rich presents; the value of which, according to *Abu'l-feda*, in the piece so often referred to here, amounted to 1,000,000 *dinârs* <sup>t</sup>.

The castle of Ibrahim is taken by a detachment of Armenian troops, and delivered up to the Greeks.

THIS year, *Al Azîz B'llah*, the *Khalîf* of *Egypt*, being informed, that *Takûb Ebn Yusef*, his *Wazîr*, *Al Fadl Ebn Sâleh*, and his brothers, had amassed vast treasures, he ordered them all to be incarcerated in separate prisons, and the money they had hoarded up to be carried to the imperial palace. This excited a commotion in the city of *Mesr*, wherein the populace plundered the market-places, and committed other disorders; which were not without some difficulty appeased. However, about two months afterwards, the *Khalîf* commanded them all to be released, and the money that had been taken from them to be restored. He also sent the *Wazîr*, the present, that, on account of his office, had usually been made him. This year, likewise, a detachment of *Armenian* troops took a fortress in the territory of *Al Ray*, called the castle of *Ibrahim*, by the assistance and contrivance of a woman of the same nation, who had been detained in a state of captivity there. This fortress the *Armenians* had no sooner made themselves masters of, than they put it into the hands of the *Greeks*; for which they were amply rewarded by the emperor *Basilius*, who placed a strong garison in it, supplied it with all kinds of provisions, and erected there a magazine of arms and military stores. For the particulars of the reduction of the castle of *Ibrahim*, which are too long to be inserted here, we must beg leave to refer our curious and learned readers to *Al Makin* <sup>u</sup>.

The principal occurrences of the year 374.

THE next year, being the 374th of the *Hejra*, commencing June 4th, 984, *Abu Tharîf Olyân Ebn Thamal Al Khafâgi* took under his protection the city of *Cûfa*, and was the first *Emîr* of that city of the house of *Thamal*. About the same time, according to *Al Makin*, the *Khalîf Al Tay'* granted *Fakhrûddawla Ebn Rucnûddawla*, or *Rocnûddawla*, the investiture of all the dominions he had taken possession of, the preceding year, and sent him the instrument of this investiture, with an imperial mantle, from *Baghdâd*. This year, died the famous *Hâfedh*, *Abu'l Fatah Mohammed Ebn Al Hasan Al Marwâsi*, and *Abu Yahya Abd'alrahim Ebn Mohammed Ebn Ismael Ebn Nobatah*, denominated sometimes, from

<sup>t</sup> ISM. ABU'LFED. ubi sup. & in chron. ad ann. Hej. 333.

<sup>u</sup> AL MAKIN, ubi sup. p. 247, 248.

his great grandfather, *Ebn Nobatab*. The latter of these, who was born at *Mayyâfâraîn*, in the year of the *Hejra* 335, and died in the same city, the present year, went with the poet *Al Motanabbi* to *Saisô'ddawla's* court, was admitted into that prince's family, and attended him to *Mayyâfâraîn*, where he spent the latter part of his life. *Ebn Nobatab* was at first a most celebrated preacher at *Aleppo*, where his discourses made a very deep impression upon the minds of the people that heard them. He excelled in polite literature, and was the author of some moral and sacred discourses, which are reckoned the best of their kind extant amongst the *Mohammedans*. For this reason, he was dignified with the title of *Imâm Al Adab*, or the greatest doctor in eloquence and morality. In fine, he has been represented by some of the *Moslem* writers as a person so famous for his probity, as well as his erudition, that the prophet *Mohammed* himself appeared to him in a dream, and said, "All health and prosperity attend thee, O preacher of preachers, who art superior to all others in the art of persuasion! Come on, and draw up a sermon, that shall begin with the following words: *There are so few traces now remaining of the memory of those persons, who were formerly so powerful and illustrious, that they seem never to have been the joy and delight of the people amongst whom they lived. They are grown as obscure, and as much buried in oblivion, as if they had never been born.*" To this exordium, or beginning of a discourse, *Ebn Nobatab* made afterwards such additions, in his waking hours, that it became a sermon of a just length, and had assigned it by its author the title of the *sermon of the dream*. This nocturnal conference between him and the prophet, we are told, happened not long before his death; and it was no sooner ended, according to the same writers, than *Mohammed* bad him come to him, and open his mouth; which having done, the prophet spat into it; and he thereupon fasted three whole days, without being in the least pinched by hunger, or having his strength at all impaired. Nay, if we will believe these writers, from the moment the prophet disappeared to the time of his death, *Ebn Nobatab's* breath emitted an odour resembling that of musk and the richest perfumes. He is surnamed by some authors *Al Hadhaki*, from the family, or tribe, he was descended from, and *Al Faraki*, or rather *Al Mayyâfâraîni*, from the city of *Mayyâfâraîn*, the place where he was born. It appears from *M. D'Herbelot*, that there were two other writers of the same name. One of these was sometimes called *Ebn Nabatab*, in order to distinguish him from the person of whom we are here speaking; and the other is frequently denominated *Mohammed Ebn Mohammed*. *Ebn Nabatab*,



*batab*, or, as he is named by some, *Al Massih Ebn Nobatab*; composed a *Dîwân*, intituled *Sâk Al Rafîk*, which is to be met with in the French king's library, N° 1173; and *Mohammed Ebn Mohammed* left behind him an historical work, going under the title of *Ibrâr Al Akbbâr*, of which we can give our readers no particular account. This *Mohammed* is, however, said to have died in the year of the *Hejra* 762. As for our *Ebn Nobatab*'s sermons, a copy of them, adorned with the title of *Khotbah*, is preserved in the aforesaid library, N° 635. *Ebn Shohnah*, *Ebn Khalecân*, and *Abu'lfeda*, agree in the main in the articles they have handed down to us, relative to the life and productions of this celebrated author \*.

The Karmatians take and pillage Cûfa, but are driven from thence by the Khalîf's troops.

THE following year, being the 375th of the *Hejra*, commencing May 24th, 985, the *Karmatians* marched, under the conduct of their six leaders, or supreme magistrates, whom they had dignified with the title of lords, or regents, as has been remarked above, to *Cûfa*, and laid siege to that city. The inhabitants, for some time, defended themselves with sufficient bravery; but the place was at last carried by assault, and thoroughly pillaged. However, the city of *Baghdâd* being alarmed at the approach of these plunderers, *Samsâmô'd-dawla* sent an army against them, which overthrew them with very great slaughter. This blow so effectually broke and dispersed them, that the *Khalîf*'s subjects in *Irâk* were never afterwards much terrified with them. Amongst the memorable events of this year, one has been mentioned by *Ebn Al Atshîr*, which is too wonderful to be passed over in silence here. This author relates, that a sheep, bigger than an elephant, of an unusual form, and a prodigious height, came out of the sea on the coast of *Omân*, ascended a hill in the neighbouring tract, and from thence, with an exceeding loud voice, pronounced distinctly the two following words, *Cad Caroba*, i. e. *he has approached*; and, after repeating them thrice, returned into the sea. The same thing, continues this writer, happened the two next days; and then the monster disappeared, and was never afterwards seen. *Jaasar Ebn Mohammed Ebn Al Hasan*, the *Emir* of *Sicily*, if we will believe *Abu'lfeda*, died in the year of the *Hejra* 375; but, according to *Al Kâdi Shababô'ddîn Ebn Abildâm Al Homawî*, that accident happened the preceding year. But however this may be, *Jaasar* was succeeded in the post of *Emir* of *Sicily* by his brother *Abd'allah*; who presided over the *Moslem*

\* ISM. ABU'LFED. in chron. ad ann. Hej. 374. AL MAKIN, ubi sup. p. 240. EBN SHOHNAH, EBN KHALECAN. Vide etiam D'HERBEL. Biblioth. orient. art. *Nobatab*, p. 674.



part of that island till either the year of the *Hejra* 378, or 379<sup>\*</sup>.

IN the year we are now upon, *Sharfo'ddawla Abu'l Fa-* *Sharfo'd-*  
*uâres Shirzik*, the eldest of *Adado'ddawla's* sons, moved *dawla*  
 with a powerful army from *Al Abwâz* to *Wâset*; which im- *obliges the*  
 mediately surrendered to him. This prince was possessed of *Khalif to*  
*Esfahân, Al Ray, Shîrâz*, the cities of *Deylam*, with their *make him*  
 dependencies, and several other tracts. Before he invaded *Emîr AL*  
*Irâk*, he wrote to his brother *Abu'l Hasan Ebn Adado'ddawla*, *Omrâ.*  
 who at this time occupied most of the cities of *Fârs*, to join  
 him with all the troops he could assemble, and attend him in  
 this expedition. But *Abu'l Hasan*, not being disposed to act  
 against his brother *Samsâmo'ddawla*, refused to enter into this  
 war. Upon which, *Sharfo'ddawla* marched against him at  
 the head of all his forces, defeated him, took him prisoner,  
 and threw him into prison. He then seized upon *Al Abwâz*,  
 and from thence advanced to *Wâset*; the inhabitants of which  
 place, being incapable of making any defence, opened their  
 gates at his approach. The city of *Basra* likewise, soon  
 after the surrender of *Wâset*, submitted to him. He then  
 sent a letter to the *Khalif Al Tay'*, at *Baghdâd*; insisting up-  
 on the post of *Emîr Al Omrâ*, and the deposition of his bro-  
 ther *Samsâmo'ddawla*; with which the *Khalif*, who was not  
 able to make head against him, found himself obliged to com-  
 ply. He, therefore, immediately dispatched to him the im-  
 perial mantle, the instrument confirming him in the possession  
 of the office he demanded, and a sum of money, which he  
 probably wanted, in order to pay his troops. Not content  
 with these concessions, he required the *Khalif* to deliver up  
 his brother *Samsâmo'ddawla* into his hands. This being like-  
 wise granted him, he at first treated that prince, who had  
 been in vain advised by the noblesse of *Baghdâd* to retire either  
 to *Al Mawfel*, or any other place where *Sharfo'ddawla* could  
 not come at him, with some respect, and promised him not  
 only his life, but likewise the secure possession of all his effects.  
 Notwithstanding which, he soon after ordered him to be put  
 under arrest. He then decamped with his forces, consisting  
 of 20,000 *Deylamites* and 3000 *Turks*, from *Wâset*, and  
 marched directly to *Baghdâd*; which he entered, according  
 to *Al Makin*, in the month of *Ramadân*, and the year of the  
*Hejra* 375. But, if we will believe *Abu'lfeda*, that event  
 happened in the same month of the following year. After his

\* ISM. ABU'LFED. in chron. ad ann Hej. 375. & ad ann. Hej. 336. EBN AL ATSHIR, apud Abu'lfed. ibid. AL KADI SHAHA-BO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. JOAN. BAPTIST. CARUS. histor. Saracenico-Sicul. p. 22. Panormi, 1720.

arrival at *Baghdâd*, *Sharf'oddawla* sent his brother *Samsâmo'ddawla* to a castle in *Fârs*, where he ordered him to be straitly confined. The latter of those princes, according to the best eastern historians, presided over the *Khalîfat* of *Baghdâd* between three and four years<sup>y</sup>.

The  
Greeks  
make an  
incurſion  
into Meſo-  
potamia.

THE same year, *Saado'ddawla Ebn Saifo'ddawla*, the lord, or prince, of *Aleppo*, refused to pay the tribute which the emperor *Basilus* had for some years extorted from him. This so incensed the emperor, that he sent an army, under the command of *Bardas Phocas*, against him. *Bardas*, therefore, in pursuance of his orders, made an incurſion into *Mesopotamia*, took the city of *Dârâ*, and carried all the inhabitants into captivity. This happened in the month of *Saſar*. *Saado'ddawla*, receiving advice of this invasion, advanced with a body of troops to the convent, or monastery, of *Simeon*, in the territory of *Antioch*; which he carried by storm, after three days siege, the 12th of the latter *Rabî*, put most of the monks to the sword, and took a great number of *Chriſtians*, who had made their escape out of the neighbouring district into this convent, prisoners; all of whom he carried with him to *Aleppo*. *Basilus*, being informed of what had happened to the monastery of *Simeon*, wrote to *Bardas*, then before *Aſâmiyah*, or *Apamia*, and commanded him to raise the siege of that city. In obedience to which command, he drew off from before the place, and retired into the imperial territories. We are told by *Al Makin*, that the castle of *Telnâs* was taken by the *Bulgarians*, and retaken by *Leo Meliſſenus*, the imperial general, the present year<sup>z</sup>.

A treaty of  
peace is  
concluded  
between  
the empe-  
ror Baſi-  
lius and  
Saado'd-  
dawla.

THE next year, being the 376th of the *Hejra*, beginning *May* 13th, 986, a treaty of peace was concluded between the emperor *Basilus* and *Saado'ddawla Ebn Saifo'ddawla*; the principal article of which was, that the latter of those princes should pay the former an annual tribute of 400,000 *dirhems*. In the mean time, *Bardas Sclerus*, having been set at liberty by the *Emir Al Omrâ* at *Baghdâd*, to the general dissatisfaction of the *Meſlems*, entered *Malatia*, in the month of *Shawâl*, this year, seized upon the imperial governor, stripped him of all his horses, arms, furniture, and money, and caused himself to be proclaimed emperor there. Being afterwards joined by a body of *Okailite* and *Namerite Arabs*, and having received a reinforcement from *Nabâr Al Cordi*, or the *Curd*, the lord of *Diyâr Becr*, under the command of *Abu*

<sup>y</sup> AL MAKIN, ubi sup. p. 240, 241. ISM. ABU'LFED. in chron. 2d ann. Hej. 376. GREG. ABU'LFARAJ, ubi sup. p. 321, 322. D'HERBEEL. Biblioth. orient. art. *Samsamaldoulat*, p. 754.

<sup>z</sup> AL MAKIN, ubi sup. p. 248, 249.

*Ali*, his brother, he began to be again formidable to *Basilus*. But as a full and ample account of what happened to *Sclerus*, and his son *Romanus*, who was released with him, after their departure from *Baghdád*, has been inserted in our *Constantinopolitan* history, we shall not here take much farther notice of either of them, nor repeat what has been already related of them in that part of the large and extensive work in which we are at present engaged <sup>a</sup>.

ABOUT this time, died *Al Modhaffer*, who had expelled *Al Mod-Abu'l Ma'âli Ebn Al Hasân Ebn Omrân* from *Al Batîba*, and *haffer dies*, usurped the government there. He was succeeded by *Abu'l Hasân Ali Ebn Nafr*, in conformity to his settlement of the succession before his death, his sister's son; who was confirmed in that prefecture, by an instrument, drawn up in form, and sent him for that purpose, by the *Khalîf*. *Abu'l Hasân* assumed the title of *Mohadzebo'ddawla*, or *Mohadhdhebo'ddawla*, and governed his subjects with great prudence, equity, and moderation. He has been represented by *Abu'l-feda* as a pious and beneficent prince. About the same time, likewise died *Abu Ali Al Hosein Ebn Ahmed Ebn Abd'aljaasar Al Fârsî*, the author of the *Kitâb Al Idhâi* above-mentioned, and one of the most eminent grammarians of his time. Some take him to have been a *Môtazalite*; but this does not certainly appear. He was born at *Fasa*, or *Fassa*, a city of *Fârs*, but studied at *Baghdád*. He resided, for some time, at *Aleppo*, and was well received at *Saïso'ddawla*'s court. He was afterwards admitted into *Adado'ddawla*'s family, and held in great esteem by that prince. Amongst his works *Abu'l-feda* ranks the *Kitâb Al Tadzkiiri*, the *Kitâb Al Macsuri wa'l Mamdudi*, the *Kitâb Al Hojjati fi'l Carati*, the *Kitâb Al Awamel il Mi-ati*, and others, of which we must not take upon us at present to give our readers any particular account <sup>b</sup>.

IN the 377th year of the *Hejra*, commencing *May 3d*, *The principal events of the year* 987, *Sclerus* possessed himself of a very considerable extent of territory, in the imperial provinces, bordering upon the *Moslem* frontiers, and caused himself to be acknowledged emperor there. This happened in the latter *Jomâda*, according to *Al Makin* 377; The same author relates, that the emperor *Basilus*, being in great want of money, was obliged to have recourse to the king of the *Russians*, for his assistance against the rebel *Bardas Phocas*; that the *Russian* monarch married *Basilus*'s sister, and embraced the *Christian* religion, in the principles of which he was instructed, together with all his people, who

<sup>a</sup> AL MAKIN, ubi sup. p. 249, 250. Univerf. Hist. vol. xvii. p. 106, 107, &c. Lond. 1748.

<sup>b</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 376.

followed



followed his example, by some bishops, sent him by *Basilus* for that purpose; that the *Russians* were a large and powerful nation, that, before this period, professed no religion at all, but remained to the time when this writer compiled his history in the *Christian* faith; and that *Basilus*, being assisted by the *Russian* king with a powerful army, worsted *Bardas Phocas*, both by sea and land, drove him out of all the countries he had subdued, put him to death, the third of *Al Moharram*, 379, and ordered his head to be carried to *Constantinople*, and exposed in that city to public view. We also learn from this author, that the *Khalif Al Tay'* did not formally inaugurate *Sharfo'ddawla*, and dignify him with the title of *Shâhinsbâh*, or *Shâhinsbâh*, the great king, or the king of kings, before the present year <sup>c</sup>.

and of the  
year 378.

THE following year, being the 378th of the *Hejra*, beginning *April* 21st, 988, *Al Azîz Billah*, the *Fâtenite Khalif* of *Egypt*, sent *Monir*, the eunuch, with an army, to drive *Bacjûr* from the prefecture of *Damascus*, and to succeed him in the government of that city. *Bacjûr*, having received advice of *Monir's* approach, waited for him at *Dârâ*, a village in the neighbourhood of *Damascus*, and engaged him there. But, after a vigorous action, he was routed by *Monir*, and obliged to fly into the city. Soon after which, a treaty was concluded between them; by virtue of which, *Bacjûr* was permitted to retire quietly from *Damascus* to *Al Rakka*, and *Monir* took immediate possession of the former of those cities. As for *Bacjûr*, upon his arrival at *Al Rakka*, he caused himself to be proclaimed sovereign there. Before the close of this year, *Ebn Ayâd*, *Ebâd*, or *Abbâd*, surnamed *Al Sâheb*, or the companion, made *Fakhro'ddawla Ebn Ruco'ddawla* a present of a gold medal, weighing 1000 *methkâls*, or *Arabic* drachms. *Abul'feda* writes, that this medal was given to *Fakhro'ddawla*, in the month of *Al Moharram*; and that it was adorned with some *Arabic* verses, intended by the donor as a compliment upon that prince. We must beg leave to observe, that *Abu Hamed Mohammed Ebn Mohammed Ebn Ahmed Ebn Ishak Al Naîfâbûri*, the author of many excellent books, departed this life, in the year we are now upon <sup>d</sup>.

Sharfo'd-  
dawla  
dies.

THE next year, being the 379th of the *Hejra*, which commenced *April* 11th, 989, *Sharfo'ddawla* sent *Mohammed Al Shîrâzi* into *Persia*, to deprive of his sight his brother *Sanisâno'ddawla*, who was incarcerated in a castle there. In the mean time, *Sharfo'ddawla* himself was attacked by a dropsy; which carried him off either on the first or second

<sup>c</sup> AL MAKIN, ubi sup. p. 241, 251.

<sup>d</sup> ISM. ABU'LFED. in chron. ad ann. *Hej.* 378. D'HERBEL. Biblioth. orient. p. 285.



day of the latter *Jomâda*, the present year. Soon after his decease, *Mohammed Al Shîrâzi* arrived in *Persia*, and deprived *Samsâm'ddawla* of the use of his eyes, in the prison wherein he was detained. *Sharfo'ddawla* died at *Baghdâd*, in the 29th year of his age, after he had continued in the post of *Emîr Al Omrà* about two years and eight months. His remains were conducted to *Cûfa*, and interred at *Mashhad Ali*, near those of his father. His brother, *Abu Nasr Babao'ddawla Ebn Adado'ddawla*, called by some writers *Khashbadz*, or *Khashbadz*, succeeded him in the office of *Emîr Al Omrà*; in which he was confirmed by the *Khalîf Al Tay'*, a proper instrument having been drawn up for that purpose. As soon as the news of *Sharfo'ddawla*'s death reached the castle where *Samsâm'ddawla*, his brother *Abu Thâher*, and *Filâd*, or *Fûâd*, were confined, those princes were all released, and made the best of their way to *Shîrâz*. As for *Samsâm'ddawla*, he was put into the immediate possession of *Persia*, or *Fârs*, by a body of the *Deylamite* troops. In the mean time, *Babao'ddawla* having gotten *Abu Ali Ebn Sharfo'ddawla*, his nephew, into his hands, most barbarously put him to death. About the same time, *Mohammed Ebn Ahmed Al Abbâs Al Salami*, a famous *Asbârian* dialectical doctor, surnamed *Al Nakkash*, departed this life; but in what part of the world this accident happened, we have not been certainly informed. *Abd'allah*, the *Emîr* of *Sicily*, who was succeeded by his son *Abu'l Fatuh Yusef Ebn Abd'allah*, an excellent governor, if we will believe *Abu'l feda*, died, in the year of the *Hejra* 379; though, according to *Al Kâdi Shababo'ddin Ebn Abildâm Al Hamawi*, that *Emîr* expired, the preceding year \*.

Nor long after *Babao'ddawla* had taken upon him the government and direction of the *Khalîfat* of *Baghdâd*, a dispute arose between the *Deylamite* and *Turkish* troops in that capital. This continued five days; and, as both sides had recourse to arms, was attended with a considerable effusion of *Moslem* and *Deylamite* blood. Nor could *Babao'ddawla*, by any means he could devise, appease this commotion; so that he found himself obliged, during the aforesaid interval, to shut himself up in his palace. However, the soldiers on both sides shewing themselves averse to an accommodation, the *Emîr Al Omrà*, at the end of twelve days, joined the *Turks* against his coun-

\* ISM. ABU'LFED. in chron. ad ann. Hej. 379. AL MAKIN, ubi sup. p. 241. GREG. ABU'L-FARAI, ubi sup. p. 322. KHONDEMIR, EBN SHOHNAH, AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, ubi sup. Vide etiam D'HERBEL. Biblioth. orient. art. *Scharfukkulat*, p. 777, 778, & alib.

trymen, the *Deylamites*; which forced them to submit to such terms of pacification as he thought fit to prescribe. From this period, therefore, says *Abu'lfeda*, the power of the *Turks* grew more and more formidable every day, and that of the *Deylamites*, at least within the precincts of *Baghdád*, daily declined <sup>f</sup>.

Abu'l  
Abbás  
Ebn Al  
Moktader  
flies into  
Al Batíha.

THE same year, a dispute likewise happened between *Abu'l Abbás Ahmed Ebn Al Emír Ishak Ebn Al Moktader*, who was afterwards *Khalíf*, under the title, or surname, of *Al Káder Bi'llab*, and his sister, about the division of the patrimony their father had left them. The lady, on this occasion, accused her brother to the *Khalíf*, then just recovered from a fit of sickness, of a design to depose him, and substitute himself in his room. This, she said, he had intended to attempt, in hopes of being favoured in the execution of his scheme, by the illness that he had, for some time, laboured under; which so exasperated the *Khalíf*, that he sent a party of his guards to apprehend *Abu'l Abbás*, and bring him immediately before him. But *Abu'l Abbás* having had timely notice given him of what was in agitation against him, he fled to *Mohadbábebo'ddawla*, the prince of *Al Bathihah*, or *Al Batíha*, as we find this tract denominated by *Abu'l-Faraj*; who received him with uncommon marks of respect, and afforded him a secure retreat in a part of the world that was almost inaccessible. Here we shall take the liberty to leave him, happy in the protection of his hospitable and generous benefactor, till we meet with him again at the time of his elevation to the *Moslem* throne <sup>g</sup>.

Other  
events,  
that hap-  
pened, this  
year.

THIS year, *Abu Tháber Ibrahim* and *Abd'allah Al Hosein*, the brothers of *Abu Taglab*, who had been expelled the territory of *Al Mawfel* by *Adado'ddawla Ebn Rucno'ddawla Ebn Búiya*, as has been already observed, possessed themselves of that city, and all the district belonging to it. They had served in the armies of *Adado'ddawla*, *Sharfo'ddawla*, and *Bahao'ddawla*, with great honour and reputation; insomuch that the last of those *Emírs* permitted them to return to *Al Mawfel*, and recover a country which had been governed by their father and brother, and erected into a principality by one of their family. Upon their arrival there, the governor of the place, for one of the princes of the house of *Búiya*, pretended to oppose them; but the inhabitants being all in their interest, he was soon obliged to retire, and abandon to them the town, together with the whole extensive tract ap-

<sup>f</sup> ISM. ABU'LFED. & GREG. ABU'L-FARAJ, ubi sup.

<sup>g</sup> ISM. ABU'LFED. ubi sup. GREG. ABU'L-FARAJ, ubi sup.  
GOLII not. ad Alfragan. p. 121.

pertaining to it. In the month of *Rajeb*, *Sclerus* submitted to the emperor *Basilus*, who received him with uncommon civility, entertained him at his table, and declared him great steward of his household; having been introduced to that prince by his brother *Constantine*, according to *Al Makin*. About the same time, *Basilus* banished *Agabius*, the patriarch, from *Antioch*, and confined him in a monastery at *Constantinople*; having found amongst *Bardas Phocas's* papers a letter from him to that rebel, in which he animated him against his sovereign, and pressed him to persist in his rebellion, till he had carried his point. He remained in a state of exile seven years; during which term, simony was practised, and other irregularities happened in his see. We are told likewise by the above-mentioned author, that an earthquake threw down the third part of the church of *Santa Sophia* at *Constantinople*, and demolished a great part of the houses and public buildings of *Nicomedia*, by the falling down of which, many of the inhabitants were destroyed, in the year of the *Hejra* 379. The *Bulgarians* also, continues the same writer, penetrated into the imperial provinces, and made excursions as far as *Seleucia*; laying waste the country through which they moved with fire and sword. On *Saturday*, the 27th of *Dhu'lhajja*, the preceding year, there was a most terrible storm in *Egypt*, attended with thunder and lightning, and such darkness as had never been known. It did not cease till towards midnight, nor did the darkness abate till the morning began to appear; when the hemisphere exhibited a phenomenon resembling a pillar of fire, which communicated an unusual red colour both to the heavens and the earth. The atmosphere was likewise loaded with a sort of dust, which hindered respiration, and proved extremely noxious to all kinds of animals, till the fourth hour of the day, when the sun discovered himself, disguised by an unnatural colour. With this colour he rose every morning till *Thursday*, the second of *Al Moharram*, 379. A comet also appeared, in the western part of the hemisphere, on *Sunday*, the 20th of the latter *Rabi*, and was seen by the people of *Egypt* above twenty nights together, the present year <sup>h</sup>.

In the 380th year of the *Hejra*, which began *March* 31st, *The Okai*-990, *Bád*, the prince of *Diyár Beer*, advanced with a body of Arabs of *Curds* to *Al Mawfel*, in order to drive from thence *Abu make Tháber Ibrahim* and *Abu Abd'allah Al Husein*, who had made themselves masters of that city, the preceding year. This brought on a general action between those princes and *Bád*; *Al Mawfel*.

<sup>h</sup> ISM. ABU'LFED. ubi sup. AL MAKIN, ubi sup. p. 252, 253, 254. GREG. ABU'L-FARAJ, ubi sup. p. 322, 323.

wherein the latter, attempting to leap from the back of one horse to that of another, fell to the ground, and was killed by a soldier that knew him; having been abandoned by his own men, who were so pushed by the enemy, that they could not remount him. *Abu Thâher* and *Abu Abd'allah*, having, by this happy event, gained a complete victory, ordered *Bâd's* head to be cut off, and his body to be affixed to a sort of gibbet, over-against the royal palace, in *Al Mawfel*. But this giving great offence to the people of that city, who looked upon *Bâd* as one that had distinguished himself in the wars he had waged with the enemies of *Islamism*; it was taken down, and interred, in a decent manner. After *Bâd's* defeat, *Abu Ali Ebn Merwân*, his sister's son, repaired to the castle of *Caisa*, where *Bâd's* wife and family then resided, with all possible expedition, was admitted into the place, and gave them a particular account of the disaster that had happened at *Al Mawfel*. He soon after prevailed upon his uncle's widow to marry him; and, by that step, occupied, in a short time, not only the castle of *Caisa*, but likewise all the other fortreſſes in *Diyâr Becr* that had belonged to *Bâd*. Strengthened by this accession of power, he carried on the war, begun by his uncle, with good success, against *Abu Thâher Ibrahim* and *Abu Abd'allah Al Husein*, the princes of *Al Mawfel*, and wrested from them several places of considerable note. He then went to *Meſr*, put himself under the protection of *Al Azîz*, and was made by that *Khalîf* the governor of *Aleppo*, and its dependencies. From this time, he resided alternately in *Syria*, or *Shâm*, and *Diyâr Becr*, till the people of *Amed*, with *Sheikh Abd'al Barri*, at their head, conspired against him; when, having received advice of their intended revolt, he repaired to that city, and was assassinated in one of the gates, as he was going out of it, by *Ebn Dimnah*, or *Ebn Damna*, an inhabitant of the place. This enabled *Sheikh Abd'al Barri* to cause himself to be acknowledged sovereign, or prince, of *Amed*; he having long aspired at the supreme dignity, and been supported by a pretty powerful faction, there. However, it was not long before he was likewise dispatched by *Ebn Damna*, who had married his daughter, at an entertainment which the assassin had prepared for him. In the mean time, *Momahedo'ddawla Ebn Merwân*, who, after his brother *Abu Ali's* death, had seized upon *Mayyâfârakîn*, and several other towns, over which *Abu Ali* had formerly presided, governed his subjects with great lenity and moderation, and maintained himself on the throne he had ascended till the year of the *Hejra* 402, when he was cut off by *Sharwah*, one of the officers of his guards. *Abu Nasr Ahmed Ebn Merwân*, *Abu Ali's* only surviving brother, after that



that tragical event, was taken out of the prison, where he had been by his brothers confined, on account of a portentous dream, and found means to possess himself of *Arzan-Al-Rûm*, or *Erzerum*, and gradually to secure almost the whole province of *Diyâr Becr*; though *Sbarwah* had seized upon the greatest part of *Momabedo'ddawla's* substance, and several districts that had recognized the authority of that prince. The dream here mentioned has been related by *Abu'lfeda*, in the following terms. *Abu Ali* thought, in his sleep, that he carried the sun in his bosom; and that this was afterwards snatched from him by *Abu Nasr*; which so terrified him, that he immediately commanded his brother to be sent to prison, and detained him there, during the remainder of his reign. Nor did *Momabedo'ddawla* afterwards release him, being equally terrified with *Abu Ali* by the aforesaid dream; which *Abu'lfeda* takes to have been verified by *Abu Nasr's* ascension of the throne, in the year of the *Hejra* 402. As for old *Merwân* himself, the father of these princes, who was blind, he is said to have finished his days at his son *Abu Ali's* tomb, in a religious manner. *Abu Nasr*, according to *Abu'lfeda*, ruled the *Moslems* of *Diyâr Becr*, with singular felicity, fifty-one years. After the overthrow *Bâd*, the *Curâ*, had received, *Abu'l Dzowad Mohammed Ebn Al Mosayyeh*, the *Emîr* of the *Okailite Arabs*, descended from *Jaafar*, the first prince and founder of that dynasty, marched with an army to *Al Mawfel*, vanquished *Abu Thâher Ibrahim* in battle, and put him, together with all his family, as well as many of his officers, and a vast number of his soldiers, to the sword. This gave the finishing stroke to the domination of the house of *Hamidân* at *Al Mawfel*, and substituted in its room that of the *Okailite Arabs* there <sup>1</sup>.

THE same year, *Yakûb Ebn Yusef Ebn Calas* (O), or *Cales*, *Ebn Al Aziz's Wazîr*, departed this life, in the month of *Dhu'l-hajja*, death and character.

<sup>1</sup> ISM. ABU'LFED. in chron. ad an. Hej. 380. GREG. ABU'LFARAJ, ubi sup. p. 323.

(O) This *Yakûb Ebn Yusef Ebn Calas* is called *Abu Yacoub Ebn Calas* by *M. Renaudot*, who tells us, that he was brought over to *Islamism* by the *Khalif Al Moezz* himself, and therefore greatly esteemed by him. He also relates, that *Severus*, the bishop of *Asmûnin*, who was extremely well versed in the *Arabic* lan-

guage, being appointed to dispute with one *Moses*, an intimate friend of *Ebn Calas*, before the *Khalif Al Moezz*, upon the subject of religion, could not forbear telling that prince, when he appeared before him, that it was beneath his dignity to hear religion either attacked or defended by *Jews*; who had

*hajja*, at *Mesr*. He was originally a Jew, but embraced *Islāmism*, in the days of *Cāfūr*. He has been represented as a man of a happy genius, and thoroughly versed in all the arts of government, by *Al Makin*. After the death of *Cāfūr*, who employed him on several occasions, he went to *Mohdia*, and was the person who invited *Al Moezz* to undertake the conquest of *Egypt*. The first post *Al Moezz* conferred upon *Yakūb*, after his reduction of *Egypt*, was that of principal collector, or rather receiver-general, of the tribute; in which he remained till that prince advanced him to the office of *Wazir*. *Al Aziz* himself visited him, in his last illness, a little before his death; and said the usual prayers over him, at the time of his interment. Nor was he unworthy, as the same author remarks, of the high regard shewn him, and the sorrow expressed for the loss of him, by that prince <sup>k</sup>.

BEFORE we conclude our account of the transactions of the present year, it may not be improper to observe, that *Samfāmo'd-dawla* is released out of prison by *Bahao'd-dawla*, his brother. *Samfāmo'd-dawla* was released from his confinement by his brother *Bahao'd-dawla*, in some part of it, notwithstanding what has been advanced to the contrary by *Abu'lfeda*, according to *Al Makin*. The latter of these authors likewise relates, that *Bahao'd-dawla* gave *Samfāmo'd-dawla* and *Abu Thāber Ebn Adado'd-dawla*, his other brother, *Shirāz* and *Arjan*, together with the districts appertaining to them. To which he adds, that the latter of these princes died soon after, and that *Samfāmo'd-dawla* was only a nominal king; his prime minister *Fūlād* taking upon him the sole management and direction of all public affairs <sup>l</sup>.

THE following year, being the 381st of the *Hejra*, which commenced *March* 20th, 991, the *Khalif Al Tay'* was deposed by *Bahao'd-dawla*, the *Emir Al Omra*, in the following manner. That minister, gaping after the riches of this *Khalif*, sent an officer to him, to desire leave to make him a visit in the imperial palace. The *Khalif*, suspecting no ill

\* <sup>k</sup> AL MAKIN, ubi sup. p. 253 AL MAKRIZI, EUSEB. RENAUD. histor. patriarchar. Alexandrinor. Jacobitar. p. 367. Paris. 1713.

<sup>l</sup> AL MAKIN, ubi sup. p. 241. EBN SHOHNAH, D'HERBEL. Biblioth. orient. art. *Samsamaldoulat*, p. 754, & alib.

been represented by *Isaiab*, one of their own prophets, as inferior in point of knowledge to even brutes themselves. To which this author adds, that *Severus* having proved this, to the satisfaction of the *Egyptian Khalif*, from Scripture, an end was put to the dispute (21).

(21) *Euseb. Renaud. hist. patriarch. Alexandrinor. Jacobitar. p. 367, 368.*

design, set apart a solemn festival, in order to do him the greater honour, for his reception. When the day appointed came, *Bahao'ddawla* mounted his horse, and went to the palace, where he was received by the *Khalif*, sitting upon his throne. As soon as the *Emîr Al Omrâ* entered the *Khalif's* apartment, or rather the great saloon, where ambassadors had their audience of him, he prostrated himself before him, and afterwards sat down in a seat that had been prepared for him; upon which, a great number of people rushed indiscriminately into the room. Things being thus in a sort of confusion, one of the *Deylamite* soldiers, that attended *Bahao'ddawla* on this occasion, approached the *Khalif*, seemingly with an intention to kiss his hand; but having taken hold of this, he dragged him from his throne, with all his might. The poor prince, being thus treated, cried out to God to assist him, and to punish the injury that had been offered him; no one, in the mean time, discovering the least disposition to interpose in his favour. Having now lost all his authority, and none of his subjects retaining any veneration for his person, he was carried to *Bahao'ddawla's* palace, where he was forced to abdicate the *Khalifat*, in a formal manner, before the *Kâdi of Baghdâd*, and other proper witnesses, that had met there for that purpose. After his abdication, *Abu'l Abbâs Ahmed Ebn Al Emîr Ishak Ebn Al Moktader* was pitched upon, under the title of *Al Kâder Bi'llah*, the 19th of *Shaabân*, to succeed him. It appears from *Al Makîn*, that a party of the *Deylamite* troops wrapped the *Khalif* up first in the tapestry of his apartment, then hurried him with the utmost precipitation and violence to the place above-mentioned, and lastly plundered his palace. This *Khalif* sat upon the throne of *Baghdâd* seventeen years, eight months, and a few days, if *Abu'lfeda* may be depended upon; or seventeen years, nine months, and six days, if we chuse to follow *Al Makîn*. He survived his abdication about twelve years, and died in the year of the *Hejra* 393; being about seventy-six lunar years of age, at the time of his death. The funeral service over him was performed by his successor *Al Kâder*. With regard to his person, he had a red face, and was of a fair complexion. As to his disposition, he is said to have been liberal, and a prince of great honour. But, as he had little or no authority, through the whole course of his reign, perhaps his true character was not known. The first day of his *Khalifat* was *Thursday*, and the last *Saturday*, according to *Al Makîn*. We are told, that the famous *Sharîf Al Râdi*, was in the imperial palace, when the *Khalif* was treated there by the *Deylamites* in such an ignominious manner; but that, fearing to be murdered, he from thence



made his escape; after which, he composed a tristich of *Arabic* verses, on the melancholy occasion, that *Abu'lfeda* has handed down to us. *Al Kâder* was, at the time of his election, with *Mohadbdebo'ddawla* in *Al Batîba*, whither he had retired for safety, in the year of the *Hejra* 379. He made his public entry into *Baghdâd*, where he was inaugurated in form, and received the oath of allegiance from the grandees of that city, the twelfth of *Ramadân*. The next day, he was prayed for, according to custom, in the mosques of that metropolis. After the deposition, or abdication and incarceration, of *Al Tay'*, *Bahao'ddawla* became master of all his treasures, and of all the rich furniture carried out of his palace by the insolent *Deylamites* above-mentioned, as we find clearly enough intimated by *Abu'l-Faraj* <sup>m</sup>.

*Bacjûr is  
defeated  
by Saad-  
o'ddawla,  
who dis-  
possesses  
him of Al  
Ramla.*

THE same year, *Bacjûr*, who had erected a sort of principality at *Al Ramla*, as has been remarked above, undertook an expedition against *Saado'ddawla Ebn Saifo'ddawla*, the prince of *Aleppo*, with a body of troops he had assembled for that purpose. But *Saado'ddawla*, after a sharp engagement, intirely defeated him, put a great number of his men to the sword, and took him himself prisoner. *Bacjûr*, having thus fallen into his enemies hands, was brought to *Saado'ddawla* in chains, who immediately ordered him to be put to death; which, as *Abu'lfeda* says, was a just reward for the perfidy he had been guilty of to *Saifo'ddawla*, his master and benefactor, *Saado'ddawla's* father. After the victory he had obtained, *Saado'ddawla* advanced to *Al Ramla* at the head of his troops, and made the necessary dispositions for the siege of that city. But *Bacjûr's* family, finding he was resolved to carry the town, offered to surrender it to him, provided he would permit them to pass in safety to some other place, with all the money and effects *Bacjûr* had acquired. To this he readily complied, and signed such a capitulation as they desired. But his troops were no sooner in possession of the town, than, in contempt of public faith, he violated this treaty, seized the persons of *Bacjûr's* children, and stripped them of every thing valuable that they had brought out with them. However, the flagrant injustice and iniquity he committed on this occasion did not remain long unpunished. For, upon his arrival at *Aleppo*, he was seized with a palsy, that deprived him of the use of his right side. The physician, who was sent for, after he had asked him some questions, ac-

<sup>m</sup> ISM. ABU'LFED. in chron.ad an. Hej. 381. AL MAKIN, ubi sup. p. 243, 244. GREG. ABU'L-FARAJ, ubi sup. p. 324. EBN SHOHNAH, KHONDEMIR, D'HERBEL. Biblioth. orient. art. *Thâi Bi'llah*, p. 1018. EUSEB. RENAUD, ubi sup. p. 381.



cording to custom, relative to his disorder, bid him stretch out his hand. Upon which, with some difficulty, he pointed his left hand towards him. But the doctor telling him it was his right hand he meant, he returned for answer, "The violation of the treaty I signed with my right hand has deprived me of the use of that part;" or, as it is more elegantly and concisely expressed in the *Arabic*, "My right hand has not left me my right hand:" which amounted to a plain implication, that he was sensible of the heinousness of his crime, and considered this stroke of the palsy as a punishment inflicted upon him for it. As the whole nervous system was destroyed by this shock, he lived but three days after the attack. However, during that interval, he settled his affairs, and committed the care of his family, particularly of his son *Abu'l Fadayel*, then a child, who succeeded him, to *Lûlû Al Kharâji*, one of his manumitted slaves, on whom he had conferred many singular favours. For, that *Lûlû* was constituted the sole governor of *Abu'l Fadayel*, till he came of age, and the sole regent of the principality of *Aleppo*, till that young prince was capable of taking the government upon him, by *Saado'ddawla*, a little before he expired, is not only evident from *Abu'lfeda* and *Al Makin*, but even from the very passage (P), which Dr. Pocock has made to speak a contrary sense, of *Abu'l-Faraj* <sup>n</sup>.

AL AZIZ BI'LLAH, the *Fâtemite Khalif* of *Egypt*, having received advice of *Saado'ddawla's* death, sent a formidable army to reduce *Aleppo*, and annex that place, with its dependencies, to his other dominions in *Syria*. *Lûlû*, finding himself pressed by the *Egyptians*, who carried on the siege with the utmost vigour, desired the *Greek* emperor to assist him; who thereupon or-

*lives of Egypt's forces besiege Aleppo, but are*

<sup>n</sup> ISM. ABU'LFED. ubi sup. AL MAKIN, ubi sup. p. 241, 242. GREG. ABU'L-FARAJ, ubi sup. p. 332. EBN SHOHNAH, Not. MS. ad Greg. Abu'l-Faraj, ubi sup. apud JOAN. SWINTONUM, A. M. Oxonienf.

(P) The passage here referred to has been translated by Dr. Pocock, in his *Latin* version of *Abu'l-Faraj*,—*de quo Luluo reliquisque affeclis suis mandata dederat*. But it ought indubitably to be rendered thus:—*De quo, & reliquâ familiâ suâ, Luluo mandata dederat*. This is the natural sense and import of

the correspondent *Arabic* words, in the original, however it may have escaped Dr. Pocock; and the emendation here proposed is moreover confirmed by both *Abu'lfeda* and *Al Makin*, in the parallel passages we have taken the liberty to point out to our learned and intelligent readers (21).

(21) *Ism. Abu'lfed. in chron. ad ann. Hej. 381. Al Makin, in hist. Sar. ubi sup. p. 242.*

forced to  
raise the  
siege of  
that im-  
portant  
place at the  
approach  
of the  
Greeks.

dered a body of his forces to advance to his relief. *Manjûbekin*, who commanded the *Khalif* of *Egypt*'s troops, being informed of their approach, immediately raised the siege of *Aleppo*, and moved at the head of his forces to give them battle. The two armies soon came in sight of each other, and a general action thereupon ensued. After a sharp and obstinate engagement, the *Greeks* were overthrown with very great slaughter; a vast number of their men having been killed upon the spot. The *Egyptians* having thus obtained a complete victory, *Manjûbekin* returned to the siege of *Aleppo*; which, for some time, he pushed on with uncommon ardour, and not without a prospect of success. But finding that the place would probably defend itself much longer than he at first imagined, and that provisions began to fail, he dispatched a courier to *Mesr*, to let the *Khalif* know the state of his affairs in *Syria*, and to desire his permission to retire from before *Aleppo*, which he did not then find himself in a condition to reduce. Nor did he think fit to wait for the *Khalif*'s answer; but, in a short time after the courier's departure, raised the siege. As soon as *Al Azîz* had read his general's letter, he fell into a great rage; and was much more incensed, when, by the arrival of a fresh courier, he understood, that *Manjûbekin* had abandoned the siege. He, therefore, sent him a very threatening letter, with orders to attack the place again, and not to leave it till he had obliged it to surrender. *Manjûbekin*, therefore, sat down again before *Aleppo*, and continued the siege of that important fortress thirteen months; during which time, *Lîlû* defended it with incredible bravery, and killed the besiegers a vast number of men. The *Egyptians* being at last apprized, that a very numerous army of *Greeks*, moving to the succour of the town, were within a few marches of their camp, they raised the siege, and fled with the utmost precipitation. Upon which, *Lîlû* and *Abu'l Fadayel*, his master, or rather pupil, came out of the city to meet their deliverers; whom they loaded with all the good and valuable things that *Aleppo* produced, treated with the highest marks of distinction and esteem, and conducted into the town with all the demonstrations of joy that could be expected on so happy and auspicious an occasion.

Other  
transac-  
tions and  
contingen-  
cies of the  
year 381.

THE *Greeks* having thus forced the *Egyptians* to abandon the siege of *Aleppo*, they afterwards marched to *Hems*, took and plundered that city, put many of the inhabitants to the sword, and carried most of the rest away with them into cap-

\* AL MAKIN, ubi sup. p. 242, 243. AL MAKRIZI, EUSEB. RENAUD. ubi sup. p. 372, 373.

tivity.

tivity. *Shaizar*, to which they next advanced, met with the same fate. From thence they moved to *Tripoli*, which they besieged above forty days; but without effect. After which, they retired into the imperial territories with a very considerable quantity of spoil. As for *Manjûbekin*, he made the best of his way to *Damascus*, and set up for himself there; of which *Al Azîz* being informed, he led an army against him, in order to bring him back to a sense of his duty. But being taken sick on his march at *Belbais*, he found himself obliged to halt. Here he nominated his son *Al Hakem* to succeed him, and committed the care of him to one *Arjûân*, a minister of great abilities and integrity, in whom he could intirely confide; his illness increasing to such a degree, that his life was for some time despaired of by the physicians that attended him. However, he recovered, and lived afterwards several years. On the 17th of *Al Moharram*, so dreadful an earthquake happened at *Damascus*, that a thousand houses were thrown down in that city, by the violence of some of its shocks. By the fall of which houses, a great number of people were destroyed. One of the villages in the neighbourhood of *Baalbec* was intirely demolished. Nor did all the agitations of the earth, consequential to these concussions, cease before *Friday*, the 14th of *Safar*, as we learn from *Al Makin*. During this public calamity, the people in many places were so frightened, that they quitted their habitations, and fled from the cities into the open fields. We must not forget to observe, that the famous *Jawhar Al Kayed*, who conquered *Egypt* for the *Fâtemite Khalif Al Moezz*, and was afterwards deprived of all the riches and honours he had so justly acquired, departed this life, the present year P.

P AL MAKIN, ubi sup. p. 242, 243, 253, 254. ISM. ABU'LFED. in chron. ad an. Hej. 381. & in cœscript. Syr. ALB. SCHULT. ind. geographic. in vit. Salad. Lugduni Batavorum, 1732.

## S E C T. XLVI.

Al Kâder  
Bi'llah is  
elevated  
to the  
Moslem  
throne.

THE new *Khalif*, *Abu'l Abbâs Ahmed Ebn Al Emîr Ishak Ebn Al Moktader Ebn Al Mo'taded*, was created and proclaimed *Emir Al Mâmenîn*, or *emperor of the faithful*, under the title of *Al Kâder Bi'llah*, the 19th of *Shaabân*, according to *Al Makîn*. However, he was not inaugurated in form, before the 11th or 12th of *Ramadân*, if we will believe *Abu'l-feda* and *Abu'l-Faraj*. At the time of his elevation to the Moslem throne, he was with *Mohadhdhebo'ddawla*, the prince of *Al Batîba*, or *Al Bathîbah*, who had taken him under his protection, in the year of the *Hejra* 379, as has been already observed. He married *Sekina*, *Bahao'ddawla's* daughter, and assigned her a dower of 100,000 *dinârs*. When the courier arrived with the news of his being elected *Khalîf*, he found him relating a dream he had had the preceding night, which clearly portended his future greatness. With regard to the tract, or territory, denominated by the Arabs *Al Batîba*, or *Al Bathîbah*, it was a marshy district, according to *Abu'l-feda*, in the neighbourhood of the fens formed by the re stagnation of the *Tigris*, and called the marshes, or effusions, of *Wâset*, as being only about seven parasangs below that city. *M. D'Herbelot*, however, notwithstanding the authority of *Abu'l-feda*, gives us to understand, that these lakes were formed by the re stagnant waters of the *Euphrates*, as well as those of the *Tigris*; and that *Al Batîba*, of whose princes we have already given our readers some account, extended from *Wâset* to *Bosra* <sup>1</sup>.

The  
Greeks  
make an  
irruption  
into Ar-  
menia.

THE next year, being the 382d of the *Hejra*, beginning *March* 9th, 992, the Greeks, under the conduct of *Basilîus*, made an irruption into *Armenia*, and laid siege to the cities of *Khalât*, or *Akhlât*, *Malâzkerd*, *Malâzjerd*, or *Malâzgerda*, and *Arjis*, or *Arjish*; which threw *Abu Ali Al Hasan Ebn Merwân*, the Moslem governor of that province, into such a panic, that he concluded a truce, or cessation of arms, with the emperor, for ten years, upon the best terms he could procure. This we learn from *Abu'l-Faraj*; though it does not appear from any of the Greek writers, that the emperor *Basilîus* himself either undertook, or headed his troops, in such an expedition <sup>2</sup>.

THE

<sup>1</sup> AL MAKÎN, ubi sup. p. 254. GREG. ABU'L-FARAJ, ubi sup. p. 332. ISM. ABU'LFED. ubi sup. & ad an. Hej. 369. GOLII not. ad Alfragan. p. 121. D'HERBEL. Biblioth. orient. art. *Cader Billah*, p. 224. 225.

<sup>2</sup> GREG. ABU'L-FARAJ, ubi sup. p. 332. Vide etiam NASSIR AL TUSI & ULUGH BEIK, in tab. geographic.



THE same year, there was an insurrection at *Baghdâd*; the people of that metropolis, as well as the troops in garison there, being greatly incensed against *Bahao'ddawla*, the *Emir* *Al Omra*, for suffering himself to be intirely governed by *Ebn Al Moallam*, a person of but an indifferent character. *Bahao'ddawla*, therefore, finding that he could not stem the torrent of sedition, which ran so strongly against him, without sacrificing his favourite, immediately delivered up *Ebn Al Moallam* into the hands of the soldiery, who instantly put him to death; by which means, the tumult, that had for some time disturbed the public repose, was easily appeased<sup>s</sup>.

THE following year, being the 383d of the *Hejra*, commencing Feb. 26, 993, *Bagra Khân*, as he is called by *Abu'l-feda*, who was possessed of *Kâshgar*, *Balâsâgân*, and all the vast tract extending to the confines of *China*, invaded the territories of *Nûh Ebn Mansûr Al Sammâni*, the lord, or sovereign, of *Khorasân* and *Mawarânahr*. *Bagra*, who was excited to this expedition by *Abu Ali* and *Faëkh*, two rebel brothers, who joined him with a considerable body of troops, overthrew the *Sammânian* forces, took *Samarkand* and *Bokhâra*, the latter of which cities was then the metropolis of *Mawarânahr*, and drove *Nûh* over the *Oxus*. That prince retiring to *Amol Al Shat*, or *Amol upon the river*, that is, *Amol upon the Jibân*, or the *Oxus*, soon assembled his shattered forces there, and dispatched from thence his orders to *Abu Ali Ebn Simjûr* to advance with the troops he commanded in *Khorasân*; hoping, by the assistance of such a reinforcement, to oblige *Bagra Khân* to abandon the conquests he had made. But *Ebn Simjûr* was so far from obeying those orders, that he persisted in his attachment to *Bagra Khân*; who nevertheless soon delivered *Nûh* from all future apprehensions of so formidable a competitor. For that prince, falling sick at *Bokhâra*, was advised by his physicians to return to *Turkestan*; which he attempted to do, but died upon the road. *Abu'l-feda* represents *Bagra Khân* as a pious and religious prince; and tells us, that, in all his edicts and public instruments, he stiled himself *the servant of the apostle of God*. After his death, *Nûh* repossessed himself of *Samarkand*, *Bokhâra*, and all the other places, in his territories, that had been reduced by *Bagra Khân*; though he was not yet able to extinguish the rebellion, headed by *Ebn Simjûr* and *Faëkh*. It may not be improper here to remark, that *Bagra Khân* is denominated by *Teixeira Bokra Khân*, and *Kara Khân* by

geographic. edit. Hudf. Oxon. 1711. & ALB. SCHULT. in ind. geographic. ad vit. Salad. Lugd. Batavor. 1732.

<sup>s</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 382.

M. D'Her-

M. D'Herbelot. The latter of these writers places the commencement of the troubles that occasioned the invasion here mentioned, in the year of the *Hejra* 371. Notwithstanding which, as the authority of *Abu'lfeda*, who lived nearer the time of it than the *Persian* historian followed by M. D'Herbelot, is express and decisive in the point before us, we doubt not but our learned readers will readily assign this irruption a place amongst the transactions of the year we are now upon. *Bagra* was succeeded in the sovereignty of his vast dominions, named by *Abu'lfeda* the kingdom of the *Turks*, and by *Mirkhond* *Turkestan*, by *Ilek Khân*†.

Nûh and Sabektekîn defeat the rebels Ebn Simjûr and Faëkh, in the province of Herât.

In the year of the *Hejra* 384, which began Feb. 15th, 994, the rebel brothers, *Abu Ali Ebn Simjûr* and *Faëkh*, persisting in their revolt, and having raised numerous forces to support themselves therein, *Nûh* found himself obliged to apply to *Sabektekîn*, the lord, or prince, of *Gaznîn*, then returned in triumph from *India*, one of his most famous generals, for assistance. In order to induce him to advance with the greater expedition to his relief, he appointed him governor of *Khorasân*, in the room of *Ebn Simjûr*, and committed the administration of that province intirely to him. Upon which, *Sabektekîn*, with his son *Mahmûd*, moved at the head of all his forces from *Gazna*, *Gaznâh*, or *Gaznîn*, into *Khorasân*; and afterwards joined the *Sammanian* army, commanded by *Nûh*, at *Bokhâra*. This junction being thus effected, the combined army marched directly against the rebels, who waited for them in the province of *Herât*, where they found them incamped. After several movements, a fierce conflict ensued, which ended in the defeat of *Ebn Simjûr* and *Faëkh*; whose camp was forced, and a great part of their men put to the sword. This victory, which was complete, and gained chiefly by the conduct of *Sabektekîn*, and the bravery of his troops, re-established *Nûh's* affairs; who thereupon appointed *Mahmûd Ebn Sabektekîn* to preside over the province of *Khorasân*, and then returned to *Bokhâra*. He also made *Mahmûd*, at his father *Sabektekîn's* request, commander in chief of all his forces; after which, *Mahmûd* went to *Naisâbûr*, or *Nisâbûr*, and *Sabektekîn* to *Gaznîn*. *Ebn Simjûr* and *Faëkh*, who had fled to *Nisâbûr* after the late defeat, having received advice, that *Mahmûd Ebn Sabektekîn* was advancing towards them, abandoned the city in which they had taken refuge at his approach. However, they soon found means to assemble another body of troops, with which they obliged

† ISM. ABU'LFED. in chron. ad an. Hej. 383. MIRKHOND, apud Teixeira. p. 253, 254. D'HERBEL. Biblioth. orient. p. 253, 678, 679, &c.

*Mahmūd* to retire. But, being reinforced by his father *Sabek-tekīn*, he gave them another overthrow; upon which, *Ebn Simjūr* thought fit to submit to *Nūb*, and *Faḳḳh* fled to *Ilek Khān*. The city of *Gazna*, *Gaznah*, or *Gaznīn*, for it went by all those names, was an emporium and fortress of *Zāblestān*, not far from the confines of *India*, as sufficiently appears from the eastern geographers. The writers followed by *M. D'Herbelot* make it to have formerly been the capital of that province. *Mr. Hanway*, therefore, was undoubtedly mistaken, when he placed this city in *Khorasān*; as running counter in this point not only to the authority of *Golius*, *Abu'lḥeda*, *Nasīr Al Tūfī*, and *Ulugh Beik*, but likewise to himself. For, in the map prefixed to the third volume of his book, he has assigned it a situation in *Kandahar*, upon the borders of *Cābūl*, or *Cāblestān*, at no great distance from the confines of *Zāblestān*, called *Sablestān* by this author, and not in *Khorasān*. But, indeed, he has himself acknowledged this mistake, in the explanation of foreign words, subjoined to the last part of his curious work <sup>u</sup>.

THE same year, died *Obeid'allah Ebn Mohammed Ebn Several Nafī*, a person of uncommon sanctity and austerity of life; eminent as did likewise *Abu'l Hasan Ali Ebn Isa*, a grammarian of persons die, considerable note, who wrote a large commentary upon the *Korān*, and was born in the year of the *Hejra* 296. *Mohammed Ebn Al Abbās Ebn Ahmed Al Gazzaz*, a writer greatly famed for his accuracy and erudition, and *Abu Ishak Ibrahim Ebn Helāl*, a *Sabian* notary, likewise departed this life, before the close of the present year. The latter of these was about ninety-one years old, at the time of his death. He had been secretary of state first to *Moezzo'ddawla*, and afterwards to *Bakhtiyār*, his son and successor, at *Baghdād*. During *Bakhtiyār*'s administration, he wrote, in that *Emīr*'s name, several stinging letters to *Adado'ddawla*; which were afterwards remembered, and resented to such a degree, that when *Adado'ddawla* had made himself master of *Baghdād*, he caused him to be imprisoned. Nor was he content with detaining him in prison a considerable time. He ordered him, after he was released, to write the history of *Deylam*; imposing this as a sort of task, or rather inflicting it as a kind of punishment, upon him. Which history, under the title of

<sup>u</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 384. MIRKOND, apud Teixeira. p. 255, &c. D'HERBEL. ubi sup. p. 679. NASSIR AL TUSI & ULUGH BEIK, ubi sup. ABU'LFED. in geogr. GOLUS not. ad Alfragan. p. 109, 110. HANWAY'S travels, vol. iii. p. 23. See also his explanat. of foreign words, at the end of vol. iv. under the word *Ghoshnavids*, and his map prefixed to vol. iii.



*Al Taji*, was extant in *Abu'lfeda's* days. Nor did this conciliate *Adado'ddawla's* affection to him, though he had taken the liberty to dedicate his performance to that prince. So far from it, that, after the piece was finished, *Adado'ddawla* was more incensed than ever against him, banished him to a great distance from court, and forbid any of his subjects to keep a correspondence with him. Whilst *Ebn Helâl* was compiling the aforesaid history, it happened, that one of his friends came to see him; who, finding him at work, asked him what he was upon? To which he replied, a little imprudently, "I am collecting and tacking together lies and trifles." Which answer, being carried to *Adado'ddawla*, so provoked him, that he immediately drove *Ebn Helâl* out of his presence, and would never be reconciled to him. *Moezzo'ddawla* could not, by any means, prevail upon him to embrace *Islamism*; though, according to *Abu'lfeda*, he could say all the *Korân* by heart. When *Al Sharîf Al Râdi* was censured, for celebrating *Ebn Helâl's* praises, in some elegant *Arabic* verses, after his death, he excused himself, by saying, that he did not consider him as an unbeliever, but as a sublime genius, and a man of most profound erudition. We have already given our readers a short account of this author's mathematical works, as well as a sketch of his character, extracted from *Abu'l-Faraj* <sup>w</sup>.

Ebn Sim-  
jûr is  
obliged  
to submit  
to Nûh.

THE next year, being the 385th of the *Hejra*, which commenced Feb. 5th, 995, *Abu Ali Ebn Simjûr*, according to *Abu'lfeda*, returned into *Khorasân*, and obliged *Mahmûd Ebn Sabektekîn*, afterwards denominated *Mahmûd Gazni*, to abandon that province. But *Mahmûd*, having been joined by his father *Sabektekîn*, with a large body of troops, went in quest of the rebels, and came up with them at *Tûs*. Here he engaged *Ebn Simjûr* with such bravery, that he put him to flight, killed a great part of his men upon the spot, and dispersed the rest in such a manner that they could never afterwards be rallied. This blow intirely ruined *Ebn Simjûr's* affairs; so that he found himself constrained to submit to *Nûh*. After which, having been pardoned by that prince, he immediately repaired to *Bokhâra*; where, with several of his accomplices, he no sooner arrived, than they were all, though in open violation of public faith, put under arrest by *Nûh*, and detained in prison, by his order. Nor did *Ebn Simjûr* ever recover his liberty, till he was released by death. With regard to the city of *Tûs*, in *Khorasân*, we must beg leave to observe, that, in former times, it was the metropolis of *Kho-*

<sup>w</sup> ISM. ABU'LFED. ubi sup. GREG. ABU'L-FARAJ, ubi sup. p. 330.



*rafân*, but was afterwards considered as dependent on *Nisâbûr*, from which it was distant about twelve parasangs; that it has been placed in lat. 37°, and long. 92', by the eastern astronomers and geographers; that it is divided, in reality, into two cities, the larger of which is called *Tâberân*, and the lesser *Nûkân*; and that, each of these being subdivided into two others, it seems to be composed of four cities, or towns. But, for a farther description of this place, our curious readers may have recourse to some of the authors referred to here \*.

THE same year, *Faëkh*, called *Faïk* by M. D'Herbelot, *Faëkh* is meditated an irruption, in conjunction with *Ilek Khân*, into *made go-* either *Khorasân* or *Mawarâ'nahr*; of which *Nûh* receiving *governor of* advice, he ordered *Sabektekin* to attend him, and *Mahmûd* *Samar-* to join him with all the forces he could assemble, between *kand.* *Kash* and *Nakhshab*, in the neighbourhood of *Samarkand*. But a treaty was at last concluded between *Faëkh* and *Nûh*; whereby the former was constituted by the latter governor of *Samarkand*, and all its dependencies; by which the troubles, that had so long subsisted between them, were intirely appeased, the present year. For a full account of the cities of *Kash* and *Nakhshab*, or *Nesef*, as it is called by *Nafsîr Al Tûsî* and *Ulugh Beik*, we must beg leave to refer our learned and curious readers to *Abu'lfeda*, *Al Berjendi*, and the other oriental geographers †.

THIS year, died, in the city of *Al Ray*, (Q) *Abu'l Kasem Ebn* *Abu'l* *Ayâd*, *Ebâd*, or *Abbâd*, surnamed *Al Sâheb*, or the companion, *Kasem* *Fakbro'd*, *Al Sâheb*, *Fakhro'd*

\* ISM. ABU'LFED. in chron. ad ann. Hej. 385. MIRKHOND, apud Teixeira. ubi sup. D'HERBEL. Bibl. orient. ubi sup. p. 678, 679. NASSIR AL TUSI & ULUGH BEIK, ubi sup. GOLII not. ad *dies.* Alfragan. p. 185, 186. † Ibidem ibid. & alib. EBN HAWKEL, AL BERJENDI, &c.

(Q) The eastern writers followed by M. D'Herbelot make this *Wazîr*, whom they call *Abu'l Kasem Ismael Casî Ebn Ebâd*, to have been one of the most wise and prudent statesmen that ever served any of the *Moslem* princes. Nay, he has always passed in *Persia*, on account of the transcendently excellent qualities he possessed, for the best, the most accomplished, and, in fine, the greatest mini-

ster that ever lived. This is the character that *Mirkhond*, *Hamdallah*, *Khondemir*, *Ahmed Ebn Mobammed Abd'aljaafar Al Kazwîni*, and the other *Persian* historians, unanimously give him; and with them *Ebn Shoknab*, who bestows the highest elogies upon him, for his singular sagacity, wisdom, greatness of soul, probity, and erudition, extremely well agrees. The author of the *Nigbîarîstan*, *Ahmed Ebn Mobam-*

*Fakhr'oddawla's Wazir*, and was buried at *Esfabân*. He was a person of a most amiable disposition, consummate abilities, great munificence, immense erudition, and at the same time thoroughly versed in all the arts of government; for which reason, he has been stiled by *Abu'lfeda* the phoenix of his age.

*Mohammed Abd'aljaafar Al Kazwini*, has preserved a quatrain, or stanza of four verses, made in his life time, and intended as an epitaph for him; which import, that he always kept clear of corruption; that, through the whole course of his ministry, he countenanced people of merit, and gloried in being the friend and protector of all good men; and that his name will be one of the greatest ornaments of the history of illustrious persons, though continued to the remotest periods of time (23).

Some of the aforesaid writers affirm, that *Fakhr'oddawla* himself honoured *Abu'l Kasem Ebn Ebâd* with the title of *Al Sâheb*, or the companion, because he had frequent conferences with him, and committed the government of his dominions intirely to him; but *Ebn Shobnah* agrees with *Abu'lfeda*, in the cause he has assigned for that appellation. The books in this *Wazir's* library are said to have been so numerous, that he employed 400 camels in carrying them from one place to another. He composed some learned pieces, that were much esteemed; one particularly upon the art of poetry, intituled, *Ecnââ fi'l Orûd*; which may be added to those mentioned by *Abu'lfeda*, in his

*Chronicon*, that we have taken notice of here.

The people of *Persia* entertained so high a veneration for this *Wazir*, after his death, that when his corpse was taken out of his house, in order to be interred, the grandees of the court prostrated themselves before his coffin, and kept it, for some time, suspended in the great mosque at *Al Ray*, till at last it was carried to that of *Esfabân*, where he had chosen to be inhumed (24).

According to *Ebn Shobnah*, he was born in the year of the *Hejra* 336, and died in the 383<sup>d</sup> year of that ara. But we chuse to follow *Abu'lfeda*, both in relation to the year of *Ebn Ebâd's* birth and that of his death, as carrying with him a greater air of probability in both those particulars. Some authors relate, that he was born at *Al Ray*, some at *Esfabân*, others at *Esfakbr*, and, lastly, others at *Tâlakân*. Those who make *Tâlakân* the place of his nativity, mean *Tâlakân* in the district of *Kazwîn*, and not the city of the same name either in *Khorasân* or *Tokhârestân*. But which of these authors is the most to be depended upon, in the point before us, we shall not at present take upon us to decide (25).

(23) *Mirkbond*, *Kbendimir*, *Hamdallab Ebn Abu Becr Ahmed Al Kazwini*, in *Târikb Kbuzid*, *Ahmed Ebn Mohammed Abd'aljaafar Al Kazwini*, in *Nigharij*. *Ebn Shobnah*, *D'Herbel. Biblioth. orient. art. Sâheb Ebn Ebâd*, p. 733, 734.

(24) *Ebn Shobnah*, *Abu'lfeda*, & *D'Herbel. ubi sup.*

(25) *Idem ibid.* *Nassir Al Tûsi* & *Ulagh Beik*, *ubi sup.*

He was the first *Wazîr* who bore the title, or appellation, of *Al Sâheb*, or *the companion*, and had a larger library than any of the *Moslems* that ever lived before him. Being in a private station, he contracted an intimacy with *Ebn Al Amîd*, and from thence was called *Sâheb Ebn Al Amîd*, *the companion of Ebn Al Amîd*; which title, after his elevation to the sublime post he so worthily filled, was contracted, and he retained only the former part of it, *Al Sâheb*. He was first *Wazîr to Mowayyado'ddawla Ebn Rucno'ddawla*, and, after his death, to *Fakhro'ddawla*, his brother, who always had him in great esteem. During his last illness, the latter of those princes visited him in person, and desired to receive from his mouth some advice, for the better regulation of his future conduct. Upon which, this wise minister addressed himself to his master in the following terms: "You see, Sir, that, thanks  
 " be to GOD, I have introduced good order into every part  
 " of your dominions; all your subjects have had justice rendered them, and your finances are upon the most excellent  
 " foot. If, therefore, you would have the glory of my administration, take care to act uniformly upon the plan that  
 " I have laid down; since, if, by any deviation from it, after  
 " my death, your affairs should be embarrassed, and disorders  
 " should slip into the state, the people would not fail to  
 " ascribe all the happiness they enjoyed, during my ministry,  
 " to me; and consequently you would not by them be believed to have contributed any thing to it." These words made a deep impression, for the present, upon *Fakhro'ddawla's* mind; but, notwithstanding this, his favourites and domestics, soon after the *Wazîr's* decease, governed with an absolute sway, and in so bad a manner, that the face of affairs was intirely changed. Instead of lenity and justice, nothing was to be seen but violence and oppression; and the finances, that had been so well regulated before, were in a short time most shamefully dissipated. Such an infamous administration as this could not fail of exciting great murmurings amongst *Fakhro'ddawla's* subjects; who now, in conformity to his prediction, regretted the *Wazîr*, and praised his prudence more and more every day. This excellent minister, so celebrated in history for his transcendent merit, is said by *Abu'l-feda* to have written the following books, which bore a very good character in the *Moslem* world: *Al Mohith*, a philological piece, concerning the genius and foundation of the Arabic tongue; *Al Casi*, a treatise upon the art and method of writing letters, particularly those sent in the name of a prince to any other potentate or great man; *Al Kitâb Al Imâmâtî*, i. e. *the book treating of the office of Imâm*, which  
 expa-



expatiates upon the virtues of *Ali Ebn Abu Táleb*, as well as those of *Abu Becr*, *Omar*, and *Othmán*, who preceded him in the *Khalifat*, and proves all these to have been true and lawful *Imâms*. A fourth piece, which contains a brief exposition of the office and duty of a *Wazîr*. He also penned several elegant poetical compositions, of which at present we can give our readers no particular account. *Abu'l Kasem* was born at *Estakhr* in the province of *Fârs*, according to some of the authors followed by *Abu'lfeda*, in the month of *Dhu'l-kaada*, and the year of the *Hejra* 326. His father *Ayâd*, *Ebâd*, or *Abbâd*, was *Rucno'ddawla's* *Wazîr*, and died, if the *Leyden MS.* of *Abu'lfeda's* *Chronicon* may be credited, in the year of the *Moslem æra* 334, or 335. We must not forget to remark, that a specimen of *Abu'l Kasem's* poetical productions has been preserved by *Al Makîn* <sup>z</sup>.

As does  
also Al  
Imâm Al  
Darca-  
thani, at  
Baghdâd;  
THE same year, *Al Imâm Al Darca-thani*, whose name was *Abu'l Husein Ali Ebn Omar Ebn Ahmed*, a celebrated *Hâ-fedh*, *Imâm*, and *Fakih*, according to the principles of *Al Shâfeï*, likewise died at *Baghdâd*. He derived his surname, *Al Darca-thani*, from *Dar. Al Cathani*, a very large street in that metropolis. He had a prodigious memory, and could say by heart a vast number of antient poems, and, amongst the rest, those composed by *Al Sayyed Al Hamyari*; who, being a friend to *Ali's* descendants, had contracted an invincible aversion to the *Sonnites*. As *Al Darca-thani*, therefore, admired his poetical compositions, he was suspected of being a secret favourer of the *Shiites*. He went from *Baghdâd* to *Mesr*, where he was countenanced, and had much money given him, by *Abu'l Fadl Jaasar*, *Câsar's* *Wazîr*. He excelled in various branches of literature, but most in interpreting the *Korân*. It appears from *Abu'lfeda*, that he was born in the month of *Dhu'lkaada*, and the year of the *Hejra* 306 <sup>a</sup>.

and Abu  
Moham-  
med Yusef  
Ebn Al  
Hafan  
Ebn Ab-  
ABU MOHAMMED YUSEF EBN AL HASAN EBN AB-DALLAH EBN AL MARZABAN AL SIRAFI, a famous grammarian, also departed this life, the present year. His father, *Al Hasan*, wrote a commentary upon the grammar of *Sibuiyah*, in which he discovered a vast fund of erudition. He likewise composed a book, intituled, *Al Kitâb Al Içna*, the

<sup>z</sup> AL MAKIN, ubi sup. p. 254. ISM. ABU'LFED. ubi sup. MIRKHOND, KHONDEMIR, EBN SHOHNAH, HAMDALLAH EBN ABU BECR EBN AHMED AL KAZWINI, in *Târikb Khosid*. AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in *Nigbi-arist*. Vide etiam Jo. JAC. REISKE, in præfat. ad *Abu'lfed. annal. Moslem*. p. 21, 22. Lipsiæ, 1754. <sup>a</sup> ISM. ABU'LFED. ubi sup.



book of sufficiency, to which the finishing hand was put by d'allah his son, of whom we are now speaking. This *Abu Moham-Ebn Al med Yusef* published a commentary upon *Al Abiyat*, or the *Marzabân verses of the poets*, cited by the above-mentioned *Sibuiyah*; *Al Sirâfi*, and another upon the book, intituled, *Islah Al Mantbaki*, or the method of improving the understanding and speech, or an emendation of logic. *Sirâf*, where *Abu Mohammed Yusef* was born, and from whence he deduced the surname of *Al Sirâfi*, was a city and emporium of *Fârs*, seated upon the *Persian gulf*, or bay of *Basra*. It was formerly, though situated in a barren soil, and sultry unwholesome air, one of the most opulent and splendid cities of *Persia*; abounding then with merchants, enjoying a very flourishing trade, and all its inhabitants being a sea-faring people. But, for a farther account of this place, we must beg leave to refer our learned and curious readers to the authors cited here <sup>b</sup>.

THE following year, being the 386th of the *Hejra*, beginning *Jan.* 25th, 996, *Al Azîz Bi'llah*, the *Fâtemite Khalîf* of *Bi'llah's Egypt*, died in the bath at *Belbais*, or *Bellâs*. At the time of his death, which happened in the month of *Ramadân*, he was meditating an expedition against the *Greeks*; being then forty-two years, eight months, and fourteen days, old, according to *Al Makin*. We are told, however, by *Abu'lfeda*, that he was carried off by a complication of distempers, of which the cholic was chief, in the forty-second year of his age. He succeeded his father, *Al Moezz Ledini'llah*, in the 365th year of the *Moslem* æra, as has been already observed, and was then about twenty-one years old; having been born at *Mohdia*, or *Al Mohdia*, in the year of the *Hejra* 344. His secretary of state was a *Christian*, named *Isa*, and his treasurer in *Syria* a *Jew*, called *Manasseh*. The *Christians* and the *Jews*, being supported and protected by these men, says *Abu'lfeda*, insulted the *Moslems*; which, according to the same author, induced the people of *Mesr* to make of paper a figure in the shape of a woman, and to place it in the road, through which *Al Azîz* was to pass, with a libel in one of its hands, to the following effect: "We conjure you by him, who has enabled *Isa* to render the *Christians* insolent and powerful, and *Manasseh* the *Jews*, and who by you has humbled the *Moslems*," *i. e.* GOD, "to tell us when an end shall be put to the afflictions that we endure." Which libel, continues the *Arab* historian, notwithstanding the aspe-

<sup>b</sup> ABU'LFEDA. in descript. mar. Persic. & ubi sup. NASSIR AL TUSI & ULUGH BEIK, ubi sup. COLLIN. ad Alfragan. p. 116, 117.

rity of expression visible in it, the *Khalif* was so far from taking amiss, that he immediately dismissed *Isa*, who had the greatest ascendant over him, and stripped him of all the wealth he had acquired. This prince has been represented by the *Moslem* writers as a person of a most excellent disposition, a prudent ruler, and a great lover of his people; whom he governed with uncommon justice, lenity, and moderation, twenty-one years, six months, and seventeen days, according to *Al Makin*. *Abu'lfeda*, however, relates, that he reigned only twenty-one years, five months, and fifteen days. Be that as it will, his goodness and clemency to his subjects were scarce to be paralleled; of which we have been supplied with the following most remarkable instance by *Abu'l-Faraj*. A certain satirical poet having once written a scurrilous libel in verse upon the *Wazir*, and the secretary of state, in which the *Khalif* himself came in for a share of the abuse; the *Wazir* carried his complaints to *Al Aziz*, and demanded to have the author of those verses punished. But the *Khalif* having read them, made him this answer, "As I bear with you part of the injury offered, so I desire that you would take part with me of the merit of the pardon I shall grant him for the same." He was succeeded by his son, *Abu Ali Al Mansur*, then only eleven years old, having been born at *Al Kabirah*, in the former *Rabi*, and the year 375; who was proclaimed *Khalif* on Tuesday, the 28th of *Ramadân*, the present year. But, during *Al Mansur's* minority, *Al Aziz*, before his death, appointed *Arjûan*, one of his white eunuchs, in whose capacity and fidelity to his son he could absolutely confide, to take the government of all his extensive dominions upon him<sup>c</sup>.

Other eminent persons die, before the close of the present year.

THIS year, likewise died *Abu'l Dawd Ebn Al Mosayyeb*, prince of the *Okailite Arabs*, and *Emir* of *Al Mawjel*, who was succeeded by his brother, *Al Makkalled*; as did also *Al Mansur*, or *Mansur*, *Ebn Yusef Belkin Ebn Zeir Al Sanbâji*, *Emir* of *Libya*, a generous, valiant, and magnanimous prince, whose son *Badis* presided over the people he had governed, after his death. In the latter *Jomâda*, *Abu Tâleb Mohamined Ebn Ali Ebn Athiyah*, who was born in *Fârs*, and lived a considerable part of his time at *Mecca*, departed this life, at *Baghdâd*. He was the author of an excellent book, which bore the title of *the nourishment of hearts*. Whilst he wrote this

<sup>c</sup> AL MAKIN, ubi sup. p. 254, 255. ISM. ABU'LFED. in chron. ad an. Hej. 386. GREG. ABU'L-FARAJ, ubi sup. p. 332. KHONDEMIR, AL MAKRIZI, EBN SHOHNAH, ABU ABD'ALLAH MOHAMMED, in *Târikh Mesr*, RENAUD. ubi sup. p. 372.

piece, he is reported to have had no other sustenance than the roots of the *papyrus*, a flaggy shrub, of whose leaves a sort of paper was made, growing in the marshes and standing waters of the Nile. He devoted himself intirely to the service of GOD. However, whilst he was preaching one of his sermons at *Eaghdâd*, he was so far transported by the fervour of his discourse, that he came out with some blasphemous effusions, in the highest degree shocking to pious ears; upon which, he was immediately silenced, and not suffered to preach afterwards in any of the mosques of that city. He was probably one of the *Sûffis*, who pretended to a superior degree of sanctity, were puffed up with spiritual pride, depreciated every branch of literature then in vogue amongst the *Arabs*, and absolutely excluded reason from all concern with matters of religion. In which they are imitated by some ignorant and opinionated enthusiasts of the present age, who nearly resemble them in all the above-mentioned particulars; and, by similar practices, as well as their absurd tenets, expose our most holy faith to the contempt of unbelievers, and thereby contribute more to the growth and propagation of infidelity than perhaps any other set of men in the *Christian* world<sup>a</sup>.

WE are informed by *Al Kâdi Shababô'ddîn Ebn Abildâm* *What happened in Sicily, this year.* *Al Hamawi*, that, soon after *Al Aziz's* death, the *Sicilian Moslems* were governed by two persons, who were members of the same family; viz. *Al Hasan Ebn Anmâr*, the *Fâtemite Khalif's* *Wazîr*, and *Yusef Ebn Abd'allah*, who had acted amongst those *Moslems* several years in the capacity of *Emîr*. The same author likewise relates, that the latter of these great men lost the use of his left side, by a stroke of the palsy, the present year; and that, upon this unexpected event, *Yusef Ebn Abd'allah* appointed his son, *Jaasar*, to occupy the sublime post he had filled. To which he adds, that *Jaasar* was confirmed in the possession of that post by the *Khalif* of *Egypt*, who dignified him with a new title, on this occasion; and that he continued therein till the year of the *Hejra* 409, when he was deposed, and his brother *Ahmed* appointed to preside over the *Sicilian Moslems* in his room<sup>c</sup>.

IN the 387th year of the *Hejra*, which commenced *Jan. The begin-* 14th, 997, *Badis Ebn Mansûr Ebn Yusef Ebn Zeir Al San-* ning of *hâji*, the *Emîr* of *Libya*, sent his uncle, *Hammad*, *Hamed*, or, the dynasty as the present *African Arabs* pronounce it, *Hamet*, the son of of the Ha- *Yusef Ebn Zeir Al Sanhâji*, to preside over the city of *Ashir*, medics in Africa.

<sup>a</sup> ISM. ABU'LFED. ubi sup.

<sup>c</sup> AL KADI SHABABO'DDIN EBN ABILDAM AL HAMAWI, in lib. cui tit. *Asm Af.* ubi sup.

the *Affurus*, or *Affuras*, probably of the antients, with the district appertaining to it. *Hamed*, or *Hamet*, who took possession of the prefecture assigned him, either in the month of *Safar*, or that of the former *Rabî*, having amassed vast treasures, and greatly extended his frontiers, by the addition of several of the neighbouring districts, afterwards set up for himself, and renounced his allegiance to *Badis Ebn Mansûr*, his nephew. This defection occasioned an intestine war in that part of *Africa*, of which our readers will meet with an account in the sequel of this history. As *Hamed*'s power and grandeur commenced, when he entered upon the government of *Ashir*, the beginning of the dynasty of the *Hammadites*, or *Hamedites*, in the provinces of *Bajâyah*, or *Bûjiâh*, of which we shall speak hereafter, is placed by *Abu'lfeda* in the present year. Dr. *Shaw* relates, that the modern name of *Ashir*, or *Affurus*, is *Kisser*; and that, at this time, only the ruins of it are to be seen. He likewise observes, that these ruins are three leagues to the S. W. of *Youseph*, or *Yûsef*, a town which probably derived its name from *Yusef Belkin Ebn Zeir Al Sanbâji* himself; who, as well as his son *Hamed*, made a very considerable figure in this part of *Africa*. It may not be improper to remark, that *Badis Ebn Mansûr*, though he arrogated to himself the sovereignty of the *African* provinces he governed, was considered only as a viceroy, or at most as a tributary and dependent prince, by *Abu Ali Mansûr*, the *Fâtemite Khalif* of *Egypt*; who assumed the title of *Al Hâkem Beamrillab*, after he had ascended the *Egyptian* throne<sup>f</sup>.

Kâbûs  
Ebn  
Washma-  
kîn pos-  
sesses him-  
self of  
Jorjân and  
Tabre-  
stân.

It appears from *Al Makîn*, that *Fânûs Ebn Washmakîn*, or *Wasmakîn*, this year, possessed himself of the provinces of *Jorjân* and *Tabrestân*; but by what means he became master of such extensive territories, we have not been told by that author. This *Fânûs*, who is called *Kâbûs* in the *Leyden* MS. of *Abu'lfeda's Chronicle*, as we learn from M. *Reiske*, was expelled from the countries he at this time recovered, in the year of the *Hejra* 371. As the *Fa* and the *Kâf*, or the *F* and *K*, are represented by one character, rendered capable of exhibiting two different powers by its different diacritical points; and as the same thing may be affirmed of the *Ba* and the *Nân*, or *B* and *N*, to omit other elements in that alphabet to which these letters belong; 'tis no wonder *Washmakîn's* son should be named *Kâbûs* in the *Leyden* MS. above-mentioned, and *Fânûs* in *Erpenius's* MS. of *Al Makîn*. However, as the

<sup>f</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 387. SHAW's travels, &c. p. 89, 198. Oxford, 1738. AL MAKIN, ubi sup. p. 255. AL MAKRIZI, GREG. ABU'L-FARAJ, ubi sup. p. 332. D'HERBEL. Biblioth. orient. art. *Hakem Bemrillab*, p. 411.



latter of these manuscripts has been extremely corrupted, especially in the proper names; and as the reading in the former of them is supported by Dr. Pocock's manuscripts of *Abu'l-Faraj*; our learned and intelligent readers will be inclined to believe, that *Kâbûs* was really the name of the prince we have been speaking of here <sup>e</sup>.

IN the month of *Shawâl*, if we will believe *Abu'lfeda*, or *Fakhro'd-* the 10th of *Shaabân*, according to *Al Makin*, *Fakhro'ddawla dawla Ebn Rucno'ddawla Ebn Bûiya* departed this life, at the castle *dies, and of Tabarak*; and, immediately after his death, the grandees *is succeed-* of *Al Ray*, and the territory belonging to it, elected his son, *ed by his* *Abu Tâleb Rostam Majdo'ddawla Ebn Fakhro'ddawla Ebn son.* *Rucno'ddawla Ebn Bûiya*, then only four years old, to succeed him. But the provinces of *Forjân* and *Tabresân*, which *Fakhro'ddawla* likewise governed, were seized by *Kâbûs Ebn Washmakîn*, who had formerly presided over them, as has been already observed. The *Khalîf*, *Al Kâder Bi'llah*, confirmed the election of the noblesse of *Al Ray*, sent *Rostam* an imperial robe from *Baghdâd*, and gave him the title, or surname, of *Majdo'ddawla*, which he ever afterwards retained. The young prince being incapable of taking upon himself the government of his dominions, on account of his tender age, his mother *Seyda* placed herself at the head of the administration, at the desire of the grandees, and with the approbation of the *Khalîf* of *Baghdâd* <sup>h</sup>.

THIS year, died also the famous *Sabektekin*, of whom we *Sabekte-* have already had occasion to speak. During the latter part *kin like-* of his life, he resided at *Balkh*; but having long laboured *wise dies,* under a chronical distemper, of which he could not be cured, *the present* he thought fit, in order to try whether a change of air would *year.* not relieve him, to undertake a journey to *Gazna*. But as he was very weak when he left *Balkh*, he died upon the road, in the month of *Shaabân*, and was carried to *Gazna*, where his remains were interred. He was a prince of great probity and justice, and governed his subjects with uncommon prudence, equity, and moderation, almost twenty years. A little before his death, he nominated his younger son, *Ismael Ebn Sabektekin*, to succeed him. *Ismael* was scarce settled on the throne, when he received a letter from *Mahmûd*, his elder brother;

<sup>g</sup> AL MAKIN, ubi sup. p. 255, 238, &c. ISM. ABU'LFED. ad an. Hej. 371. JO. JAC. REISKE, in præfat. ad Abu'lfed. annal. Moslemic. p. 21, 22. & in Abu'lfed. annal. Moslemic. p. 301. GREG. ABU'L-FARAJ, ubi sup. p. 319, 334. <sup>h</sup> AL MAKIN, ubi sup. p. 255. ISM. ABU'LFED. in chron. ad ann. Hej. 387. GREG. ABU'L-FARAJ, ubi sup. p. 333. KHONDEMIR, D'HERBEL. Biblioth. orient. art. *Fakhr Al daulat*, p. 329.

who therein acquainted him, that as his father could have no other reason for excluding him from the succession, which by right of primogeniture apparently belonged to him, than because he was at a great distance from him when his end approached, so he insisted upon his ceding to him the territories that had been ravished from him, and the government of which he (*Ismael*) had so unjustly usurped. But *Ismael* taking no notice of this letter, *Mahmûd*, who was then at *Nisâbûr*, raised a powerful army, and advanced into the neighbourhood of *Gazna*, in order to dethrone his brother; who, being terrified at his approach, and overthrown in a general action by him, found himself obliged to retire into the castle of *Gazna*, and at last to submit to the victor upon such terms as he was pleased to prescribe. In fine, about seven months after *Sabektékîn's* death, if *Abu'lfeda* may be credited, *Mahmûd* mounted his father's throne; though he treated *Ismael* with uncommon marks of distinction and esteem. Notwithstanding which, according to that historian, *Mahmûd* confined his brother to a private station; though the contrary notion, it must be owned, seems to have been espoused by *Abu'l-Faraj* <sup>1</sup>.

as does  
also Nâh  
Al Man-  
fûr Al  
Sammâni,  
at Bok-  
hâra;

THE same year, in the month of *Rajeb*, *Nâh Ebn Mansûr Al Sammâni*, the lord, or *Emir*, of *Khorasân* and *Mawarâ'n-nahr*, and the seventh prince of the *Sammânian* dynasty, departed this life, at *Bokhâra*. His title, as we are informed by *Abu'lfeda*, was *Al Emîr Al Râdi*, that is, *the accepted, agreeable, or well beloved, prince*. His son, *Abu'l Hâreth Mansûr Ebn Nâh*, took upon himself the government of *Khorasân* and *Mawarâ'n-nahr*, after his decease.

and Abu'l  
Wafa Al  
Bûzjâni.

THIS year, likewise died *Abu'l Wafa Mobammed Ebn Mobammed Al Mohandes*, or the geometrician, *Al Bûzjâni*, who was born in the month of *Romadân*, and the year of the *Hejra* 328. He was one of the best geometricians of the age in which he lived, and received the surname of *Al Bûzjâni* from *Bûzjân*, the place of his nativity, a town of *Khorasân*, situated between *Nisâbûr* and *Herât*. *M. D'Herbelot* calls him *Mobammed Ebn Yahya*, and makes him to have been a native of *Nisâbûr*. He also relates, that this *Mobammed*, whom he

<sup>1</sup> ISM. ABU'LFED. & GREG. ABU'L-FARAJ, ubi sup. D'HERBEL. Biblioth. orient. art. *Sebekteghin*, p. 792, 793. <sup>k</sup> ISM. ABU'LFED. ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 333. EBN SHOHNAH, Chronic. Persic. cui tit. *Nokkbat Al Tawârîkh*, i. e. *Medulla Chronicorum*, MS. apud vir. eruditiss. THOM. HUNT, S. T. P. *Ædis Christi Canonic. Ling. Hebr. Prof. Reg. Ling. Arabic. Prælect. Laudian. Oxon. & R. S. S. D'HERBEL. Biblioth. orient. art. Samaniak*, p. 751, 752.

files a famous mathematician, lived in the year of the *Hejra* 348, composed an *Almagest*, probably in imitation of the excellent piece of *Ptolemy* that bears this title, and translated into *Arabic*, as well as wrote a commentary upon, *Diophantus* <sup>1</sup>.

AL HOSEIN EBN IBRAHIM EBN AL HOSEIN, descended Al Ho- from *Solimân Ebn Zulac Al Misri*, or *Mesri*, a person ex- fein Ebn tremely well versed in history, paid also the common debt to Ibrahim nature, in the year we are now upon. He wrote a book, in- Al Mesri titled, *Khetbath Mesri*, concerning the nomes of *Egypt*, and likewise the streets of the city of *Mesri*; as likewise another, upon the pays the *Kâdis* of *Egypt*; and several others, of which we have not common time at present to give our readers even a general and concise debt to na- account <sup>m</sup>. ture, the present year;

ABU AHMED AL HASAN EBN ABD'ALLAH EBN SA'ID AL ASCARI, a man of vast erudition, who published many excellent pieces upon the genius and foundation of the *Arabic* as does tongue, its peculiar phrases and manner of expression, as well likewise as the proverbs in vogue amongst the *Arabs*, likewise departed Abu Ah- this life, the present year. He was denominated *Al Ascari* med Al from *Ascar Macrûm*, a city of *Khûzestân*, in the territory of Hasan Al *Abwâz*, about sixteen parasangs from *Tusier*, the capital of *Ascar*; the province, where he was born, in the year of the *Hejra* 293. He was the author of the *Kitâb Al Mantbaki*, or a system of logic; the *Kitâb Al Zawajeri*; the *Kitâb Al Mokhtalafi wa'l Mutalafi*, i. e. a treatise upon conjuncts and dispa- rates, or those things which will and will not cohere; and the *Kitâb Al Hocmi wa'l Amtshali*, or a collection of wise sayings and proverbs; besides others, which we cannot at this time so much as touch upon. He received his education from the famous *Abu Becri Ebn Doreid*, who was held in universal esteem <sup>n</sup>.

BEFORE the close of this year, *Mâmûn Ebn Mohammed*, and *Mâmûn* the lord, or sovereign, of *Khowârazm*, also died, according to *mûn Ebn Abu'l-Faraj*. This *Mâmûn* was the first prince, or king, of *Moham- Khowârazm*, mentioned in the *Moslem* history as independent med, the on the *Khalif*; though probably some one of the *Khalif's* lord of governors of that province had, before his time, set up there *Khowârazm* for himself. The country seems to have been lost to the *Khalif*, at least for a considerable number of years, before *Mâmûn* expired; his son *Ali*, if we will believe the aforesaid

<sup>1</sup> ISM. ABU'LFED. ubi sup. GREG. ABU'L-FARAJ, ubi sup. p. 338. D'HERBEL. Bibl. orient. art. *Buzgiani*, p. 218. <sup>m</sup> ISM. ABU'LFED. ubi sup.

<sup>n</sup> D'HEREEL. Biblioth. orient. art. *Askeri*, p. 133. ISM. ABU'LFED. ubi sup. NASSIR AL TUSI & ULUGH BEIK, ubi sup. GOLII not. ad *Alfragan*, p. 216, 217, 218.



author, succeeding him, by a sort of hereditary right, and the crown being then consequently settled in his family. We must not forget to remind our readers, that *Khawârazm* was reduced to the obedience of the *Khalîf Yezîd Ebn Moâwiyah*, by a body of *Arab* troops, under the command of *Selim Ebn Ziyâd*, the governor of *Khorasân*, as early as the 61st year of the *Moslem* æra, according to *Al Makin* °.

Samfâ-  
mo'd-  
dawla is  
cut off by  
Abu'l  
Kasem,  
the son of  
Azzo'd-  
dawla, the  
following  
year.

THE next year, being the 388th of the *Hejra*, beginning *Jan. 3d, 998*, *Samfâmo'ddawla Abu Câlijâr Ebn Adado'ddawla* was killed at *Abhwâz*, in an action that happened between him and *Abu'l Kasem*, the son of *Azzo'ddawla*, who had been put to death by *Adado'ddawla*, *Samfâmo'ddawla's* father; of which tragical event the following particulars have been handed down to us by *Al Makin*. After *Samfâmo'ddawla* was released out of prison, several of the fortresses of *Deylam* were put into his hands; and *Abu Nasr*, one of *Firâz's* relations, and *Abu'l Kasem*, *Azzo'ddawla's* son, who had been imprisoned with him, having found means to corrupt the jailor with a sum of money, had likewise their liberty given them. They were no sooner released, than they began to raise forces, and, in a short time, assembled a very considerable number of troops. What became of *Abu Nasr*, we have not been told by our author; but, according to him, *Abu'l Kasem* marched to *Arjân*, a city in the province of *Fârs*, then subject to *Samfâmo'ddawla*, which that prince's governor of the place delivered up to him. *Samfâmo'ddawla*, having received advice of what had happened, was struck with terror, and retired with great precipitation to *Shirâz*, in order to take refuge in the citadel there; but the governor refusing to admit him, he found himself obliged to retreat with 300 men to *Abhwâz*, where *Abu'l Kasem Ebn Azzo'ddawla* soon came up with him. They had not long been in sight of each other, before an action ensued; which ended in the defeat of *Samfâmo'ddawla*, who was himself killed upon the spot. His head being afterwards cut off, and brought to *Abu'l Kasem*; that prince, upon seeing it, said, "This is a doctrine which your father has taught me;" meaning, that as *Adado'ddawla* had put to death his father *Azzo'ddawla*, so he had now served that *Emir's* son, *Samfâmo'ddawla*, in the same manner. With regard to this affair, *Abu'lfeda* has only in general told us, that *Samfâmo'ddawla* was destroyed by the *Deylamites*, after he had ruled *Persia* nine years and eight days; being, at the time of his death, thirty-five years, and seven months, old. This writer likewise observes, from *Al*

° GREG. ABU'L-FARAJ, ubi sup. p. 333. AL MAKIN, ubi sup. p. 53.



*Kâdi Shâhabo'ddîn Ebn Abildâm*, or *Abu'l Dam*, *Al Hamawî*, so often cited here, that *Samsâm'ddawla* was deprived of his sight, by his brother *Sharfo'ddawla*'s order, before he left the place of his confinement, and consequently before the people of *Deylam* and *Fârs* thought fit to recognize his authority. The *Persian* historians, followed by *M. D'Herbelot*, relate this event in a different manner; but as we are now writing the history of the *Arabs*, our readers will expect that we should adhere to the *Arab* writers in this particular. However, we shall hereafter insert the other relation in a place to which it will more properly belong <sup>p</sup>.

THIS year, died *Mohammed Ebn Al Hossein Ebn Al Mod-* *Al Hate-*  
*haffer Al Hatemi*, a person who had a very extensive know- *mi dies.*  
ledge in history, and who was extremely well versed in every  
branch of polite literature. He derived the surname of *Al Ha-*  
*temi* from *Hatem*, one of his ancestors, who had made a very  
considerable figure. He wrote a piece, intituled, *Al Resalet*  
*Al Hatemiyah*, in which he pretends to have detected the pla-  
giarism of the famous *Al Motanabbi*, a most celebrated *Arab*  
poet, of whom we have already given our readers a full and  
ample account <sup>q</sup>.

BEFORE we conclude our detail of the principal transac- *Yusef, the*  
tions of the present year, it may not be improper to observe, *Emîr of*  
that, before the close of it, *Yusef Ebn Abd'allah*, the *Emîr* *Sicily, is*  
of *Sicily*, had a stroke of the palsy, according to *Alu'lfeda*, *rendered*  
which deprived him of the use of his left side. This event *incapable*  
has, however, been placed by *Al Kâdi Shâhabo'ddîn Ebn Abil-* *of govern-*  
*dam Al Hamawî* in the year of the *Hejra* 386, as we have *ment by a*  
already remarked. The former of these writers also relates, *paralytic*  
that *Al Hâkem*, the *Fâtemite Khalîf* of *Egypt*, soon after his *disorder;*  
accession, made *Al Hasan Ebn Anmâr*, one of *Yusef*'s rela-  
tions, his *Wazîr*; whence it came to pass, that two persons  
of the same family bore the principal sway at that time in the  
*Fâtemite* empire, *Al Hasan Ebn Anmâr* at the *Khalîf*'s court,  
and *Yusef Ebn Abd'allah* in *Sicily*. If this last article was ex-  
tracted from *Shâhabo'ddîn Ebn Abildâm Al Hamawî*, as from  
one of the preceding paragraphs there is perhaps sufficient  
reason to believe, the passage we have inserted above from that  
author has not been rightly translated by *Dobelius*; who makes  
him therein to assert, that both *Al Hasan*, *Al Hâkem*'s *Wazîr*,  
and *Al Emîr Yusef*, his relation, governed the *Sicilian Mos-*  
*lems*, in particular, at least during part of the year of the

<sup>p</sup> AL MAKIN, ubi sup. p. 255, 256. ISM. ABU'LFED. in chron.  
ad ann. Hej. 388. AL KADI SHAHABO'DDIN EBN ABILDAM AL  
HAMAWI, apud Abu'lfed. ubi sup. D'HERBEL. Biblioth. orient.  
p. 169, 754, & alib.

<sup>q</sup> ISM. ABU'LFED: ubi sup.

*Hejra* 386; whereas, upon the foregoing supposition, he must have affirmed, that *Al Hasan*, the *Wazîr*, and *Yusef*, the *Emîr* of *Sicily*, had the sole management and direction of all public affairs in the *Khalifat* of *Egypt*, soon after *Al Aziz*'s death, which happened in that year. However, we submit what is here advanced, as well as all other points of a dubious nature, to the judgment of our learned and intelligent readers <sup>1</sup>.

and is suc-  
ceeded by  
his son  
*Jaasar*  
*Ebn Yusef*  
*Ebn Ab-*  
*d'allah*.

*YUSEF EBN ABD'ALLAH*, finding himself incapable of acting at the head of the administration in *Sicily*, appointed his son, *Jaasar*, to preside over the *Moslems* of that island; and, by his great influence at the *Egyptian* court, obtained of the *Fâtemite Khalif* an instrument, drawn up in form, for that purpose, confirming him in the possession of the sublime post in which he had already been placed. This we learn from *Abu'l feda*, in the piece so often referred to here; though *Al Kâdi Shababo'ddin* has ranked this event amongst the principal transactions of the year 386. Nor was *Al Hâkem*, the *Khalif* of *Egypt*, satisfied with barely sending *Jaasar*, at his father's request, the aforesaid instrument to *Sicily*: he likewise dignified him, in order to procure him the greater respect from the people he was to govern, with the title, or surname, of *Tajo'ddawla*, or the crown of the court. But this *Emîr* afterwards discovered himself, by his enormous cruelty and most iniquitous administration, to be by no means worthy of the high honour that had been done him; the *Sicilian Moslems* having deposed him, for his oppressive and tyrannical conduct, and substituted *Ahmed*, another of *Yusef*'s sons, in his room, either in the 409th or 410th year of the *Moslem* æra, as will hereafter more clearly appear <sup>2</sup>.

The 389th  
year of the  
*Hejra*  
proves fa-  
tal to the  
Sammâ-  
nian dy-  
nasty set-  
tled in  
*Khorasân*  
and *Ma-*  
*warâ'l-*  
*nahr*.

THE following year, being the 389th of the *Hejra*, commencing Dec. 23d, 998, proved fatal to the *Sammânian* dynasty, settled in *Khorasân* and *Marwarâ'nahr*. For the commanders of the forces there, together with *Bekturun* and *Fayek*, or *Baktuzun* and *Faëkh*, conspired against *Abu'l Hâreth Mansûr Ebn Nûh*, the sovereign of those countries, drove him from the throne, and, by *Baktuzun*'s order, with a red-hot iron put out his eyes, after he had reigned, according to the *Persian Chronicon*, cited above, one year and seven months. *Abu'l feda* observes, that *Baktuzun*, whom he calls *Bekturun*, was guilty of the blackest perfidy and ingratitude on this occasion; as he had been loaded with favours by, and owed his advancement to, the princes of the *Sammânian* family. After

<sup>1</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 336. AL KADI SHABABO'DDIN EBN ABIUDAM AL HAMAWI, in lib. cui tit. *Asmodf. ubi sep.* <sup>2</sup> Idem ibid. JOAN. BAPTIST. CARUS. histor. Saracenico Sicul. p. 22. Panormi, 1720.

the conspirators had, in so cruel a manner, deprived *Mansûr Ebn Nûb* of his regal authority, they appointed *Abd'almâlec Ebn Nûb*, his brother, to succeed him. *Mirkbond*, or rather *Teixeira*, in the place referred to here, gives *Mansûr Ebn Nûb* the name, or rather prænomen, of *Abu'lbares*; which is nothing but a corruption of *Abu'l Hâreth*, as he is denominated in the *Leyden MS. of Abu'lfeda's Chronicle*, according to *M. Reiske*. *Mahmûd Ebn Sabektekin*, or, as he is more frequently called, *Mahmûd Gazni*, having received advice of what had happened to *Abu'l Hâreth Mansûr Ebn Nûb*, first expostulated with *Baktuzun* and *Faëkh*, the principal of the conspirators, for their cruelty and ingratitude to that prince, by way of letter, and afterwards marched with an army against them. Those traitors, being informed of his approach, drew out all their forces, and gave him battle; but, after a sharp and bloody engagement, they were overthrown with very great slaughter, and obliged to fly to the extremity of *Khorasân*. This victory put *Mahmûd* in possession of all that province; so that *Baktuzun* and *Faëkh* found themselves obliged intirely to abandon *Khorasân*, and retire with the utmost precipitation to *Bokhâra*. Here, however, for some time they remained; and, as they carried *Abd'almâlec* with them, they began to raise forces in that prince's name. But, before they could assemble a sufficient body of troops; in order to dispute a second time with *Mahmûd* the possession of *Khorasân*, *Faëkh* died at *Bokhâra*; which proved a great mortification to the rebels, and even intirely frustrated their designs. We must not forget to remark, that *Mahmûd* is stiled *Al Sâheb Al Hind*, the prince of India, and has the title, or surname, of *Tamîno'ddawla*, or the right hand of the court, given him by *Mirkbond*, *Al Makin*, *Abu'lfeda*, and *Abu'l-Faraj* <sup>1</sup>.

In the mean time, *Ilek Khân*, taking advantage of these troubles, advanced at the head of a powerful army to *Bok-* *Ilek Khân*  
*hâra*, under the pretext of assisting *Abd'almâlec*, then residing <sup>takes Bok-</sup>  
 in that city. *Baktuzun*, and the other commanders, who <sup>hâra.</sup>  
 had taken the young king under their protection, giving credit to his words, went to meet him, when he was at a small distance from the town; but, in open violation of his promise, the *Khân* ordered them all to be seized, and put under arrest. After which, he entered *Bokhâra*, the 10th of *Dhu'lkaada*, the present year, secured the persons both of *Abd'almâlek Ebn Nûb*, and his predecessor, *Abu'l Hâreth Mansûr Ebn Nûb*, and sent them to prison, where they remained to the time of

<sup>1</sup> ISM. ABU'LFED. in chron. ad an. Hej. 389, & ad ann. Hej. 393. MIRKOND, apud Teixeira. p. 259, 260, 285, &c. D'HERBEL. Biblioth. orient. art. *Ilek Khan*, p. 490, & alib. pass. AL MAKIN, ubi sup. p. 256. GREG. ABU'L-FARAJ, ubi sup. p. 338.



their death. Thus ended the dynasty of the *Sammānians*, whose territories, according to *Ebn Shohnah*, comprehended *Khorasān*, *Bokhāra*, and a considerable part of *Persia*. The princes that composed this dynasty have been represented both by that author and *Abu'lfeda* as good men, and lovers of justice. Some of the eastern writers relate, that *Abd'almālec*, in a fright, hid himself, with an intent to make his escape; but that *Ilek Khān* having taken *Bokhāra*, he was found, and by that prince sent to *Ūskand*, or *Dizghend*, a city of *Turkestan*, probably the same with *Urkan*, or *Awrcand*, which has been placed in *Mawarā'nabr* by *Nassir Al Tusi* and *Ulugh Beik*, where he died in confinement. Both *Abu'lfeda* and *Ebn Shohnah* make the *Sammānian* dynasty to have commenced in the year of the *Hejra* 261. It appears from some of the oriental historians, followed by *M. D'Herbelot*, that *Ilek Khān* had solemnly engaged to act with all his forces against *Mahmūd Gazni*, at this time in possession of *Khorasān*; but that, instead of marching into that country, he took the route of *Bokhāra*, and treated *Abd'almālec Ebn Nūh Al Sammāni*, as well as *Abu'l Hāreth Mansūr*, his unfortunate brother, in the manner related here <sup>u</sup>.

The principal  
transactions of the  
year 390.

IN the 390th year of the *Hejra*, which began Dec. 13th, 999, *Abu Ibrahim Montaser*, or *Montaser*, *Ebn Nūh*, who had been confined, with *Abd'almālec Ebn Nūh Abu'l Hāreth Mansūr Ebn Nūh*, and *Abu Yakūb Ebn Nūh*, his brothers, two uncles, and others of the royal family, by *Ilek Khān*, escaped out of prison, by the assistance of a female slave, and made the best of his way to *Khawārazm*. Here, crowds resorting to him, he soon raised a numerous army; which he sent, under the command of *Arslān Balu*, to *Bokhāra*. This brought on a general action between his forces and those of *Ilek Khān*, which ended in the defeat of the latter. *Ilek Khān's* general, *Jaafar Takin*, was taken prisoner in this action; but what afterwards became of him we have not been told. After this victory, *Arslān Balu* routed another of *Ilek's* armies, commanded by *Takin Khān*, the governor of *Samarkand*; upon which, *Abu Ibrahim Montaser* returned to *Bokhāra*. But *Ilek Khān* marching with a most formidable army against him, both he and *Arslān Balu* passed the *Jihūn*, and fled to *Nisābūr*, where they remained till the commencement of the following year. We must not forget to remark, that *Abu'l Hosein Ahmed Ebn Fares Ebn Zacariā Al Rāzi*, an Arab philologer of good repute, who resided for the most part at *Hamadān*, and wrote a vast number of books, most of which were not a little esteemed in the *Moslem* world,

<sup>u</sup> *Iidem ibid.* *NASSIR AL TUSI & ULUGH BEIK*, ubi sup. *EBN SHOHNAH*, *KHONDEMIR*, *LEBTARIKH*, &c.



died before the close of the year we are now upon. The principal of his works is the *Arabic* dictionary, intituled, *Kitâb Al Mojmel fî'l Logati*; though another of his pieces, that bears the title of *Al Masayel Al Fikhiyato*, containing an hundred questions drawn from the most celebrated masters of jurisprudence, was highly esteemed by *Al Badi Al Hamadâni*, one of his scholars. Some authors, however, place his death in the year of the *Hejra* 375 <sup>w</sup>.

THE 391<sup>st</sup> year of the *Hejra*, commencing Dec. 1<sup>st</sup>, 1000, *Several* was rendered remarkable by the deaths of several great men. *great men* *Abu'l Fadâyel Ebn Saïfo'ddawla Ebn Abd'allah Ebn Hamdân*, die, in the the prince of *Aleppo*, died about the middle of *Safar*. He *year of the* was poisoned, as some have imagined, by a girl that had fre- *Hejra* quent access to him; but others will have it, that *Lâlû*, his 391. prime minister, who governed the territory of *Aleppo* with an absolute sway, was the author of his death. *Abu'l Fadâyel* reigned nine years and some months; leaving behind him two sons, *Abu'l Hasan Ali* and *Abu'l Ma'âli Sbarîf*, who succeeded him in the sovereignty of *Aleppo*. But they were both soon expelled from thence by *Lâlû Al Kharâji*; who had placed himself and his son, *Manfûr*, at the head of the administration. The two young princes, after their expulsion from *Aleppo*, fled into *Egypt*; but what fate they met with in that country, or in what part of it they resided, we have not been told. About the same time, *Abu Nasr Ebn Azzo'ddawla* was assassinated by one of his domestics, in the province of *Kermân*, after he had been engaged with *Bahao'ddawla*, the *Sahcb*, or lord, of *Irâk*, in a long and bloody war. The assassin had no sooner dispatched him, than he cut off his head, and brought it to *Mowaffek*, *Bahao'ddawla's* general; upon which, all the territories that had been possessed by *Abu Nasr* fell into the victor's hands. *Hosamo'ddawla Al Mokalled Ebn Al Mofayyeb*, the second of the *Okailite Emîrs* of *Al Mawfel*, was likewise murdered, this year, at *Al Anbâr*, by some of his *Turkish* slaves. His son, *Karwâsh*, mounted the throne of *Al Mawfel*, after his father's violent death; but we have not been favoured with many remarkable particulars relating to him by the eastern writers. *Abu Abd'allah Al Hosein Ebn Al Hejâj*, a poet celebrated for his inimitable drollery, also departed this life, at *Al Nil*, a town seated upon the *Euphrates*, between *Eaghdâd* and *Cûsa*, before the close of the present year. *Al Nil*, according to *Abu'lfeda*, was built by the famous *Al Hejâj*; who gave it the name it afterwards retained, because he formed there a river out of the

<sup>w</sup> MIRKHOND, apud Teixeira. p. 269, 270. LEETARIKH, KHONDEMIR, EBN SHOHNAH, &c. ubi sup. 13M. ABU'LFED. in chren. ad an. Hej. 390.

*Euphrates*, adorned with towns and villages on both its banks; in the same manner as the *Nile*. *Al Hoesin Ebn Al Hejaj*, notwithstanding he sometimes affected to act the part of a buffoon, was trusted, if we will believe the last-mentioned author, with a public office at *Baghdad* \*.

Monteser  
makes an  
irruption  
into Ma-  
warâ'l-  
nahr.

EITHER this or the following year, *Abu Ibrahim Monteser*, called *Ibrahim* by *M. D'Herbelot*, the only surviving prince of the *Samunian* family that was in a condition to take the field, seems to have made an irruption with a powerful army into *Mawarâ'nahr*. This expedition he was enabled to undertake, by the assistance of the *Turkmâns*; who, with a considerable body, reinforced his troops. However, he was met by *Ilek Khân*, at the head of all his forces; who incamped at a small distance from him. The *Turkmâns*, finding the enemy not in the least apprehensive of such a visit, fell upon *Ilek's* camp, by favour of the night, forced it, put a great number of his men to the sword, and obliged the rest to betake themselves to a precipitate flight. After which, they returned to their hords, with the better part of the booty they had acquired. *Abu Ibrahim*, perceiving himself deserted by the flower of his troops, passed the *Jihân*, which was then frozen, upon the ice. The *Turkmâns* had no sooner joined their hords, than they began to repent that they had not brought away with them all the plunder that had fallen into their hands. They, therefore, in consequence of a resolution that had been taken, advanced to the *Jihân*, in order to pursue *Abu Ibrahim*, who had carried off the remainder of the spoil; but finding the river thawed, they were incapable of executing their design. About this time, according to some writers, *Mahmûd Gazni*, after he had concluded a treaty of peace with him, married the daughter of *Ilek Khân* †.

Mahmûd  
Gazni pe-  
netrates  
into In-  
doftân.

THE next year, being the 392<sup>d</sup> of the *Hejra*, beginning November 20, 1001, *Mahmûd Gazni* (R), after he had secured

\* AL MAKIN, ubi sup. p. 256. ISM. ABU'LFED. in chron. ad ann. Hej. 391. KHONDEMIR, LEBTARIKH, D'HERBEL. Biblioth. orient. art. *Babaeddoulat*, p. 169, 170. † MIRKHOND, apud Teixeira. p. 270, 271. D'HERBEL. Biblioth. orient. p. 9, 533, & alib.

(R) *M. D'Herbelot* informs us, from some of the oriental writers, that *Mahmûd Gazni* found immense treasures in *India*, after he had conquered that most extensive tract, planted there the *Mohammedan* faith, and made himself master of *Khawârazm*. He also relates, from the same authors, that *Ilek Khân*, king of the oriental *Turks*, and of all the country beyond the *Jihân*, attacked *Soltân Mahmûd*, in the year of the *Hejra*

secured the repose of his own dominions, penetrated into *Indostân*, called by the *Arabs* *Hind*, took *Gebal*, one of the most powerful kings of that vast region, twice prisoner, and as often released him. This repeated misfortune, according to the custom of the country, rendered him incapable of government. He was therefore obliged, in conformity to the usual practice in all similar cases, to put the crown upon the head of his son, and to throw himself into the flames, where he immediately expired. After which, *Mahmûd* returned to *Gazna*, with all the valuable spoil, and the immense riches, he had acquired in this successful expedition <sup>a</sup>.

It appears probable from *Mirkhond*, as we find him transacted by *Teixeira*, that *Abu Ibrahim Montefer* gained some advantages over his enemies, and particularly over the forces of *Ilek Khân*, the present year. However, it may not be improper to observe, that neither the year of these transactions, nor that of the others in which *Montefer* was concerned, ranked by us amongst those that happened in the 391st year of the *Moslem* æra, can with precision be ascertained <sup>a</sup>.

THIS year, a bloody war was likewise carried on between *Other Karwûsh Ebn Al Mokalled Ebn Al Mosayyeb*, the *Okailite* Emir of *Al Mawfel*, and *Bahao'ddawla*, the lord of *Irâk*; in which the former of those princes at first proved victorious, but was afterwards defeated in his turn. About the same time, *Mohammed Ebn Mohammed Ebn Jaafar*, a *Fakih* of the sect of *Al Shâfeï*, generally going under the appellation of *Ebn Al Dakkak*, or the son of the miller, departed this life. He was the author of the book, intitled, *Al Osul*, and written upon the foundations and principal heads of the *Mohammedan* faith <sup>b</sup>.

THE following year, being the 393d of the *Hejra*, commencing Nov. 10th, 1002, *Mahmûd* marched with an army into *Sejistan*, in order to reduce to reason *Khalaf Ebn Ahmed*, the governor of that province; who had set up for himself, and fortified the castle of *That*, as though he had an intention to defend it against any power that might attempt to disturb him therein. But being informed of *Mahmûd's* approach, he was so terrified, that he went out to meet him, delivered the keys of

<sup>a</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 392. KHONDEMIR, LEETARIKH, D'HERBEL. ubi sup. p. 534. <sup>b</sup> MIRKHOND, apud Teixeir. p. 271.

*Hejra* 392; but that he was defeated by the *Soltân* near the city of *Balkh*, in *Khorasân*, and obliged to repass the *Jihân*, which was the natural boundary betwixt their respective states (26).

the fortress into his hands, and acknowledged him for his *Soltân*. This title, which, according to some of the writers followed by M. D'Herbelot, had never before been applied to any *Moslem* prince, so pleased *Mahmûd*, that he ever afterwards retained it, and did not only forgive *Khalaf* his defection, but likewise re-established him in his government. Notwithstanding which, making an ill use of his master's clemency, he rebelled a second time, and sent for assistance to *Ilek Khân*. This so irritated the *Soltân*, that he moved at the head of a large body of troops, with the utmost celerity, against him, surprized him, and sent him prisoner to a castle in *Forjân*; where, as some authors relate, he remained in confinement to the time of his death. It appears from *Abu'lfeđa*, that this *Khalaf* acquired great reputation by the learning he was master of, and published a voluminous commentary upon the *Korân* c.

Montefer  
takes Bok-  
hâra.

MIRKHOND, or rather *Teixeira*, his translator, seems to intimate, that, about this time, *Montefer* first defeated *Abu Ja'afar*, a highwayman, who had possessed himself of *Merâ* in *Khorasân*, and afterwards *Abu Nafr*, the governor of that province; but that, notwithstanding these victories, he found himself obliged to repass the *Jibûn*, with his followers. After this, a brisk action happened between him and the governor of *Bokhâra*, wherein he lost the greatest part of his men; though, with the rest, he attacked that city by night, and took it. The author, however, now in view has not with any certainty determined whether these events are to be placed in this or the following year d.

AbuAmer  
Moham-  
med, the  
prime mi-  
nister of  
the Khalif  
of Anda-  
lusia, dies.

In the 393d year of the *Hejra*, *Abu Amer Mohammed*, who had governed *Andalusia*, under the title, or surname, of *Al Mansûr*, twenty-seven years, departed this life. He was prime minister to *Al Mowayyad*, or *Al Mowayyed*, of the house of *Ommiyah*, who had assumed the title of *Khalîf*, and presided over the *Moslems* of *Spain*. That monarch was, however, only a nominal prince; all the power being in reality exercised by *Al Mansûr*, who ruled with an unlimited sway. *Abu Amer* was succeeded by his son, *Abu Merwân Abd'almâlec*, who occupied the post of prime minister, took the title of *Al Modhaffer*, i. e. the conqueror, or the victorious, and followed his father's example, in making irruptions into the *Christian* territories, as well as in every other point of his conduct. He remained in his illustrious employment about seven years, and died in the 400th year of the *Moslem* æra. After him, came *Abd'alrahmân Ebn Al Mansûr*, his brother, who was placed at the head of the

c ISM. ABU'LFED. in chron. ad ann. Hej. 393. KHONDEMIR, D'HERBEL. ubi sup. d MIRKHOND, apud Teixeir. p. 273, 274. admini-



administration, under the title of *Al Nafr*, i. e. *the avenger, helper, or defender*. As he was incapable of government, and addicted to all kinds of debauchery, he did not hold the reins of the *Moslem* empire in *Spain* much above four months. Whilst he sat at the helm, *Mohammed Ebn Heshâm*, who styled himself *Al Mohdi*, or *the director*, one of the *Khalif's* relations, deposed *Al Mowayyad*, put *Abd'alrahmân* to death, and then ordered his body to be affixed to a gibbet, which he had caused to be erected for that purpose. This is the account of *Abd'alrahmân Ebn Al Mansûr's* tragical exit, handed down to us by *Abu'lfeda*; though *Roderic of Toledo* seems to intimate, that he was destroyed by the people of *Corduba*, who had suffered so much from the wickedness and iniquity of his administration, as has been already observed. We must not forget to remark, that several large gangs of robbers, grown formidable by their numbers, committed great disorders, this year, in the city of *Baghdâd*.

AL HAKEM, the *Fâtemite Khalif* of *Egypt* and *Syria*, appointed *Abu Mohammed Al Aswad*, or *the black*, to preside over the people of *Damascus*, before the close of the present year. *Abu Mohammed*, soon after his arrival at that capital, began to harass and oppress the *Sunnites* there in such a manner as gave great offence to many of the *Damascenes*. A *Magrebian* soldier, in particular, of that sect he ordered to be publicly whipt; the crier proclaiming at the same time, that this would henceforth be the reward of those who paid any regard to the memory of *Abu Beccr* and *Omar*. After which, the *Magrebian* was banished the city. *Othmân Ebn Yabya*, a grammarian of *Al Mawfel*, who wrote several pieces of good repute, *Al Kâdi Ali Ebn Abd'alaziz Al Forjâni*, an *Imâm* that excelled in various branches of literature, *Al Walîd Ebn Beccr Ebn Mokballed* of *Andalusia*, a celebrated *Fakih* and traditionist of the sect of *Mâlec Ebn Ans*, and *Abu'l Hasan Mohammed Ebn Abd'allah Al Salami*, a poet of *Baghdâd*, greatly esteemed by his contemporaries, died in the year we are now upon. *Al Kâdi Ali Ebn Abd'alaziz Al Forjâni* finished his days at *Al Ray*. The sublimity of *Al Salami's* poetical compositions has been taken notice of by *Abu'lfeda*, who has preserved a specimen of them, in the piece so often referred to here.

IN the 394th year of the *Hejra*, beginning *October 30th*, *Monteser 1003*, *Ilek Khân*, having received advice, that *Monteser* had taken the city of *Bokhâra*, began his march for the district

• ISM. ABU'LFED. ubi sup. & ad an. Hej. 366. RODERIC. TOLETAN. hist. Arab. c. xxxi. p. 26, 27.

† ISM. ABU'LFED. in

chron. ad ann. Hej. 393.

Ilek belonging to it; but was met by *Monteser* in the territory of *Khân*, and *Samarkand*, and overthrown with very great slaughter. As the latter of these princes was not a little animated by the success he had met with, some time before, having defeated *Abu Jaafar*, then upon his march from *Merû*, and *Abu Nafr*, two *Moslem* commanders, who pretended to oppose him; he behaved with unusual bravery on this occasion, forced *Ilek Khân's* camp, and possessed himself of all his baggage and military chest. But one of *Monteser's* generals afterwards going over to the enemy with 4000 men, and *Ilek Khân* being reinforced with a strong body of troops; the face of affairs received a sudden and total alteration in that part of the world. For *Monteser*, being thus abandoned by one of his principal officers, and deserted by his auxiliaries, was not able to make head against *Ilek Khân*; and therefore betook himself to a precipitate flight. What became of him afterwards, we shall see in our relation of the transactions of the following year 8.

Ebn Wafel seizes upon Al Batîha.

MOHADHDHEBO'DDAWLA, the king, or prince, of *Al Batîha*, sent an army, under the command of *Ebn Wafel*, a general on whom he had heaped his favours, and whom he had raised from the lowest state to the post of commander in chief of all his forces, to attack *Sirûf* and *Basra*, in the year we are now upon. Having reduced both those cities, and enriched himself with the spoils and immense wealth found therein, *Ebn Wafel* set up for himself, drove his master out of *Al Batîha*, and obliged him to fly for refuge to *Baghdâd*. But the reception he met with there was such as manifested the blackest ingratitude in *Al Kâder* that any man could be guilty of. For, notwithstanding that poor prince had treated this ungrateful wretch in the most hospitable and generous manner, nay, had in a great measure put his treasures and kingdom itself into his hands, when he was threatened with immediate death by *Al Tay'*, and forced to seek for an asylum in *Al Batîha*; *Al Kâder*, at this time, expelled him the city of *Baghdâd*, and drove him, as it were, into the very jaws of destruction. A more flagrant instance of ingratitude than this is perhaps not to be met with in history <sup>a</sup>!

Al Sharîf Abu Ahmed Al Mûsawî is appointed

THE same year, *Babao'ddawla* conferred upon *Al Sharîf Abu Ahmed Al Mûsawî*, the father of *Al Sharîf Al Râdi*, the office of *Nakib*, or chief of *Ali's* descendants and followers, in *Irâk*; as also the post of supreme *Kâdi* and *Imâm*, with the title of *Dhî'l Manakeb*, or a man of most illustrious virtues,

<sup>a</sup> MIRKHOND, apud Teixeira. ubi sup. p. 273, 274, &c.

<sup>b</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 394. & ad ann. Hej.

379. GREG. ABU'L-FARAJ, ubi sup. p. 332.

in that province. *Ebn Shaidan*, *Bahao'ddawla's* principal *to preside* secretary, having drawn up the proper instruments to be signed *over Ali's* by the *Khalif*, in order to his being confirmed in the afore-*descend-* said employments by the authority of that prince, brought *ants in* them to the palace. When he appeared with them there, *Irak.*

*Al Kâder* signed all those instruments, excepting that only which was to constitute him supreme *Kâdi* and *Imâm*. But to this he refused setting his hand; not thinking it proper that a *Shiite* be invested with so great a degree of authority, as such an important post must necessarily give him<sup>i</sup>.

THE following year, being the 395th of the *Hejra*, com- *Abu Ibra-* mencing *October* 18th, 1004, *Abu Ibrahim Montefer*, finding *him Mon-* it impracticable to pass the *Jihân*, retired, with a few of his *tefer is cut* adherents, to *Bokhâra*. Upon his arrival there, the governor *off by Ma-* promised to assist him; but being closely pursued by *Ilek Khân's* *ruyh, one* general, to whom most of his men had gone over in disgust, *of Soltân* he abandoned that city, and fled into *Khorasân*. He had not *Mah-* been long in that province, when *Ebn Bek*, one of *Mahmûd's* *officers*, *Gazni's* commanders there, sent an officer, called *Maruyh*, in quest of him; who took him out of a poor house, or cottage, where he lay concealed, which he forced in the night, and put him to death. This cruelty so incensed *Mahmûd Gazni*, though an enemy, that he ordered *Maruyh* to be executed for it. In consequence of which, according to *Mirkbond*, he expired in exquisite torture, under the executioner's hands. After the death of *Montefer*, we hear no more of the *Sammânian* family in the east; that poor prince, who, after he had been hunted from province to province for six years, met with the above-mentioned fate, being the last of the *Sammânian* dynasty, (which some authors make to end in *Nûh Ebn Mansûr*, who died in the year of the *Hejra* 387) mentioned by the oriental writers. Upon the ruins of this dynasty was erected that of *Gazni*; the foundations of which had been laid by *Sabektekîn*, *Mahmûd Yamîno'ddawla's* father. Of the *Gazni* monarchy, which sprung up after *Nûh Ebn Mansûr's* decease, our readers will meet with a full and ample account in a future part of this work, to which it will more properly belong<sup>k</sup>.

THIS year, *Abu'l Abbâs Ebn Wasel* being gone to *Basra*, *Mohadh-* the people of *Al Batîha* renounced their allegiance to him; *dhebo'd-* upon which, *Bahao'ddawla* sent *Amûd Al Juyûshi*, his governor *dawla is* of *Irâk*, with an army, to support them in their revolt. *Al re-instated* *Juyûshi*, having driven *Ebn Wasel's* lieutenant out of the ter- *in the go-* ritory of *Al Batîha*, in pursuance of the orders he had re- *vernment* *of Al Ba-* *tîha.*

<sup>i</sup> ISM. ABU'LFED in chron. ad ann. Hej. 394.

<sup>k</sup> MIRK-

HOND, apud Teixeira. ubi sup. EBN SHOHNAH, LEBTARIKH, KMONDEMIR, ISM. ABU'LFED. alique scriptor. orient. pass.



ceived, reinstated *Mohadhdhebo'ddawla*, who had formerly reigned there, in the government of that country. That prince, upon his arrival amongst them, was received by his subjects with the loudest acclamations, and with all other possible demonstrations of joy. He agreed to pay *Bahao'ddawla* an annual tribute of 50,000 *dinârs*, for the important service he had done him on this occasion<sup>1</sup>.

Mahmûd  
Gazni

THE same year, *Yamîno'ddawla Mahmûd Ebn Sabektekin*, commonly called *Mahmûd Gazni*, reduced the city of *Babar* reduces the *diyah*, a fortress situated not far from the confines of the city of *Ba-* kingdom of *Moltân*, or *Mûltân*. This city was extremely *hadiyah*; well fortified, and had walls of a prodigious height. The province, or kingdom, of *Moltân* was properly a part of that vast region called by the *Arabs* *Sind*, or *Sindia*; which was bounded on the north by the province of *Kermân*, or rather that of *Macrân*, and the deserts of *Sejstân*, and on all other sides by *Hind*, or *India*. According to some writers, it was also contiguous to *Zâblestân*, or *Sâblestân*, comprehended part of *India*, and was adorned with a capital of the same name<sup>m</sup>.

and in-  
vades In-  
dia.

THE next year, being the 396th of the *Hejra*, beginning Oâ. 8th, 1005, *Mahmûd Gazni* entered *India* on the side of of *Hebath* and *Moltân*; which he easily made himself master of, and then advanced at the head of his forces against *Bida*, or *Bidaw*, an *Indian* prince, who had shut himself up in a strong fortress called *Câlijâr*; where he hoped to defend himself. However, *Mahmûd* besieged him there, and at last forced him to submit to such terms of peace as he was pleased to prescribe. The principal of these was, that *Bidar* should become tributary to him. In the mean time, *Ilek Khân*, taking advantage of *Soltân Mahmûd*'s absence, on the *Indian* expedition, sent *Sipashî Takîn* and *Jaasar Takîn*, two of his generals, with two armies, to attack at the same time two different parts of the province of *Khorasân*. Of which *Arslân Jazeb*, who commanded for *Soltân Mahmûd* in *Herât*, having received advice; he immediately dispatched a courier to his master in *India*, to inform him that his dominions were upon the point of being invaded by the forces of *Ilek Khân*. Upon the arrival of this news, *Mahmûd* began immediately to move towards his own frontiers, and at last, by forced marches, came up with the *Turkish* generals, who had broke into *Khorasân*. But, his name being grown terrible by the extensive conquests he had made, they retired at his approach, and, after

<sup>1</sup> I&M. ABU'LFED in chron. ad ann. Hej. 395. <sup>m</sup> Idem ibid. NASSIR AL TUSI & ULUGH BEIK, ubi sup. GOLII not. ad Al-fragan. p. 77, 108, 109. D'HERBEL. Biblioth. orient. p. 533, 647, &c.



a feeble resistance, were obliged to abandon the province. *Ilek Khân*, finding his forces thus shamefully chased by *Mahmûd*, and forced to repass the *Jibûn* with ignominy and disgrace, applied to *Kader Khân*, of *Ketau Kotan*, or *Katay*, for succour; the effect of which application will be seen amongst the principal events of the following year<sup>n</sup>.

THE *Nakib*, or chief of *Ali*'s descendants, in *Irâk*, received from *Bahao'ddawla* the title of *Al Râdi*, or *Al Sharîf* Other events of *Al Râdi*, and his brother that of *Al Sharîf Al Mortadi*, the present the present year. They were the sons of *Al Sharîf Abu year.*

*Ahmed*, mentioned above. About the same time, *Mohammed Ebn Ishak Ebn Mohammed Ebn Yahya Ebn Mandah*, denominated sometimes *Ebn Mandah*, or *Ebn Mandah Al Esfabâni*, who distinguished himself by his excellent writings, likewise departed this life; but whether he finished his days at *Esfabân*, where he was born, or some other place in the *East*, we have not been told<sup>o</sup>.

IN the 397th year of the *Hejra*, which commenced Sept. 27th, 1006, *Kader Khân* joined *Ilek Khân* with a body of 50,000 horse, collected in *Ketau Kotan*, *Turkesstân*, and *Mawarâ'nahr*. After this junction, the combined army passed the *Jibûn*, and presented itself before the city of *Balkh*. *Soltân Mahmûd*, finding himself upon the point of being attacked by so formidable an army, had recourse to GOD, the arbiter of events; to whom he prayed most fervently for his assistance against so great a number of infidels as then appeared in the field. Having thus recommended himself to the divine protection, he mounted his white elephant, and drew up his troops in order of battle. After which, he charged the *Turks* with great bravery; but, being born down by numbers, his forces were obliged to give ground. Finding himself then in the most imminent danger, and animated in a manner by despair, *Mahmûd* rushed into the thickest of the enemy, and, cutting his way through them, came up to *Ilek Khân*; whom his elephant unhorsed, and tossed up in the air, with his trunk. Not content with this, the angry beast trod under foot the greatest part of the *Turks* who were fighting round him; which intirely changed the fortune of the day, and wrested the victory out of the enemy's hands. For the *Soltân*'s men resumed their courage, at this, returned with fresh vigour to the charge, and made so great a slaughter of the *Turks*, that only a small number of them, who threw themselves headlong into the *Jibûn*, and swam over that river,

<sup>n</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 396. MIRKHOND, apud Teixeira. p. 278. D'HERBEL. Biblioth. orient. art. MAHMUD, p. 533.

<sup>o</sup> ISM. ABU'LFED. ubi sup.

escaped. This bloody battle was fought on a spot of ground, about four parasangs from the city of *Balkb*, in the year of the *Hejra* 397. Some authors, however, make it to have happened about ten years later; though we are inclined to follow *Mirkbond*, who places it in the year we are now upon. The same year, *Mahmūd* returned into *India*, and chastised one of the *Indian Rajahs* for renouncing *Islamism*; which he had before embraced, in order to oblige him <sup>p</sup>.

*Bahao'd-dawla* puts *Abu'l Abbās Ebn Wāsel*, who had been expelled from *Al Batiha*, in the 395th year of the *Moslem* æra, from *Basra*; which they effected with very little loss, and took *Ebn Wāsel* himself prisoner. *Bahao'd-dawla*, having gotten the rebel into his hands, ordered him to be executed at *Wāset*. After which, his head was cut off, and carried to *Bahao'd-dawla*, who then resided at *Abwāz*. By whose order, it was fixed upon the point of a spear, and exposed to public view in every street of that city <sup>q</sup>.

*Rebellion in Egypt.* ABOUT the same time, a person descended from *Heshām*, *Ebn Abd'almālec*, one of the *Khalifs* of the house of *Ommiyah*, took up arms against *Al Hākem*, the *Fātemite Khalif*, in *Egypt*. As this man at first carried water about in bottles, as a common porter, he had the nickname of *Abu Racwah*, or the father of the bottle, given him. He set up for a reformer, preached to the people, whom he exhorted to forsake their sins, and live pious lives, in the streets, highways, and other public places, and by his pretended sanctity gained a great number of followers. He first possessed himself of *Barka*; and afterwards, having overthrown one of the *Khalif's* generals that engaged him, reduced to his obedience all the country of *Al Sa'id*, or the *Upper Egypt*. By which acquisition of territory, as well as of power, he became so formidable that *Al Hākem* found it necessary to employ the forces of the whole *Fātemite* empire against him. Having, therefore, raised a powerful army in *Egypt*, and sent orders to his troops in *Syria* to advance into the neighbourhood of *Mesr*; he at last attacked the rebels with so much bravery, that, after a very obstinate and bloody dispute, they were forced to betake themselves to flight. Most of them were cut to pieces in the action, and the rest so dispersed, that not the faintest traces of this rebellion were afterwards to be seen. As for *Abu Racwah* himself, whose true name was *Al Walid*, and who had assumed the title of *Al Nāyer Beamri'llah*, he

<sup>p</sup> *MIRKHOND*, apud *Teixeir. ubi sup. p. 278, 279.* *D'HERBEL. ubi sup. p. 533, 535.* <sup>q</sup> *ISM. ABU'LFED. in chron. ad ann. Hej. 397.*

was taken prisoner, after he had disturbed the publick repose several months, and brought before *Al Hâkem*; who commanded him to be put to death in his presence. His head was then cut off, and exposed to publick view in all the streets of *Mesr*; after which, it was, together with the body, affixed to a gibbet, erected for that purpose. We must not forget to remind our readers, that, according to *Abu'lfeda*, the tract denominated *Al Sa'id*, or the *Upper Egypt*, extends from the city of *Mesr*, or *Al Fostât*, to *Aswân*, a place of great antiquity, though at present a poor inconsiderable town, upon the borders of *Ethiopia* <sup>r</sup>.

THE following year, being the 398th year of the *Hejra*, Soltân beginning Sept. 17th, 1007, *Yamino'ddawla Mahmûd Ebn Mahmûd Sabektekîn* penetrated again into *India*, where his arms were <sup>penetrates</sup> attended with extraordinary success. *Ilek Khân* likewise, after <sup>again into</sup> the loss he sustained in the battle fought, last year, near the city of *Balkh*, retired into *Mawarânahr*, where he arrived towards the beginning of the present year. About the same time, *Sayda*, or *Seida*, the mother of *Majdo'ddawla Ebn Fakhro'ddawla*, who governed the territory of *Esfahân*, and some other neighbouring districts, for her son, placed *Abu Jaasar Sheheriyar*, commonly known by the surname, or appellation, of *Ebn Cacuyeh*, i. e. *the uncle's son*, at the head of the administration there. *Abu Jaasar* amassed immense riches, in the sublime post to which he had been advanced. *Abu'lfeda* gives us to understand, that the word *Cacuyeh* denotes *uncle* in the *Persic* tongue <sup>s</sup>.

THE same year, died *Abd'alwahed Ebn Nasr*, commonly *Several* called *Al Babaga*, a poet of considerable note, *Abu'l Fadl* learned *Ahmed Ebn Al Hosein*, generally denominated *Al Badi Al men die*, <sup>1</sup> *Hamadâni*, the admirable citizen of *Hamadân*, the author of *this year*. the *Al Macamat*, and *Abu Nasr Ismael Ebn Hamdân*, who for the most part went under the name or surname of *Al Jawarek*. The last of these was a perfect master of the *Arabic* language, and the author of the lexicon, intituled *Al Sabâh*, *the pure, the sincere*, as containing in it all the genuine roots, and every uncorrupted word, belonging to the *Arabic* tongue. It also sometimes bore the title of *Sabâh Al Jawarek*, which it deduced from the name of the learned man by whom it was composed. *Al Jawarek* was born at *Fârâb*, a city of *Turkestan*, situated, according to *Abu'lfeda*, on the river *Al Shâsh*, in the

<sup>r</sup> AL MAKIN, ubi sup. p. 256. AL MAKRIZI, ISM. ABU'LFED. ubi sup. & in descript. Diyâr Mesr. Vide etiam GOLII not. ad Alfragan. p. 100, 101. & Poc. observat. on Egypt, p. 116. Lond. 1743.

<sup>s</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 398. MIRKHOND, apud Teixeira. ubi sup.



neighbourhood of *Balâsâgân*, of which we have already given our readers a full and ample account. This city was likewise named *Otrâr*. The district, or territory, appertaining to it stretched out itself beyond the *Sihûn*, the *Jaxartes* of the antients. *Al Jawarek* died at *Nisâbûr*, and is said to have written a more beautiful hand than any other person of the age wherein he lived<sup>1</sup>.

*The most memorable transactions of the year 399.* IN the 399th year of the *Hejra*, which commenced Sept. 5th, 1008, *Abu Ali Ebn Thamal Al Khafagi*, who had formerly been appointed by *Al Hâkem*, the *Fâtemite Khalîf* of *Syria* and *Egypt*, the governor of *Rababa*, was killed. The prefecture of *Rababa*, after *Al Khafagi's* dismissal, was conferred upon *Sâleh Ebn Mardâs Al Ke'âii*, dignified by *Abu'lfeda* with the title of prince of *Aleppo*; though he did not attain to the sovereignty of that city, before the year of the *Hejra* 414. In the month of *Dhu'l-hajja*, died *Lûlû Al Kharâji*, who had been intrusted by *Saado'ddawla* with the government of *Aleppo*, during the minority of his son; and *Mansûr Abunâsr*, *Lûlû's* son, who assumed the title, or surname, of *Mortadio'ddawla*, presided over the people of that city, after his father's death. *Ali Ebn Abd'alrahmân Ebn Ahmed Ebn Yûnes*, or *Yûnas*, *Al Mesri*, the author of the *Zij Al Hâkemiyah*, or the *Hâkemian tables*, as they were intitled by *Ebn Yûnes* himself, likewise departed this life, the present year. Those tables, however, which are said by *Abu'lfeda* to make up four whole volumes, sometimes bore the title of *Al Zij Ebn Yûnes*, the tables of *Ebn Yûnes*. Some writers relate, that they were constructed by *Al Aziz's* order, before *Al Hâkem's* accession to the crown; but what degree of credit is due to those writers, in this point, we shall not at present take upon us to decide<sup>2</sup>.

*A revolution happens in Spain.* THE next year, being the 400th of the *Hejra*, beginning August 25th, 1009, a surprizing revolution happened in *Andalusia*; of which *Abu'lfeda*, whose authority in this point is of great weight, has handed down to us the following particulars. *Mohammed Ebn Hesbâm Ebn Abd'aljabbar Ebn Al Nasr*, of the house of *Onmiyah*, depending upon the favour of the people of *Corduba*, seized upon the person of the *Khalîf Al Mowayyad*, and immediately ordered him to be confined, in the latter *Jomâda*, the preceding year. After

<sup>1</sup> ABU'LFED. ubi sup. & in descript. Khowârazm, five Chôrasmîæ, &c. p. 64. edit. Hudf. Oxon. 1712. GOLII not. ad Afragan, p. 167, 293. SHARIF ADDIN's life of Timâr Bek, p. 382, 390, 395, 397. AL BERJENDI, An account of the present state of the Northern Asia, &c. p. 464. Lond. 1729.

<sup>2</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 399. AL MAKIN, ubi sup. p. 256, 257, 261.

which,



which, he caused himself to be proclaimed *Khalif*, under the title of *Al Mohdi*, or *the director*, and obliged the people of *Corduba* to take an oath of fidelity to him. But the usurped authority he acquired on this occasion was of very short continuance. For, *Solimân Ebn Al Hâkem Ebn Solimân Ebn Al Nafr*, having vanquished him in battle, ravished the *Khalifat* from him, in the beginning of the month of *Shawâl*, the present year. However, *Al Mohdi*, returning with an army to *Corduba*, expelled from thence his competitor, the 15th of the same month. But, the officers of the army, being displeased with his conduct, soon after deposed him, took *Al Mowayyad* out of prison, and replaced him upon the *Andalusian* throne. *Al Mowayyad* was no sooner re-instated in the government of his dominions, than he commanded *Al Mohdi* to be brought before him, and put to death in his presence. After which, he made *Wadheb*, one of *Abu Amer*'s slaves, his prime minister; though he afterwards, being disgusted at his administration, caused him likewise to be cut off. From this time, the *Khalifat* of *Andalusia* was rent by civil dissensions; the different factions there harassing one another, in the most terrible manner. In the mean time, *Solimân*, who had lately been driven from *Corduba*, found means to conciliate the affections of the *African Moslems* to him, crossed the sea with a powerful army, and returned to that city; which, after having sustained a siege, was carried by assault, and *Al Mowayyad* dispossessed of the citadel, in the month of *Shawâl*, and the year of the *Hejra* 403. The fifteenth of the same month, *Solimân* compelled the citizens of *Corduba* to take again the oath of allegiance to him. He also assumed the title, or surname, of *Al Mosta'in Bi'llah*; which he retained, as long as he sat upon the *Andalusian* throne. As *Al Mowayyad* was never afterwards either seen or heard of, no one could tell from that time what became of him. 'Tis remarkable that the *Hâjeb*, or chamberlain, at least during the period we are now upon, was the prime minister, or *Wazîr*, to the *Moslem* princes of the house of *Omniyah* in *Spain* <sup>w</sup>.

It may not be improper here to observe, that the account Roderic of this revolution preserved by *Roderic of Toledo* differs from of *Toledo* the foregoing relation, extracted from *Abu'lfeida*, in several do's particulars. According to that author, *Mohammed Ebn Heshâm*, count of or *Al Mohdi*, with twelve of his accomplices, rebelled against the *Khalif Heshâm*, or *Al Mowayyad*, and seized upon the city of *Corduba*, after the violent death of *Abd'alrahmân*, who had succeeded his brother *Abd'almâlek* in the office of

<sup>w</sup> ISM. ABU'LFED. in chron. ad ann. Hc. j. 400. D'HERBEL. Biblioth. orient. p. 451.

*Hâjeb*, the present year. Being master of the *Khalif*'s person, he caused him to be privately confined in a house belonging to one of his friends, killed a *Christian* extremely like him, and gave out that he was dead. The *grandees* and principal courtiers, being then desired to view the corps, really took it to be that of *Heshâm*; and it was soon after interred, with great funeral pomp. *Mohammed*, now thinking himself secure, began to oppress his subjects, and to insult their wives in such a manner as absolutely alienated their affections from him. This excited one *Heshâm*, with several others, to enter into a conspiracy against him. In pursuance, therefore, of the plan that had been formed, the conspirators destroyed many of *Mohammed*'s friends, burnt some of the gates of *Corduba*, and made an attempt to dethrone the tyrant. However, *Al Mohdi* rendered abortive their design, killed several of them, and took a great number prisoners. Having thus extinguished the rebellion, he ordered *Heshâm* to be executed, together with many others, who had been the most active in the late revolt. This, however, did not hinder some of the *African Moslems* then in *Spain* from casting their eyes upon *Solimân*, the *Khalif Heshâm*'s nephew, whom they pitched upon for their prince; though *Maruban*, or *Merwân*, his cousin-german, had likewise a considerable party amongst them. *Solimân*, being informed that *Merwân*'s friends had made him a present of a horse and a sword, in token of their attachment to him, and promised to proclaim him *Khalif*, if he could find an opportunity of taking off his relation *Solimân*; he ordered several of the ringleaders to be beheaded, loaded *Merwân* with irons, and with a large sum of money procured the assistance of count *Sancho* of *Castile*. In the mean time, *Al Mohdi*, having received advice of the treaty concluded between *Sancho* and *Solimân*, raised an army in the neighbourhood of *Medina Celi*, which he ordered to advance to *Corduba*; but, being overthrown by the confederates, with the loss of 36000 men, and forced to abandon to the victors part of his capital, he found himself obliged to bring the *Khalif Heshâm*, or *Al Mowayyad*, who was thought to have been dead, out of the place where he had been concealed. This he did, that he might prevail upon the people, when he saw his own affairs in a desperate situation, to submit to their natural prince, rather than to *Solimân*. But, every one being now struck with terror, no regard was paid to his solicitations; so that he was constrained to fly to *Toledo*, with *Mohammed Al Toleiteli*, one of his most intimate friends, and *Solimân* possessed himself of *Corduba*, where he reigned about seven months. However, distrusting the fidelity of the citizens, he kept the *Christian* forces for some time in *Andalusia*,

and

and formed a camp of his troops at a small distance from the city. *Al Mohdi*, on the other hand, soon after his flight to *Toledo*, by the activity of *Al Amri*, his *Hâjeb*, assembled a very numerous body of troops, which was reinforced by *Armengandus* and *Veremudus*, or *Veremundus*, two *Christian* officers of note, who were extremely serviceable to him. *Solimân*, having been apprized of the preparations that were making to attack him, endeavoured to engage the people of *Corduba* to support him; but, they, being at the bottom disaffected to him, excused themselves upon frivolous pretexts from taking the field. As he had, therefore, dismissed the *Christian* forces, commanded by count *Sancho* of *Castile*, he had only the *Barbarians*, or *African Moslems*, to depend upon. Notwithstanding which, he advanced to a place, called by *Roderic Accauatal Bacar*, about ten leagues from *Corduba*; where his competitor, *Al Mohdi*, at the head of his army, likewise soon appeared. A battle hereupon immediately ensued, in which the *African Moslems* fell upon the enemy with such bravery that they forced them to give ground, and put several thousands of them to the sword; but *Al Mohdi* rallying his men, they resumed their courage, charged the *Barbarians* with fresh vigour, and, chiefly by the valour of the *Christian* troops, gained a complete victory. As for *Solimân* himself, he fled first to *Azafra*, and afterwards to *Citana*; upon which, the people of *Corduba* entered the former of those places, massacred all the inhabitants they met with, as well as the *Africans* that fell in their way, thoroughly plundered the town, and carried off with them the golden lamps out of the great mosque, together with many other valuable effects, that the *Africans*, or *Barbarians*, had deposited there. This decisive action placed the crown once more upon *Al Mohdi's* head; though that prince, or rather usurper, was in a very short time driven again from the throne. For, not being able to protect his subjects against the violences of the *Barbarians*, who continued still in *Andalusia*, and committed dreadful devastations there, and the people of *Corduba* having conceived an invincible aversion to his government; some *Arabs* and eunuchs conspired against him, and, under the direction of *Al Amri*, his *Hâjeb*, and *Hambar*, one of the principal eunuchs, seized upon him in his palace. After which, *Heshâm*, or *Al Mowayyad*, reascended the throne; who, having commanded *Al Mohdi* to be brought before him, and upbraided him with his treasonable and villainous conduct, ordered his head to be struck off, and his body to be thrown from the walls into one of the streets of the city. The head was afterwards carried upon the top of a lance through the metropolis, and the  
body,



body, though strangely mangled, at the request of several persons, buried, in a corner of the mosque. *Solimán*, however, who still had the crown in view, found means to get the head into his hands; which he sent to *Obeid'allah*, *Al Mohdi's* son, then at *Toledo*, where he was held in vast esteem. *Heshâm*, not being able to repress the insolence of the *Barbarians*, who still ravaged the country without controul, and kept the city of *Corduba* itself, where all kinds of provisions began to fail, in a manner blocked up, there were great murmurings in that capital; insomuch that several of the citizens formed a design to restore *Solimán* to the throne. But, in order to prevent this scheme from taking effect, and to hinder any assistance from coming to *Solimán* from that quarter, *Heshâm* concluded an offensive and defensive treaty with count *Sancho of Castile*; who managed this point with uncommon dexterity and address, and procured of *Heshâm*, as a reward for the assistance he was to afford him, the cession of six fortresses, which had formerly been taken from the *Christians* by *Al Mansûr*. After the conclusion of this treaty, the citizens of *Toledo*, with *Obeid'allah Ebn Moham-med Al Mohdi* at their head, revolted against the *Khalif*. But *Heshâm* possessed himself of the city, beheaded *Obeid'allah*, and extinguished the rebellion, without any considerable effusion of *Moslem* blood. This good success did not hinder *Al Anri*, the *Hâjeb*, from entering into some intrigues with *Solimán*, in order to elevate him to the *Khalifat* of *Andalusia*; but several of the letters he had received from *Solimán* having been intercepted, *Heshâm* instantly commanded his head to be cut off, and exposed to publick view in every part of the city, to deter others from such treasonable practices for the future. Notwithstanding which, as *Solimán's* adherents, the *African Moslems*, continued their ravages in the country about *Corduba*, *Seville*, and *Calatrâva*, laying it waste with fire and sword, insomuch that a very extensive tract was almost intirely depopulated; the people entertained thoughts of deposing *Heshâm*, and calling *Solimán*, whom they considered as the only person capable of protecting them, to the crown. That prince, therefore, having fixed *Al Mondar*, the governor of *Saragossa*, and other officers of rank, in his interest, and been joined by a vast number of *Moslems*, who flocked to him from all parts, advanced with a formidable army to the gates of *Corduba*, and summoned the city to surrender. But, finding the garison and inhabitants resolved to defend it to the last extremity, he laid siege to the place in form, and carried on his attacks with the utmost vigour; the besieged opposing him with equal bravery, and making several successful sallies. However, one of the gates being



at last betrayed into *Solimán's* hands, he entered the town without opposition, burnt many of the houses and public buildings, destroyed an infinite number of the citizens, and gave the place up to his troops to be plundered for three whole days. This so terrified the people, who survived the carnage, that they immediately submitted to him. As for *Heshâm*, he was led out of the city, and permitted to retire into *Africa*, where he probably ended his days. This last revolution must have happened, according to *Roderic*, either in, or after, the year of the *Hejra* 404 ; though *Abu'lfeda*, whose authority in this point is perhaps more to be depended upon, has placed it amongst the memorable events of the preceding year \*.

*SOLTÂN Mahmûd* pushed his conquests in *India*, and defeated *Soltân Bal Ebn Andbal*, who was esteemed one of the richest and most powerful kings of *Indostân*, the present year. He also made himself master of the fortress of *Behesim*, and found therein immense treasures, which had been amassed by *Bal*, in gold, silver, and precious stones. The same year, the king of kings, or emperor of *Indostân*, sent to demand peace of the *Soltân* ; which he granted him, on condition that he should send him fifty elephants, with a proper number of Indian querries to manage and take care of them, and pay him a very large annual tribute. The peace between these two potentates being ratified, the commerce of their subjects was re-established, and the caravans, or *Karwâns*, took their usual routes. *Ilek Khân* having been informed, some time after his arrival in *Mawarâ'lnahr*, that his brother *Togân*, or *Dogân*, *Khân*, who had been with him in the battle fought near *Balkh*, had made an apology to *Mahmûd* for his former conduct ; he led an army against him, in order to punish his supposed disaffection to him. But, by the intervention of *Mahmûd* himself, a rupture was prevented, and a good understanding between the two brothers perfectly restored †.

BEFORE the expiration of the year we are now upon, *Abu Mohammed Ebn Sablan* surrounded the place where, according to the *Shiites*, *Ali* suffered martyrdom with a wall. About the same time, *Abu'l Abbâs Al Nami*, a poet, *Abu'l Fatab Ali Ebn Mohammed Al Bosli*, a poet, author, and notary, of good repute, and *Al Sharîf Abu Ahmed Ebn Mûsa*, father of *Al Sharîf Al Râdi*, departed this life. The last of these had for some time lost his sight, and was near

Other memorable events that happened, this year.

\* *RODERIC*. Toletan. hist. Arab. c. xxxiii—xl. p. 27—32. *ISM. ABU'LFED.* ubi sup.

† *KHONDEMIR*, *MIRKHOND*, apud *Teixeir.* ubi sup. p. 281. *ISM. ABU'LFED.* ubi sup. *D'HERBEL.* Biblioth. orient. art. *Mahmoud fils de Sebeſteghin*, p.

an hundred lunar years old, at the day of his death ; having been born, in the year of the *Hejra* 304 <sup>2</sup>.

Ilek Khân  
marches  
against his  
brother,  
Togân  
Khân.

THE following year, being the 401<sup>st</sup> of the *Moslem* æra, commencing *August* 15<sup>th</sup>, 1010, *Ilek Khân*, notwithstanding the late pacification, upon some fresh disgust, marched, with an army from *Samarkand*, against his brother, *Togân Khân*. Having advanced to *Urcand*, a city of *Mawarâ'nahr*, he was obliged to halt ; a deep snow, which at that time fell, having rendered the roads impassable, so that he could neither proceed farther, nor return to the place from whence he came. The name of this city in the *Leyden MS.* of *Abu'lfeza's* chronicon is *Uzcund*, or rather *Uzcand*, according to *M. Reiske* ; but this must be a mistake, occasioned by the affinity, or rather identity, of character visible in the forms of *Za* and *Ra*, or *Z* and *R*, in the *Arabic* alphabet ; the former being distinguished from the latter only by the diacritical point. *Urcand*, or *Awrcand*, has 102° 50' long. and 44° N. lat. assigned it by *Nassir Al Tusi* and *Ulugh Beik*. Some writers take *Urcand* and *Urkenj*, or *Corkânj*, called by the *Arabs* *Al Forjâniyah*, in *Khowârazm*, to be the same city. But this can by no means be allowed, as the latter of those places is situated upon the western bank of the *Jibûn* ; which does not at all accord with the position of *Urcand*, seated, according to the oriental geographers, beyond the *Jibûn*, upon the eastern bank of that river <sup>2</sup>.

Bahao'd-  
dawla  
obliges  
Karwâsh  
to pray for  
Al Kâder.

THE same year, *Karwâsh Ebn Al Mokalled Ebn Al Mo-sayyab*, the *Emîr* of the *Okailite Arabs*, issued an edict, in-joyning his subjects at *Al Mawfel*, *Al Anbâr*, *Al Madâyen*, *Al Cûfa*, and the other cities under his jurisdiction, to pray in their respective mosques for *Al Hâkem Beamrillab*, the *Khalif* of *Egypt*. The beginning of the prayer enjoined on this occasion was conceived in the following terms ;  
“ Praise be given to *God*, by whose divine light the  
“ thick darkness of tyranny and injustice is dispelled, by  
“ whose greatness the foundations of an idol (or idolatry)  
“ are overturned, and by whose power the sun moves from  
“ east to west, &c.” But this edict did not long remain in force. For, *Bahao'ddawla*, who was then at *Arjân*, ordered *Amîd Al Joyûshi*, his general, to march directly with all the forces he could assemble against the *Emîr* of *Al Mawfel* ; which so terrified *Karwâsh*, that he asked pardon for his

<sup>2</sup> ISM. ABU'LFED. ubi sup.

<sup>a</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 401. JO. JAC. REISKE, in præfat. p. 21, 22. & in Abu'lfed. annal. Moslemic. p. 323. LIPSÆ, 1754. D'HERBEL. Biblioth. orient. art. URKEND, p. 916. NASSIR AL TUSI & ULUGH BEIK, ubi sup. ABU'LFED. in tab. Chorasm. p. 25. ed. Hudf. Oxon. 1712.

crime, rescinded the edict that gave so much offence, and commanded his subjects to pray for the *Khalif Al Kâder Bi'llah*, in all their mosques, as they had done before <sup>b</sup>.

THIS year, *Abu'l Ganayem Mohammed Ebn Mazjad*, being *A war be-* amongst the *Dobaifite Arabs*, to whom he was related, in *tween the* *Khâzeftân*, happened to kill one of the principal men of *Dobaifite* that tribe; upon which, he found himself obliged to fly to *and Maz-* *Abu'l Hasan Ebn Mazjad*, the *Emîr* of the *Mazjadite* *jadite* *Arabs*, his brother. This brought on a war between the *Arabs*. two tribes, which proved fatal to the two brothers that occasioned it. For, the *Mazjadite Arabs* having met with a defeat, *Abu'l Ganayem* fell upon the field of battle, and *Abu'l Hasan* betook himself to a precipitate flight <sup>c</sup>.

AMID *Al Joyûshi Abu Ali Ebn Istad*, or *Istath*, *Hormûz*, *Amîd Al* who had been constituted by *Bahao'ddawla* the *Emîr* of *Irâk*, *Joyûshi*, died before the close of the present year. He extirpated the *Bahao'd-* gang of robbers, and quelled all the seditious spirits, that had *dawla's ge-* for some time infested, and disturbed the repose of, the city *neral, dies.* of *Baghdâd*. After his death, *Bahao'ddawla* appointed *Abu Gâleb Fakhr Al Molk* to command in that capital, and throughout the whole district appertaining to it <sup>d</sup>.

SOLTAN *Mahmûd* attacked *Mohammed Ebn Suri* (S), prince, *Soltân* or king, of the country of *Gaur*, or, according to *Teixeira*, *Mahmûd* *Guzarate*, and took him prisoner, before the close of the *extends his* present year. The *Soltân* found upon this prince some poison, *conquest.* which he kept concealed in a ring, and with which he delivered himself from his captivity, by putting an end to his days. Soon after this expedition, *Mahmûd* penetrated into *Gurjestân*, or *Georgia*, chased the *Shâr*, or king, of that country from thence, and made himself master of all his dominions. Some authors relate, that *Altun Tash*, one of *Mahmûd's* generals, defeated *Shâh Shâr*, the king of *Gurjestân*, and sent him prisoner to the *Soltân*; who gave him his liberty, and re-established him in his kingdom, on condition that he should always remain a good and faithful vassal. But, continue those authors, having afterwards revolted against the *Soltân*, been again defeated, and taken prisoner a second time; he was, by *Mahmûd's* order, whipped like a common

<sup>b</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 401. AL MAKIN, ubi sup. p. 257. GREG. ABU'L FARAJ, ubi sup. p. 333, 334.

<sup>c</sup> ISM. ABU'LFED. ubi sup.

<sup>d</sup> Idem ibid.

(S) *Mirkhond*, as translated soner by *Mahmûd*, destroyed and abridged by *Teixeira*, tells himself by some poison, which us, that *Mohammed Ebn Suri* he carried about with him in was general of the *Banians*; and one of his bracelets for that purpose (26). that his son, being taken pri-



slave that had made his escape, and confined in a certain castle to the day of his death. It has been observed by *Khondemir*, that he was the last of the kings of *Gurjestân* who assumed the title of *Shâr*; and that this was applied to all the princes of a dynasty there, in the same manner as *Cæsar* was to the *Roman* emperors, and *Czar* to the sovereigns of *Muscovy*, or *Russia*. Perhaps both *Shâr* and *Czar* were deduced from the word *Cæsar*, as being titles of much the same import, and only corruptions of it<sup>e</sup>.

Al Kâder IN the year of the *Hejra* 402, beginning *August* 4th, publishes a 1011, the *Khalif Al Kâder Bi'llah* published a sort of manifesto, or declaration, against the *Khalifs* of *Egypt*, wherein they were asserted to be guilty of manifest falsehood and imposture, when they pretended to deduce their origin from *Ali* and *Fâtema*, the daughter of *Mohammed*; and, in consequence of that pretension, assumed the honourable appellation of *Fâtémities*. This declaration was subscribed by many of *Ali's* genuine descendants, by many *Kâdis*, and by a considerable number of other learned men; one of whom was *Abd'allah Ebn Al Nooman*, a celebrated *Fakih* of the *Shiites*, held amongst them in great esteem. The purport of it was to the following effect. "These are the sentiments and assertions of the persons whose names are hereunto subscribed, and who are worthy of credit in every particular. They affirm, that *Al Moezz*, the son of *Ismael*, the son of *Abd'alrahmân*, the son of *Sa'id*, deduced his origin from *Disân Ebn Sa'id*, the common father of the *Disânites*, and the author of the sect going under that name. They likewise assert, that *Mansûr*, who now pretends to reign in *Egypt*, under the title of *Al Hâkem*, is an upstart, sprung up on a sudden, out of meanness and obscurity, like a mushroom, in that country, upon whose head may all God's plagues and curses fall! and that, as he is the grandson of the aforesaid *Al Moezz*, he is also descended from *Abd'alrahmân*, the son of *Sa'id*, to whom may God never permit any prosperous event to happen, and from the same ancestors, who were the scum of mankind, the scandal of human nature, the pests and nuisances of society, the worst of filth, impostors, utterly unworthy of the noble family from whence they pretend to be derived. And may God damn to all eternity the aforesaid reprobates and rebels, and may they moreover be for ever pursued by the curses and imprecations of all lovers of piety and truth! The aforesaid worthy persons farther affirm, that the lineage of these usurpers has no manner of affinity with, nor

<sup>e</sup> MIRKHOND, apud Teixeira. p. 280. ut et ipse TEIXEIRA. ibid. KHONDEMIR, D'HERBEL. ubi sup. & alib. pass.

" bears



“ bears any relation to, the family of *Ali Ebn Abu Tâ'ib*,  
 “ to whom may God be always propitious ! and that their  
 “ ostentation, by which they arrogate to themselves the  
 “ splendor of that most illustrious house, is mere vanity,  
 “ a downright falshood and lie. They also pronounce this  
 “ son of the earth (*Al Hâkem*,) who lately sprung up in  
 “ *Egypt*, and boasts so much of himself, and all the mem-  
 “ bers of his mean, sordid, and beggarly family, infidels,  
 “ villains, *Sadducees*, and atheists, who have renounced  
 “ *Islamism*, which they formerly professed, allow marriages  
 “ within the prohibited degrees, permit the use of wine,  
 “ treat the prophets and holy men in a contumelious man-  
 “ ner, and attribute divinity to themselves.” To which  
 our author adds, that he did not give his readers the declara-  
 tion itself at large, lest they should esteem him too tedious  
 and prolix <sup>f</sup>.

It may not be improper here to remark, that this most *What pro-*  
 bitter and virulent manifesto seems to have been occasioned *bathly occa-*  
 by *Karwâsh Ebn Al Mokallêd*'s conduct, when he ordered *hence, this*  
 his subjects to pray in their mosques for *Al Hâkem*, the *declara-*  
 preceding year. Both *Al Kâder* and *Babâ'ddawla* reprov'd *tion.*  
 him for the edict he then issued, which enjoyned this, in  
 pretty severe terms ; though, after the rescission of that  
 edict, when his penitence fully appeared, *Al Kâder* sent him  
 some rich presents, that were valued at 30,000 *dinars*, ac-  
 cording to *Al Makin* <sup>g</sup>.

AMONGST the principal transactions of this year *Abu'lfeda* *Sâleh Ebn*  
 seems to rank the commencement of *Sâleh Ebn Mardâs*'s *Mardâs*  
 power, as he gives us a short and concise history of the *begins to*  
 dynasty at *Aleppo* of the princes descended from him under *make a fr-*  
 the year of the *Hejra* 402 ; but whether this be done with *gure.*  
 sufficient judgment and propriety, we shall not take upon us  
 absolutely to determine. However, as this writer has offered  
 no reason for his disposition of such a series of facts under the  
 year we are now upon ; and as the beginning of the afore-  
 said dynasty has been placed, seemingly with more propriety  
 either in the year of the *Hejra* 414, or 415, when *Sâleh Ebn*  
*Mardâs* made himself master of *Aleppo*, even according to  
*Abu'lfeda* himself, by *Al Makin* ; our readers will not be dis-  
 pleased, if we supersede any farther account of that race of

<sup>f</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 402. AL MAKIN, ubi sup. p. 257. KHONDEMIR, BEN SIONAH, AHMED BEN MOHAMMED ABD'ALJAFAF AL KAZWINI, in *Nighiarijî*. D'HERLEL. Bibloth. orient. p. 225. & c. lib. <sup>g</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 401. GREG. ABU'LFARAJ & AL MAKIN, ubi sup.

princes here, especially as this will more properly make its appearance hereafter in a future part of this work <sup>h</sup>.

Kâbûs's

death and  
character.

THE next year, being the 403d of the *Hejra*, commencing July 23d, 1012, *Kâbûs Ebn Washmakîn*, surnamed *Shams Al-Ma'âlî*, the king of *Forjân* and *Mazanderân*, was cut off by his subjects, in a manner scarce to be paralleled in history. This prince, though adorned with many and great virtues, and in the main a good governor, was rather too strict in his discipline, and too severe in his punishments, seldom pardoning even the slightest faults; which rendered him extremely disagreeable to the people about him. The officers of the army, in particular, having felt the effects of his severity more than others, had an utter aversion to him. They, therefore, sent for *Manûjâbar*, his son, then in *Forjân*, and told him, that they would place him upon the throne, if he would consent with them to the deposition of his father; but that if he refused this, they must look out elsewhere for another *Soltân*. Being, therefore, in a manner compelled to comply with their demands, they proclaimed and acknowledged him *Soltân* of *Forjân* and *Mazanderân*, and took the oath of allegiance to him. After which, he went to the city of *Bastâm*, whither his father had been sent by the rebels under a strong escorte, prostrated himself before him, and, having promised in the strongest terms perpetual obedience to him, offered to march against the rebels that had deposed him, in order to bring them to condign punishment, if he thought proper to lay his commands upon him, and to make the utmost efforts to constrain his disaffected subjects once more to recognize his authority. But *Kâbûs*, satisfied with his son's duty, wisely answered him: "I have fixed here the term of my public actions, and of my public life; and I now voluntarily resign all my power and authority into your hands." He was then confined in the castle of *Gefasenk*, where he spent the remainder of his days in solitude, the service of God, and pious meditations. Being conducted to the place of his confinement by a party of the rebels, he asked one of them, "What could induce them to depose him?" To which he answered, "Your extreme severity obliged us to take that resolution." *Kâbûs* instantly replied, "That is a false pretext, for I have been reduced to the melancholy condition I at present am in by my aversion to the effusion of human blood, and by sparing the lives of five or six of you in particular." His enemies, apprehending that some time or other he might

<sup>h</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 402. AL MAKIN, ubi sup. p. 261.

take vengeance of them for their disobedience, hired certain persons, according to *Ebn Sinâ*, to poison him in prison. But, if we will believe *Abu'lfeda* and *Abu'l Faraj*, who both agree in this particular, the conspirators, after they had in vain attempted to prevail upon *Manûjabar* to concur with them, went to the castle of *Gefasenk*, which they entered by force, plundered his apartment, and stript him of all the cloaths he had, that were proper for the season, it being then the midst of winter; so that he miserably perished with cold. *Kâbûs* was in his time a prince of the highest reputation, and possessed an assemblage of the finest qualities. He had a noble and elevated mind, was wise and eloquent, understood astronomy, had made a considerable progress in other sciences, was perfectly well versed in all the arts of government, and had the character of an excellent poet. He wrote a most beautiful hand, left several elegant letters and copies of verses behind him, and was well acquainted with every branch of polite literature. He greatly cherished the celebrated *Ebn Sinâ*, or, as we corruptly name him, *Avicenna*, and made him many valuable presents. Such marks of distinction that incomparable physician and philosopher merited, by curing his nephew of a most violent amorous passion, that had like to have proved fatal to him. *Kâbûs* mounted the throne, after the death of his elder brother *Yanshîn*, or *Yenshîn*, who succeeded his father *Washmakîr*, or *Washmakîn*, either in the year of the *Hejra* 366, or 367. He recovered his territories, of which he had been deprived, after *Fakhro'ddawla's* decease, and departed from the city of *Nisâbûr*, the place of his retreat, in order to take possession of them, in the year 388. After which, he annexed to his dominions the provinces of *Ghilân* and *Tabrestân*, and for some time made a very considerable figure. *Al Bitûni*, a celebrated author, dedicated to him an historical work, intituled, *Atbar Al Bekiab*, which was much esteemed. Some of the eastern writers pretend, that *Washmakîn*, *Kâbûs's* father, was descended from *Raash*, an antient governor of *Ghilân*, who presided over the people of that province, when *Kay Khosrû*, the second prince of the *Kayanian* dynasty, sat upon the *Persian* throne<sup>1</sup>.

THE same year, *Ilek Khân*, the king of *Turkeslân*, as he is *Ilek Khân* styled by some of the oriental writers, likewise departed this *dies*; life. If we will believe *Abu'lfeda*, he was an upright and a

<sup>1</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 403. GREG. AEU'L FARAJ, ubi sup. p. 334. KHONDEMIR, MIRKHAND, apud Teixeira. p. 276, 277. D'HERBEL. Biblioth. orient. art. *Cabus*, p. 223. & art. *Manougeher*, p. 551.

a religious prince, had a thirst after knowledge, and was an encourager of learned men. He died at home, in peace; and, notwithstanding the unfavourable sentiments he had formerly entertained of his fidelity to him, was succeeded in the sovereignty of his dominions by his brother, *Togân Khân*<sup>k</sup>.

as also  
Bahao'd-  
dawla,

BAHAO'DDAWLA *Abu Nafr Khasbad*, or *Khasbath*, *Ebn Adado'ddawla Ebn Ruco'ddawla Ebn Bûiya* died also the sixteenth of the latter *Jomâda*, the present year. He was carried off by a fit of the epilepsy, a distemper that proved fatal to *Adado'ddawla*, his father, in the 372d year of the *Hejra*, as has been already observed. He ended his days at *Arjân*, a city of *Fârs*, where he had resided during the latter part of his life, before he had completed the forty-third year of his age. He presided over the people of *Irâk* about twenty four-years, and was succeeded in the government, or rather sovereignty, of that province by *Soltânô'ddawla Ali Shajâ'*, his son. The *Khalif Al Kâder* confirmed *Abu Shajâ'* in the sublime post he had taken possession of, by an instrument drawn up in form for that purpose, and sent him from *Baghdâd*. *Bahao'ddawla* desired in his last moments to be buried near the sepulchres of *Ali* and his son *Al Hosein*, in order to demonstrate by this disposition his attachment to the sect of those *Imâms*. He left several children behind him, besides *Abu Shajâ'*, his eldest son. That young prince, soon after his accession, transferred the seat of his empire to *Shîrâz*, and fixed his residence there<sup>l</sup>.

and Ebn  
Al Bake-  
lani.

BEFORE the close of the year we are now upon, *Al Kâdi Mo-hammed Ebn Al Teyyeb Ebn Mohammed Ebn Jaasar Al Bake-lani*, commonly called *Abu Beor Ebn Al Bakelani*, a zealous follower of *Abu'l Hasan Al Ash'ari*, likewise departed this life. He lived at *Baghdâd*, was a strenuous assertor of the tenets of his sect, and composed several treatises upon dialectical and theological subjects. He derived the surname *Ebn Al Bakelani* from the business his father, who was a seller of herbs, and particularly of *beans*, followed; the word *Bakela* denoting a *bean*, in the *Arabic* tongue. The derivative from thence ought, according to the analogy usually observed in the formation of such words, to have been *Bakelai*; as, therefore, in *Bakelani* there is a superfluous servile *Nûn*, that gentile term a little recedes from the turn and genius of

<sup>k</sup> ISM. ABU'LFED. in chron. ad ann. Hej 403. MIRKHOND, apud Teixeira. ubi sup. p. 281. D'HERBEL. Biblioth. orient. p. 535.

<sup>l</sup> ISM ABU'LFED. ubi sup. AL MAKIN, ubi sup. p. 257. MIRKHOND, apud Teixeira. ubi sup. p. 266. KHONDEMIR, LEBTARIKH, D'HERBEL. ubi p. 169, 170.



many others deduced from primitives of a similar kind. However, the method of derivation here observed may be supported by the derivative *Sanaani*, not *Sanai*, from *Sanaa*, and other parallel instances that might with equal facility be produced <sup>m</sup>.

BEFORE we conclude our account of the principal transactions of this year, it may not be improper to remind our readers, that *Solimân Ebn Al Hakem Ebn Solimân Ebn Abd'alrahmân Al Najr*, of whom we have spoken above, re-ascended the throne of *Corduba*, according to *Abu'lfeda* (T), before it expired. To which this author adds, that *Heshâm Al Mowayyad*, the former *Khalif*, then disappeared, and no person could ever discover to what place he made his escape. He also relates, that *Solimân* assumed the title of *Al Mosta'in Billah*, or *He who gets GOD for his helper*; and that an impostor afterwards pretended to personate *Al Mowayyad* at *Corduba*. What finally happened to this *Solimân*, who was the eleventh *Khalif* of the house of *Ommiyah* in *Spain*, our readers will learn hereafter, when we come to the most memorable events of the year 407 <sup>n</sup>.

YAMINO'DDAWLA *Mahmûd Ebn Sabektêkin* was still victorious in *Indostân*, nothing there being able to stand before him. In the year of the *Hejra* 404, which commenced July 13th 1013, he made another irruption into that country, ravaged it in a dreadful manner, defeated all the troops sent to oppose him, and then returned in triumph to *Gazna*, loaden with spoil. This year, the *Khaffajite Arabs* likewise pillaged, and committed many disorders in, *Al Sawâd Al Cûfa*; but a detachment of the *Khalif's* troops soon came

Solimân  
Ebn Al  
Hâkem  
reascends  
the throne  
of Cor-  
duba.

Soltân  
Mahmûd  
makes an-  
other ir-  
ruption  
into India,  
in the year  
404.

<sup>m</sup> ISM. ABU'LFED. ubi sup.      <sup>n</sup> ISM. ABU'LFED. ubi sup.  
& ad ann. *Hej.* 400. EBN SHOHNAH, RODERIC. TOLETAN. ubi sup. D'HERBEL. ubi sup. p. 822.

(T) *Roderic of Toledo* does not agree with *Abu'lfeda* in this particular; as placing the event here mentioned either in the year of the *Hejra* 404, or after that year. But, as *Roderic* is frequently very inaccurate and indistinct, particularly in his chronology; and as not only *Abu'lfeda*, but the other *Arab* writers, may rationally be supposed to be more clear and exact in what they have related of the *Moslem* affairs; we have not scrupled to prefer *Abu'lfeda's* authority to that of the *Spanish* historian, in the point before us. Nor are we apprehensive of being censured for this, by our learned and intelligent readers, especially, as the very learned Signor *Affemani* (27) has done the same, in several passages of the piece referred to here.

(27) *Italic. histor. scriptor. tom. III. cap. ii. p. 127, 131, 163, 164, & alib. Romæ, 1752.*

up with them, put many of them to the sword, and intirely dispersed the rest. *Abu'l Hasan Ali Ebn Sa'id Al Eslakhri*, a famous *Motazalite* doctor, also died, in some part of it; being, at the time of his death, above eighty lunar years of age °.

Mortad-  
dio'ddaw-  
la Ebn  
Lûlû is  
over-  
thrown by  
Sâleh Ebn  
Mardâs.

THE following year, being the 405th of the *Hejra*, beginning July 2d 1014, *Mortadio'ddawla Abu Nafr Mansûr Ebn Lûlû*, the *Sâheb*, or prince, of *Aleppo*, marched against the *Arabs* of the tribe of *Kelâb*, commanded by *Sâleh Ebn Mardâs Ebn Abu Edris Ebn Nafr Ebn Jamîl*; having left *Al Fatab*, one of his officers, to command in the citadel, during his absence. *Sâleh* having overthrown *Mansûr*, and taken him prisoner, afterwards released him, upon his delivering up into his hands a great part of his wealth and the rich furniture of his palace; after which, *Mansûr* retired into *Al Râm*, or the territories of the Greek emperor. In the mean time, *Fatab*, having received advice of *Mansûr's* defeat, set up for himself at *Aleppo*; and, in order to secure the possession of that city, put himself under the protection of *Al Hâkem*, the *Khalîf* of *Egypt*, to whom he agreed to pay an annual tribute. This revolt *Fatab* had been meditating for some time; but could not find a proper opportunity of carrying his design into execution, before the present year. *Al Hâkem*, not caring to trust the government of *Aleppo* with a person who had been guilty of infidelity to his former master there, conferred upon him the lieutenantancy of *Tyre* and *Sidon*, and sent another person to succeed him in his former post. This we learn from *Abu'l feda*, though the matter has been differently related by *Al Makin*. For, according to the latter of these writers, *Fatab* was not only confirmed by *Al Hâkem* in his government of *Aleppo*, but had likewise the tribute of *Tyre*, *Sidon*, and *Berytus* granted him by that prince. To which he adds, that *Al Hâkem* dignified him with the title, or surname, of *Mobâreco'dawla*; and that he continued to preside over the people of *Aleppo*, 'till the year of the *Hejra* 407. It ought to be remarked, that *Al Hâkem* had, before *Fatab's* defection, constituted *Abu Nafr Mansûr Ebn Lûlû* the *Sâheb*, or prince, of *Aleppo*; though he was a usurper, and had expelled the family of *Hamdân*, in a very iniquitous manner, from that place °.

A war be-  
tween the  
Mazjadite  
and Do-  
bulite  
Arabs.

THE same year, a bloody war was carried on between *Abu'l Hasan Ali Ebn Mazjad Al Asadi*, the chief, or *Emîr*,

° ISM. ABU'LFED. in chron. ad ann. Hej. 404. P AL MAKIN, ubi sup. p. 257, 258. ISM. ABU'LFED. ad ann. Hej. 402. EBN SHOHNAN, D'HERBEL. ubi sup. p. 555.

of the *Mazjadite Arabs*, and *Modar*, *Al Hasan*, *Naban*, and *Tarad*, who commanded the *Dobaisite Arabs*; in which *Abu'l Hasan Ali Ebn Mazjad* received an overthrow, by the conduct and bravery of *Modar*, and fled into the district, or territory, of *Al Nil*. The *Mazjadite Arabs* lost on this occasion all their horses, tents, and military chest, as well as the booty which before the action they had acquired <sup>q</sup>.

THIS year, died *Al Hâfedh Mohammed Ebn Abd'allah Ebn Al Hâ-Mohammed Ebn Hamdiyah Ebn Noaim*, a member of that fedh Mo-famly of the tribe of *Dhobba*, or rather *Dhohyan*, denominated *Tahman*. He generally went under the appellation of *Ebn Ebn Al Hakem Al Naisâbûri*, or the son of the judge of *Noaim Naisâbûr*; his father having been the *Kâdi*, or judge, of that city. He was looked upon as the most celebrated doctor of the traditionists of the age in which he lived. He wrote several books upon theological subjects, that excelled all other productions of the same kind, which made their appearance in his days. The principal of these treatises were *Al Sahibat*, or discourses upon genuine traditions, *Al Kitâb Al Amali*, or the book of dictates, and his treatise upon the virtues and excellency of *Al Shâfeï*. Nor is it to be wondered at, that he should have shined so much amongst the people of his sect, as he had attended the lectures of near 2000 doctors, all of whom amongst them were held in high esteem <sup>r</sup>.

ABOUT the same time, some of the lower class of people at *The Kâdi, Deinawar*, or *Dainawar*, murdered *Abu'l Kasem Ebn Yusuf* or judge, of *Ebn Ahmed*, the *Kâdi*, or judge, of that place, commonly called *Deinawar Ebn Cajji*, and a zealous adherer to the sect of *Al Shâfeï*. He <sup>is murdered</sup> had, however, several peculiarities in his notions. He published many books, acquired much knowledge, and was for a considerable time at the top of his profession. The villains, that assassinated him, were excited to the perpetration of that horrid fact by fear; they being apprehensive of meeting with from him the punishment due to their enormous crimes <sup>s</sup>.

*YAMINO'DDAWLA Mahmûd Ebn Sabektekin* undertook Soltân another expedition likewise into *India*, and reduced the king-*Mahmûd* dom of *Marwin*, which had a capital of the same name, in reduces a the year we are now upon. Here he was informed, that an *Indian* idolatrous prince occupied a province, which produced <sup>considerable part of</sup> a race of elephants, called *Mossem*, or faithful, elephants. *India*. This excited him to attempt the conquest of that province; which having effected, he brought off with him from thence

<sup>q</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 405.

ABU'LFED. ubi sup. D'HERBEL. ubi sup. p. 673.

ABU'LFED. ubi sup.

<sup>r</sup> ISM.

<sup>s</sup> ISM.

a vast quantity of spoil, and a great number of those elephants. They were termed *Moslem*, or *faithful*, elephants, because they sometimes performed a sort of genuflexion and prostration, not unlike those of the *Moslems*, or *Mohammedans*; which induced many of the latter to believe, that they were religious animals. *Pliny* and other authors relate, that the elephant is capable of religion, and worships the rising sun; but this is advanced without any manner of foundation, and ought to be considered as a fable<sup>1</sup>.

Ham-  
mad  
re-  
sists  
against  
Badis in  
Africa.

BADIS *Ebn Mansûr Ebn Yusef Ebn Zeir Al Sanhâji*, the Emir of *Lilya*, having conferred the government of *Ashîr*, or *Ashûr*, perhaps the *Assirus* of *Ptolemy*, upon his uncle, *Hammad*, or *Hamet*, *Ebn Yusef Ebn Zeir Al Sanhâji*, in the year of the *Hejra* 387, as has been already observed; this *Hammad*, who founded the dynasty of the *Hammadites*, in the province of *Bojayah*, *Bujiah*, or *Boojeiah*, as it is called by *Dr. Shaw*, having enlarged his territories, amassed vast treasures, and set a numerous army on foot, shook off the yoke of *Badis*, the present year. This occasioned an intestine war in that part of *Africa*, of which we shall hereafter give our readers a particular account. In the mean time, it may not be amiss to remark, that the memory of this *Hammad*, or, as he is called by the present inhabitants of *Boojeiah*, *Seedy Hamet Ben Yusef*, is still preserved by a river of the same name; as is likewise that of his father, *Yusef Ebn Zeir Al Sanhâji*, by the ruins of a town going under the appellation of *Yossef*, or *Yusef*, which may be seen at this very day<sup>2</sup>.

Ham-  
mad  
is over-  
thrown by  
Badis, who  
slew after  
this.

THE next year, being the 406th of the *Hejra*, commencing *June* 22d 1015, in the beginning of the former *Jomâda*, a bloody battle was fought between *Hammad* and *Badis*, his nephew; wherein the former was routed, and forced to fly to the castle of *Majilah*. From this place he made excursions as far as the city of *Dzacamah*, and carried off with him all the provisions he could meet with there. This enabled him to sustain a siege, which was carried on with great vigour by *Badis*; who had pursued him to *Majilah*, and closely besieged him in that town. However, he was delivered from all future apprehensions of *Badis*, by that prince's death; which happened in the night preceding the last day of *Dhu'l-kada*, the present year. As soon as *Al Hâken*, the *Khalif* of *Agypt*, was apprized of this event, he sent *Badis's* son, *Al Azzaz*, the robes of state, and the instrument confirming

<sup>1</sup> KHONDÉMIR, D'HERFEL. *Biblioth. orient.* p. 349; 533. *PLIN.* *nat. hist. lib. viii. c. i.* "ISM. ABU'LFED. in *chron. ad ann. Hej.* 387. *SHAW*, *ubi sup.* p. 89, 193.



him in his father's post; though he was not then above eight years old. *Al Hâkem* also dignified him with the title, or surname, of *Sharf'uddawla*; assuring him at the same time, that he might depend upon his favour and protection. Notwithstanding which, *Hammad* continued still to assert his independency, and to maintain himself in the possession of the territories he had acquired. *Al. Moazz* introduced the doctrine of *Malik Ebn Ans* amongst his subjects, then for the most part *Hanefites*; which was afterwards chiefly followed in *Barbary*, and other parts of *Africa*<sup>w</sup>.

THIS year, *Soltân Mahmûd* penetrated again into *India*; *Soltân* but this irruption had like to have proved fatal to him. For, *Mahmûd* crossing an immense solitude, or desert, with his army, he <sup>penetrates</sup> found one part of it covered with water, occasioned by a <sup>again into</sup> reftagnation of the neighbouring ocean. Here he lost many <sup>India.</sup> of his men, who perished in that water, without being able to keep pace with the rest. However, he at last got clear of that dreadful morafs, and arrived safe with the remainder of his forces in *Khorasân*<sup>x</sup>.

THE same year, *Soltân'oddawla Ebn Babao'ddawla* deprived *Soltân'o'd-* *Fakhr Al Malk*, his governor of *Irâk*, then about fifty-three *dawla puts* years of age, of his post, and soon after put him to death. *to death* He had presided over the people of that province five years, *his Wâzîr.* four months, and several days. He met with his fate at *Abwâz*, where he had a palace fitted up in the richest manner, and adorned with many things of exceeding great value. He also left behind him, in ready money, 1000000 *dinârs*. But this palace was thoroughly plundered, immediately after his execution, and stript of every thing valuable in it. *Soltân'o'd-* *dawla* substituted *Abu Mohammed Al Hasan Ebn Saklana* to preside over the people of *Irâk*, in his room<sup>y</sup>.

*Abu Mohammed*, the *Shâr*, or *Shâh Shâr*, of *Gurjestân*, *Abu Mo-* who, in the days of *Nûb Ebn Maasâr Al Saminâni*, had *ammed*, resigned his kingdom to *Abu Nasr*, his son, in order to live *the Shâr of* a retired and private life, died, according to *Mirkbond*, the *Gurjestân*, present year. When *Abu Ali* rebelled against *Nûb*, he seized *dies*; upon *Abu Nasr*'s territories; upon which, that prince took on in *Salektekin*'s service, who re-instituted him in the government of his dominions. However, some time after, *Soltân Mahmûd*, *Salektekin*'s son, placed *Abu Mohammed*, *Abu Nasr*'s father, who was one of his most faithful servants, again upon the throne of *Gurjestân*. But that prince refusing, under frivolous pretexts, to attend *Mahmûd* in one of his *Indian* expe-

<sup>w</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 406. & ad ann. Hej. 387. SALE's prelim. disc. p. 156. <sup>x</sup> ISM. ABU'LFED. ubi sup. ad ann. Hej. 406. <sup>y</sup> Idem ibid.

ditions, he, after his return home, sent *Altun Tash* and *Arslân Balu*, two of his generals, against both him and his son, *Abu Nafr*, who then reigned in conjunction with him. *Abu Mohammed*, having recourse to *Mahmûd*'s clemency, was received again into favour; but *Abu Nafr*, retiring into one of his fortresses, in defiance of the *Soltân*, was soon afterwards obliged to surrender it to him, and, by means of the rack, to discover the immense treasures he had concealed. *Abu Mohammed* had then, according to this writer, lands assigned him near the city of *Gazna*, in lieu of what he was deprived of in *Gurjestân*; but, as for *Abu Nafr*, he was first whipped, or scourged, in a cruel manner, and then thrown into prison. Here, if we will believe some of the authors followed by *M. D'Herbelot*, after *Mahmûd* had taken possession of the vast sums of money he had amassed, he miserably ended his days <sup>z</sup>.

as also  
Al Sharîf  
Al Râdi, ABOUT the same time, *Al Sharîf Al Râdi Mohammed Ebn Al Hosein Ebn Mûsa*, descended in a right line from *Ali Ebn Abu Tâleb*, departed this life. He was the author of a *Diwân*, or collection of poetical pieces, greatly esteemed by all people of the politest taste amongst the *Arabs*. He gave very great proofs of a most surprizing genius, one of which has been preserved by *Abu'lfeda*, in the piece so often referred to here. This extraordinary person was born in the year of the *Hejra* 359, and was consequently about forty seven lunar years old, at the time of his death <sup>z</sup>.

and Al  
Imâm  
Ahmed Al  
Esfarayeni. AL *Imâm Abu Hamed Ahmed Ebn Mohammed Ebn Ahmed Al Esfarayeni*, an *Imâm* of the sect of *Al Shâfeï*, died likewise, in the year we are now upon. His fame was so great, when he came to *Baghdâd*, in the year of the *Hejra* 363, that he had for his hearers frequently about three hundred doctors at once, all dignified with the title of *Fakih*. He had also seven hundred scholars, all of whom professed the doctrine and principles of *Al Shâfeï*; in the knowledge of which this *Imâm* so much excelled, that many considered him as superior even to *Al Shâfeï* himself; and others agreed, that if *Al Shâfeï* had been then living, he would have had a very particular regard for him. He filled, says *Abu'lfeda*, the world with the young persons who received their education from him, and wrote a considerable number of books; one of which, intituled, *Talicat Al Cabra*, he composed solely for the use of his sect. He deduced the surname, or gentile name, *Al Esfarayeni* from *Esfarayen*, *Esfarayin*, or *Esfarayn*, a city of *Khorasân*, in the district of *Naisâbûr*, on the

<sup>z</sup> MIRKHOND, apud Teixeira. p. 281, 282. D'HERBÉL. ubi sup. p. 408.

<sup>a</sup> ISM. ABU'LFED. ubi sup.

road that leads to *Jorjân*. *Nassir Al Tûsi* places this city in 36°. 55' N. lat. and 91°. 5' long. but it has been intirely omitted in the geographical table of *Ulugh Beik*. It has produced several grand personages, and many writers of considerable note. *Al Imâm Abu Hamed Ahmed Al Esfaryeni* was born in the 344th year of the *Hejra*, and taught jurisprudence, with prodigious success, from the year 363 to 370, at *Baghdâd*. An infinite number of people attended his funeral, which was extremely magnificent. He was first interred in his own house, and afterwards carried from thence to one of the gates of *Baghdâd*, called *Darb Al Harb*, or the gate of war; though when his remains were deposited in the second sepulchre assigned them, we have not been told by any of the authors referred to here <sup>b</sup>.

IN the 407th year of the *Hejra*, which began June 10th 1016, *Solimân Ebn Al Hâkem Ebn Solimân Ebn Abd'alrahmân* <sup>What hap-  
pened in the</sup> *Al Nafr*, the eleventh *Khalîf* of the house of *Ommiyah* in *Moslem Spain*, was killed by *Ali Ebn Hamed*, *Hamûd*, or *Hamûda*, <sup>part of  
Spain, the</sup> as he is called by *Ebn Shôhnah*, at *Corduba*. *Solimân* having assigned lands and habitations to the six clans, or *Al Kaby-  
leah*, of *Africans*, that had in reality placed him upon the <sup>following  
year.</sup> *Andalusian* throne; many of the *Spanish Moslems*, and particularly several powerful eunuchs, who were secretly friends to *Heshâm*, were disgusted thereat, and took an occasion from thence to inflame the minds of the people against him. One of these, named by *Roderic of Toledo* *Hayran*, who had formerly fled from *Corduba*, when *Solimân* possessed himself of that city, and was grievously wounded by the *Africans* that attended him, soon began to grow formidable, assembled a large body of troops, and made himself master of several towns. *Hayran* was in a short time joined with a strong reinforcement by one *Ali Ebn Hamûda*, a *Moslem* commander, who had been appointed by *Heshâm* the governor of *Ceuta*; and, if *Roderic* in the place referred to be intelligible, seems then to have presided over the people of *Almeria*. For, according to that writer, one *Affa* had rebelled against him there, and occupied that city. *Hayran* and *Ali Ebn Hamûda* retook *Almeria*, after a siege of twenty days, threw *Affa* and his family into the sea, and in consequence of this success quickly expelled the *Africans* from that part of the *Moslem* conquests in *Spain*. Things being in this favourable situation, *Hayran* caused *Ali Ebn Hamûda* to be proclaimed *Khalîf* at *Malaga*; after which, *Hayran*, *Ali*, and others drew such a number of forces out of *Granada*, *Murcia*, &c.

<sup>b</sup> Idem ibid. *NASSIR AL TUSI*, ubi sup. *D'HERBEL*. Biblioth. orient. p. 324.

that they formed of them a powerful army, and ranged their troops in order of battle in the plains of *Corduba*. *Soliman*, having received advice of their approach, led all his forces out of the city against them, in order to decide this dispute by the sword as soon as possible. A general action hereupon ensued, wherein *Soliman* had the misfortune to be overthrown, with very great slaughter, and to lose his capital. *Ali* then commanded him, together with his father and brother, to be brought before him; and, after having reproached him with his traiterous conduct, slew them all with his own hand. *Ebn Shohnah* writes, that the new *Khalif* ordered *Soliman* and all his family to be put to death, under the pretext of taking vengeance of him for the murder of *Al Mowayyad*; but that he did not long enjoy the fruits of his cruelty and ambition, as he sat not upon the throne two whole years. He assumed the title, or surname, of *Al Motawakkel Ala'llah*; and was descended, as he gave out, in a right line from *Al Hasau*, the eldest son of *Ali Ebn Abu Taleb*. *Ebn Shohnah* places his elevation to the *Khalifat* of *Andalusia* in the year of the *Hera* 408, and *Abu'lfeda*, whom we chuse to follow in this particular, in that we are now upon. *Al Motawakkel Ala'llah* was intirely stript of his estates by a relation, named *Abd'abrahman*, and soon after assassinated by one of his slaves. He is denominated by the *Spanish* historians *Ali Ebn Hamid*, and occasioned an interruption in the succession of the house of *Ommiyah* in the *Muslem* part of *Spain* <sup>c</sup>.

Other occurrences  
of the year  
407.

THE same year, *Mâmin Ebn Mâmân*, who had married *Soltân Mahmûd's* daughter, and had been made by that prince the governor of *Khowârazm*, revolted against his father-in-law, at the instigation of *Begal Takîn*, and some other malecontents, and set up for himself in that province. But *Mahmûd* soon brought him back to a sense of his duty, and deprived him of his post, which he conferred upon his favourite general, *Altun Tash*. This we learn from the eastern writers followed by *M. D'Herbelot*. But *Mâmin Ebn Mâmân* succeeded, by a sort of hereditary right, to the kingdom of *Khowârazm*, and was cut off, this year, by *Mahmûd*, after he had possessed himself of that country, if we will believe *Abu'l Faraj*. About this time, a *Bulgarian* nobleman, who had murdered *Al Katomers*, *Samuel's* prime minister, and seized upon the kingdom of *Bulgaria*, wrote to the emperor *Bayilius*, and offered to make his submission to him, according

<sup>c</sup> *EBN SHOHNAH*, *ABU'LFEDA*. in chron. ad ann. Hej. 407. & ad ann. Hej. 400. *RODERIC. TOLETAN.* ubi sup. cap. XL, XLI, p. 32, 33. *D'HERBEL.* Biblioth. orient. p. 98, 822.



to *Al Makin*. This noble man must undoubtedly have been *John Bladijthlabus*, or *Bladislaus*, nearly related to *Gabriel*, king of the *Bulgarians*, and *Samuel's* son, whom he assassinated, and then mounted the throne. This usurper, according to *Europalates*, after he had caused himself to be acknowledged king of the *Bulgarians*, sent ambassadors to *Basilius*, and proposed to submit to any terms, and to own himself, and behave on all occasions, as a subject and vassal of the empire. This year, *Al Hakem*, the *Khalif* of *Syria* and *Egypt*, sent *Kayed Abu Shajâ' Arizo'ddawla* to *Aleppo*, in the month of *Ramadin*, to take upon himself the government of that city. He had not been long there, before he renounced his allegiance to the *Fatemite Khalif*, asserted his own independency, and obliged the people of *Aleppo* to take an oath of fidelity to him <sup>d</sup>.

WE must not forget to observe, that a different account of the affairs of *Khowârazm*, as they stood at this time, has been given us by *Mirkbond*, the *Persian* historian. He relates, that *Mâmûn Khowârazm Shâh* dying about the year we are now upon, his son *Abu Ai* succeeded him; who, by marrying one of *Soltân Mahmûd's* sisters, secured the repose of his subjects, during the short time he lived. His brother *Mâmûn Ebn Mâmûn* ascended the throne, after his decease. But he having been poisoned by *Neala*, or *Neal*, *Takin*, almost immediately after his accession, according to the common opinion, his son was saluted king, or *Shah*, of *Khowârazm*. *Mahmûd*, being resolved to revenge *Mâmûn Ebn Mâmûn's* death, marched with a powerful army into that country. He had not long entered it, before he was surprized by *Neala Takin*, and attacked with such vigour, that at first victory seemed but little disposed to declare in his favour. However, he at last defeated *Neala Takin*; who was seized by the person to whom he applied for a boat, in order to cross a neighbouring river, and brought bound to the conqueror. *Mahmûd*, being greatly offended at his insolence to him, commanded him to be hanged, and conferred the government of *Khowârazm* upon *Altun Tash*. After which, having settled every thing there to his satisfaction, he made the necessary preparations for another *Indian* expedition <sup>e</sup>.

THE following year, being the 408th of the *Hejra*, commencing *May* 30th 1017, *Hammad Ebn Yusef Ebn Zeir Alpeace* is *Sanhâji*, persisting in his rebellion, *Al Moazz Ebn Badis*, *concluded*

<sup>d</sup> D'HERBEL. *Biblioth. orient.* p. 533, 534. GREG ABU'AL-  
FARAJ, ubi sup. p. 334. AL MAKIN, ubi sup. p. 264, 253. and Ham.  
JOAN. EUROPALAT. in Basil. <sup>e</sup> MIRKHOND, apud TEIXEIRA. and in A-  
p. 282, 283. *fron.*

the *Emîr* of *Libya*, or rather *Mauritania*, and *Africa Propria*, sent an army to reduce him. *Hammad* meeting the *Emîr* at *Thabenab*, a fierce conflict ensued ; in which *Hammad* was overthrown with great slaughter, and forced to betake himself to a precipitate flight. However, a treaty was soon after concluded between him and the *Emîr* ; whereby the tract denominated the prefecture of *Ebn Ali*, *Ashir* and *Tâbart*, with their respective districts and dependences, beyond that tract, being all the territories he then possessed, were ceded to him. His son *Al Kayed* was likewise permitted to preside over *Al Masilah*, *Thabenab*, *Marfa Al Dajaji*, *Zawawah*, *Macrah*, *Dzacamah*, and other places ; by which, though the *Emîr* proved victorious in the late action at *Thabenab*, it should seem that his affairs at this time were not in a very flourishing situation. What happened in this part of the world, from the period we are now upon, our readers will meet with accounts of hereafter, in those parts of the work to which they will more properly belong <sup>f</sup>.

A peace is concluded between Bahao'd-dawla's sons.

*SOLTANO'DDAWLA Abu Shajâ'*, having appointed *Abu Thâber Jalâl'o'ddawla*, one of his brothers, to preside over the people of *Shîrâz*, and *Abu'l Fawares*, another of them, to command in *Kermân* ; the latter revolted against him, and possessed himself of the city of *Shîrâz*. *Soltân'o'ddawla*, having received advice of *Abu'l Fawares's* defection, advanced at the head of a formidable army to *Shîrâz* ; which *Abu'l Fawares*, not being able to make head against him, abandoned, at his approach. Nay he pursued him into *Kermân*, and drove him out of that province. *Abu'l Fawares*, therefore, found himself obliged to fly into *Khorasân*, to implore the assistance and protection of *Soltân Mahmûd Yamîno'ddawla* ; who, in compliance with his request, sent *Abu Sa'id Tabi*, one of his generals, with a numerous body of troops, to make an irruption into *Irâk*. *Abu Sa'id*, who was attended by *Abu'l Fawares* in this expedition, reduced the province of *Kermân*, penetrated into *Fârs*, and took the city of *Shîrâz*. The news of this invasion being brought to *Soltân'o'ddawla*, who was then at *Baghdâd*, he assembled all the troops he could draw together, and moved again towards *Shîrâz* ; of which *Abu'l Fawares* being informed, he fled from thence a second time, with the utmost precipitation, to *Hamadân*, a city of *Al Jekâl*, in the *Persian Irâk*, where *Shams'o'ddawla Ebn Fakhro'ddawla* at that time reigned. Not thinking himself safe there, he retired for his farther safety to a place called *Fakey*, or *Fakkey*, the residence, according to *Mirkbond*, of one *Mazzobo'ddawla* ; who treated him, notwithstanding the

<sup>f</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 408. & ad ann. 387. unfor-

unfortunate circumstances he was in, with uncommon marks of distinction and esteem. An accommodation being soon after brought about between *Abu'l Fawares* and *Soltân'o ddawla*, by the intervention of *Salâlo' ddawla*, their brother, then at *Basra*, the first of these princes was re-instated in the government of *Kermân*, by the mutual consent of all parties, in the year of the *Hejra* 409 <sup>g</sup>.

It appears from *Abu'l Faraj*, as well as from the *Persian* <sup>The orient-</sup> authors followed by *M. D'Herbelot*, that, in the 408th year <sup>tal</sup> *Turks* of the *Moslem* æra, a vast body of *Tartars* and *Moguls*, com-advance prized under the name of *Turks*, issuing from the borders of <sup>towards</sup> *China*, ravaged the country from the oriental ocean to the *Balâfâgûn*. confines of the proper *Turkestân*; though when they were within eight days journey of *Balâfâgûn*, then the capital of that region, they found themselves obliged to halt. Here they were apprized, that *Togân*, or *Dogân, Khân*, at that time the king of *Turkestân*, was marching towards them with a numerous army, in order to cut off their retreat. This not only prevented their progress any farther westward, but obliged them to think immediately of returning home. We may form some sort of notion of the immense multitude of these eastern *Turks*, from the prodigious number of tents they pitched; which amounted to above 300000, according to *Abu'l Faraj*. But notwithstanding this, they did not think fit to wait for *Togân Khân*; who pursued them for three months together, at last came up with them, when they thought themselves secure, by reason of the vast extent of tract they had traversed, and fell upon them with such fury that he put above 200000 of them to the sword. We are likewise told, that he carried off with him into *Turkestân* an infinite quantity of baggage, together with the beasts belonging to it, and many vessels of gold and silver, as well as porcelain, such as in his country had never before been seen. This last particular seems to evince, that a body of *Chinese* themselves were intermixed with those roving eastern *Tartars*, or oriental *Turks*, who had been so rash as to undertake such a romantic expedition <sup>h</sup>.

THE new *Khalif* of *Andalusia* having violated the engage-What ments he had entered into with *Hayran* and others, who had passed in been so instrumental in his elevation, they thought themselves the Kha- at liberty to conspire against him, and, if possible, to drive him from the throne. *Hayran*, therefore, wrote to *Al Mendar* Spain, *Ebn Yabya*, the governor of *Saragossa*, to join him with a <sup>this year.</sup>

<sup>g</sup> MIRKHOND, apud Teixeira. p. 284, 285.

<sup>h</sup> GREG.

ABU'L FARAJ, ubi sup. p. 334, 335. D'HERBEL. Biblioth. orient. p. 899.

body of troops, that he might thereby be enabled to dethrone the tyrant. Having united their forces, they marched to *Corduba*, and routed a large party of *Ali's* men, that sallied out of the town; but a dissension arising soon after between *Al Mondar* and *Hayran*, they reaped no manner of advantage from this successful action, which otherwise they might have done. This induced *Hayran* to think of placing the crown upon the head of one *Abd'alrahmân*, of the house of *Ommiyah*, who bore, according to *Roderic*, or rather the authors he followed, a very good character. *Ali*, being informed of his design, pursued him from place to place, and at last defeated him. However, according to *Ebn Shohnah*, *Abd'alrahmân* found means to attain to the *Khalifat*; and *Ali*, if we will believe *Roderic*, was assassinated by some of his eunuchs in a bath. The assassins immediately fled from *Corduba*, and made their escape. As for *Abd'alrahmân*, he assumed the surname of *Mortadi*, or *Mortada*, as well as the title of *Khalif*; his authority having been recognized not only by *Hayran* and *Al Mondar Ebn Yahya*, but likewise by the kingdoms of *Murtia* and *Valencia*, together with part of the people of *Catalonia* and *Aragon*. But the minds of *Hayran* and *Al Mondar* being afterwards alienated from him, on account of his ungrateful and insolent conduct, they took up arms against him, and were joined by the governor of *Granada* in their revolt. *Abd'alrahmân*, being informed of their defection, pursued them to *Granada*, and formed the siege of that city. But the garrison, being animated by a misunderstanding that prevailed between the officers of *Abd'alrahmân's* troops, made a sally upon the besiegers, intirely defeated them, and killed *Abd'alrahmân* upon the spot. This unexpected event gave great pleasure to *Al Kasem Ebn Hamâda*, who succeeded his brother *Ali* at *Corduba*; especially when he understood, that *Hayran*, *Al Mondar Ebn Yahya*, and the governor of *Granada*, had submitted to him, and sent him all the 'valuable spoil that had fallen into their hands. *Al Kasem*, who had fixed his residence at *Seville*, now reigned without any competitor in *Spain*. Soon after his accession, he ordered two boys to be put to death, who had been privy to the murder of his brother. *Roderic* places the assassination of *Ali Ebn Hamâda* in the 408th year of the *Hejra*: but as, even according to this very author, *Al Kasem* swayed the sceptre three years, four months, and twenty-six days; as both *Roderic* and the *Arab* writers agree, that *Yahya* succeeded *Al Kasem* in the 412th year of that era; and as *Ebn Shohnah* asserts, that *Ali Ebn Hamâda* sat upon the throne of *Corduba* near two years; we cannot well suppose *Ali's* death to have happened before the year of the *Hejra* 409, or 410.

Nay,



Nay, if we place, with *Ebn Shohnah*, *Ali Ebn Hamûda's* elevation to the *Khalifat* of *Andalusia* in 408, the latter must have been the year of that tragical event; though we are more inclined to pitch upon the former, as we cannot help preferring *Abu'lfeda's* authority to that of *Ebn Shohnah* in the point before us<sup>i</sup>.

As *Kayed Abu Shaî' Azizoddawla's* revolt against the *Abu Khalîf* of *Egypt* at *Aleppo* was not immediately extinguished, *Shajâ' continues in* he undoubtedly continued in his defection the present year; though this has not been expressly affirmed either by *Abu'lfeda*, *his defection at* *Ebn Shohnah*, or *Al Makin*. The last of those authors writes, that the person who had by violence seized upon the *Aleppo, this year.* *Bulgarian* throne (named *John Bladisphabus*, or *Bladislaus*, by *Curopal tes*) was assassinated by the soldiers, about the year that we are now upon. The noblesse of *Bulgaria*, looking upon themselves as in a state of anarchy after this unexpected event, wrote to the emperor *Vasilius*, and offered to make their submission to him. That prince, therefore, in the month of *Shawâl*, this year, took possession of the kingdom of *Bulgaria*, and had all the strong holds of that kingdom put into his hands; so that henceforth the *Greeks* and *Bulgarians* became one people, according to *Al Makin*, and the rivetted antipathy that had subsisted so many years between them intirely ceased<sup>k</sup>.

THE same year, an impostor, whose name was *Mohammed* *The sect of* *Ebn Ismael*, and his surname *Al Darari*, appeared in *Egypt*. He assumed the prophetic character, and taught the people *the Dararians com-* to believe, that *Al Hakem* was GOD, who created the universe; and that it was their duty to worship and adore him. *mences in* Nor did *Al Hakem* himself discountenance such blasphemous *Egypt, this* notions, but on the contrary approved of and encouraged year. them. Nay, he loaded this impious impostor with all manner of favours. Notwithstanding which, being detested by his subjects, a *Turk* assassinated him even in the *Khalîf's* chariot. This occasioned great commotions in *Al Kabirah*, which continued three days. During this interval, the populace plundered *Al Darari's* house, and pulled to pieces several of his followers. As the gates were shut, whilst the tumult lasted, the assassin could not make his escape; but was taken, thrown into prison, and at last executed for the crime he had been guilty of. Soon after this commotion was appeased, one of *Al Darari's* disciples, named *Hamza Ebn Ahmed*, and surnamed *Al Hadi*, encouraged probably by the execu-

<sup>i</sup> EBN SHOHNAN, RODERIC. TOLETAN. ubi sup. cap. XLII, XLIII. p. 34, 35. ABU'LFED. in chron ad ann. Hej. 400. & 407.

<sup>k</sup> AL MAKIN, ubi sup. p. 264.

tion of the aforesaid *Turk*, who lived at a place called *Mesjedbeir*, in the neighbourhood of *Al Kâhirah*, began likewise to act the prophet, and to propagate *Al Darari's* impious opinions. And in order to do this the more effectually, he planted teachers at *Mesr*, as also throughout the district of that city, and in several parts of *Syria*. These were to instruct the converts they made in the most abandoned principles of their infamous sect. They permitted their followers to marry within the prohibited degrees, to omit fasting, prayer, giving of alms, the pilgrimage to *Mecca*, and in fine all religious practices and pious exercises whatsoever. This new religion, or rather species of irreligion, being so well calculated to please and sooth the irregular appetites and vicious dispositions of most of the *Moslems*, many of them readily embraced it, and amongst these even *Al Hâkem* himself. He asked *Al Hâdi* many questions concerning the number, manners, and qualities of his adherents; and, notwithstanding the shocking tenets he maintained, greatly caressed him. He likewise abstained from the discharge of all the duties of his function, viz. public prayer and preaching in the mosque on *Fridays*, and the observance of the fast of *Ramadân*, as well as of the two *Beirams*, or principal annual feasts. He also abolished for several years the pilgrimage to *Mecca*, and performed one himself to *Al Thalabiya* in its room. Nor did he send the annual present of a rich piece of damask to the *Caaba*, as his predecessors had usually done. These things gave great offence to all the sober *Moslems* in his dominions, who began to imagine that *Islamism* would in a short time cease to be the established religion there. Our historian adds, that the sect of the *Dararites*, or *Dararians*, grew very numerous at *Tyre*, *Sidon*, *Berytus*, or *Bayreut*, and the neighbouring districts. *M. D'Herbelot*, from some oriental writers, asserts, that *Al Darari* came out of *Persia* into *Egypt*; and that his successor, *Al Hâdi*, introduced an unlimited licentiousness and debauchery amongst the *Egyptian Moslems*. He moreover observes, that these profligate sectaries occupied a considerable part of mount *Lebanon*, and the maritime coasts of *Syria*<sup>1</sup>.

Soltân THE next year, being the 409th of the *Hejra*, beginning Mahmûd's *May* 19th, 1018, Soltân Mahmûd undertook to subjugate the exploits in northern part of *India*, and carried the war into the country of *Kisraje*, about three months journey distant from *Gazna*. India, during the All which immense tract he absolutely conquered, and brought year 409.

<sup>1</sup> JOAN. CUROPALAT. in Basil. AL MAKIN, ubi sup. p. 264, 265. AL MAKRIZI, D'HERBEL. Biblioth. orient. art. *Dararioun*, p. 287. RENAUD. hist. patriarch. Alexandrin. Jacobit. p. 397.

home with him from thence riches that were almost inestimable, together with such a number of slaves, that he exposed them to sale for only six *dirhems* a piece; and yet, at this low price, he could not dispose, without great difficulty, of all of them. It seems also to appear from *Mirkhond*, that he overthrew *Gulkand*, a pagan *Rajah*, in this expedition, and put 50000 of his men to the sword. That *Rajah* had a beautiful wife, of whom he was extremely fond; but, fearing that she would fall into the enemy's hands, he first dispatched her, and then himself. As both *Teixeira* and *D'Herbe'ot* have been extremely short and concise in their abridgment of *Mirkhond's* relation of *Mahmûd's* achievements in this remote region, the present year, we cannot oblige our readers here with more particulars relative to them. After the conclusion of the military operations, *Mahmûd* returned to *Gazna*, loaded with the treasure, as well as covered with the laurels, he had acquired, this glorious campaign <sup>m</sup>.

THE same year, according to *Al Kâdi Shahab'o'ddin Ebn Jaafar Abildâm Al Hamawi*, or, if we chuse to follow *Abu'lfeda*, the following year, the *Sicilian Moslems* besieged in his palace *Tajo'ddawla Jaafar Ebn Yusef*, their *Emir*. But his father *Yusef*, who had formerly presided over them, before a stroke of the palsy had rendered him incapable of discharging the duties of his office, appearing, and promising to set over them *Abmed Al Akhali*, his younger son, they presently dispersed, acknowledged *Abmed* for their *Emir*, and returned in peace, to their respective habitations. *Abmed*, soon after his accession, had the title of *Tayedo'ddawla*, that is, *the strength, or support, of the court*, likewise given him by the *Khalif of Egypt*. He continued to act in the capacity, or quality, of *Emir*, 'till the year of the *Hejra* 427 <sup>n</sup>.

In the 410th year of the *Hejra*, which commenced *May* 8th, 1019, one of *Soltâno'ddawla's* generals held an illicit correspondence with *Asem Ebn Bakao'ddawla*, who was possessed of part of the province of *Diyar Becr*; which, being discovered, occasioned a war between those princes. Which of them proved superior in this war we have not been expressly told; though several actions, according to *Mirkhond*, happened in it. However, *Mosbreso'ddawla*, *Soltâno'ddawla's* brother, who seems to have been *Asem's* ally, by the treaty of peace concluded between the contending parties, before the close of the year in which the rupture commenced, was con-

<sup>m</sup> D'HERBEEL. ubi sup. p. 534. MIRKHOND, apud Teixeira. p. 283.

<sup>n</sup> AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, in hist. cui tit. *Asmodf. ISM. ABU'LFED.* in chron. ad ann. *Hej.* 336. JOAN. BAPTIST. CARUS in hist. *Saracénico-Sicul.* p. 22. Panormi, 1720.

firmed in the government of the *Arabian Irák*. What was assigned *Asem*, by this treaty, that author, or rather *Teixeira*, his translator, has not said; but, as for *Soltânô'ddawla*, he was acknowledged, by virtue of it, the absolute sovereign of *Abwâz* and *Fârs*, two provinces over which he had presided before.

Al Hâ-  
kem's  
death and  
character.

THE following year, being the 411th of the *Hejra*, beginning April 27th, 1020, *Al Hâkem*, the *Khalif* of *Syria* and *Egypt*, having reproved his sister, *Settalmalûc*, *Settalmalûca*, or *Settalmolc*, the daughter of *Al Aziz Bîllah*, in very reproachful and menacing terms; she prevailed upon *Ebn Dawâs*, attended by two of his servants, to assassinate him, together with two horsemen and a boy that waited upon him. The scene of this dire transaction was mount *Al Mokattem*, according to *Al Makin*. It happened near the sepulchre of *Al Fokâ'i*, or, as other MSS. have it, *Al Kofâ'i*, towards the eastern part of *Holwân*, says *Abu'l Faraj*. In order to excite *Ebn Dawâs* to the perpetration of so horrid a fact, she promised to place him at the head of the administration, and gave the two assassins he employed 1000 *dinârs*. The body of the murdered *Khalif*, which the villains brought to her, she buried in her own house, and for some time kept his death concealed. But at last, when the people began to be in a great ferment about him, she convoked the grandees and principal courtiers, and discovered it to them. After which, she caused *Ebn Dawâs* and his two domesticks, who had imbrued their hands in the blood of their sovereign, and all other persons in any manner privy to the affair, to be put to death; or rather, as we find it intimated by *Al Makin*, she slew them with her own hand. *Al Hâkem's* violent exit happened in the month of *Shawâl*, soon after he had completed the twenty-fifth year of his reign; being then about thirty-seven years old. With regard to his disposition, the *Arab* writers have said little in favour of him. They have represented him as fickle and inconstant in all his actions, as impetuous, cruel, capricious, and void of all religion. He was, however, on some occasions, munificent, according to *Abu'l Faraj*. As he knew his subjects had sufficient reason to dislike him, he frequently walked in the night-time disguised, to know their sentiments of his conduct. He also employed certain old women, as spies and informers, to enter people's houses, observe what passed therein, and communicate to him the result of their observations. He was very severe upon the female part of his subjects, and destroyed several of them. Nay, he would not permit any of them to



come out of their houses, or even to go up to the top of them. Nor would he suffer them to wear any shoes, imagining that this would effectually hinder them from making excursions into the streets, or any other public places; but issued an edict forbidding such a practice. The *Egyptians*, therefore, during his reign, groaned under the severest pressures of tyranny that could be conceived. This excited several of them to write anonymous letters to him; wherein they made bitter complaints of his oppressive conduct, and added to these complaints the most dreadful imprecations. Some went farther still, and placed in the highway a statue resembling a woman, with a girdle and shoes on, holding a sealed-up libel, or paper, in her hand. Soon after which, *Al Hâkem* himself, coming to the spot where the image had been erected, read the paper held out to him; the contents whereof gave him such offence, that he commanded the city of *Mesr* to be reduced to ashes, and all the people therein to be put to the sword. The latter of these orders, however, he found not so easy to be executed, the citizens defending themselves with uncommon bravery, and repulsing those sent to massacre them with the utmost vigour. But, notwithstanding this, he found means to set the city on fire in several places, and to plunder many of its inhabitants, during the time of the conflagration; though he pretended to be ignorant both of the author and the cause of those public calamities, and even to be greatly concerned for them. When the flames had raged three days, the principal citizens assembled in the great cathedral church, which probably had been converted into a mosque, with copies of the *Korân* in their hands, imploring the divine assistance with many tears and lamentations, and sent a petition to *Al Hâkem*, subscribed by them all, and conceived in the following terms: “We  
 “are all your servants, and *Mesr* is your city; and our  
 “wives and children are in it. We are not conscious to  
 “ourselves of any crime, that merits so heavy a punishment.  
 “If it is your will that we should abandon the place, we  
 “are ready to do it. But if this disaster has happened  
 “without your knowledge or permission, give us leave to  
 “drive the instruments of it immediately out of the city.”  
*Al Hâkem* returned for answer, “That he had neither per-  
 “mitted nor commanded any incendiaries to burn the city.”  
 Notwithstanding which, he dispatched private orders to the infamous actors of this tragedy to continue and even extend the flames, and massacre all the people that should fall in their way. A fourth part of the city being now consumed, and the citizens thoroughly pillaged, they came to a resolution to retire to *Al Kâbirah*. This so intimidated *Al Hâkem*,

that he revoked the orders he had lately given; which saved the remainder of the houses, that had escaped the fury of the conflagration, and repressed the intolence of the incendiaries, who had committed many disorders. For, they had not only pillaged and massacred a vast number of the *Christians*, *Jews*, and *Moslems*, without regard to either age or sex, that inhabited *Mesr*, but they had likewise ravished several married women, and forced their husbands afterwards to redeem them with large sums of money. Other women had also laid violent hands on themselves, in order to avoid being violated by these most infamous and shocking barbarians. In the mean time, the *Dararians*, and a considerable part of the mob, were so insatuated, that, when they saw *Al Hâk m*, who rode upon an ass about the streets, whilst this scene of villainy remained, they cried out, “O our God, who art the author of life and death!” which cannot but imprint in our minds a very lively idea of the madness and impiety of the most corrupt and abandoned state, at which the *Egyptian* rabble, or mob, were now arrived.

Some farther particulars relating to him.

THAT this monster of cruelty and folly should persecute both the *Christians* and the *Jews*, in the manner related by various authors, seems not at all surprizing, after the preceding delineation of his character; though he appears to have been prompted to this rather by his innate cruelty, than any zeal for his religion. For, notwithstanding he sufficiently favoured the professors of *Islamism* until the 400th year of the *Hejra*, yet he then began to alter his conduct; and was afterwards seized with such an irreligious frenzy, that he seemed to have a total disregard for all religions. Nor can we well account upon any other principle for his atrocious attempt to burn *Mesr*, and massacre all the inhabitants of that city. He demolished the church of the resurrection at *Jerusalem*, at the instigation of the *Jews*, and above 30000 others, in *Syria* and *Egypt*, between the 403d and the 405th years of the *Hejra*, as we learn from *Al Makrizi*, a *Mohammedan* writer. All the rich furniture, sacred vessels, ornaments, revenues, and possessions, belonging to them, he either confiscated himself, or suffered his *Mohammedan* subjects to seize upon, and carry off. He likewise obliged all *Christian* and *Jewish* strangers either to wear such a habit as should distinguish them from all other people, or to embrace *Islamism*, or lastly to quit his dominions. By these and other hardships, he so har-

<sup>p</sup> AL MAKIN, ubi sup. p. 258, 259, 260. ISM. ABU'LFED. in chron. ad an. Hej. 411. GREG. ABU' L FARAJ, ubi sup. p. 335, 336. BEN SHOHNAH, AL MAKRIZI, AL KODAI, BEN AL SABI, &c. Vide etiam RENAUD. ubi sup. p. 397.

raised and distressed both *Christians* and *Jews*, that many of them became *Mohammedans*. However, not long before his death, he permitted the *Christians* to rebuild their churches, and restored to them those that had not been thrown down. After which, they were allowed the free exercise of their religion, and had all their former privileges confirmed to them, in their utmost extent. This induced many, who had been *Mohammedan* converts, to return to the *Christian* faith; nor did the *Khalif* entertain the worse opinion of them for it. All sorts of necessities and provisions, that had been usually sold in the market-place, he commanded the men to carry about the streets, and to supply the women with them at home. This silencing a clamour that had been raised against his edict, relative to the women's confinement; if any one of them afterwards presumed to come out of her house, in contempt of that edict, he punished her with death. *Settalmâc*, *Settalmoc*, or *Settalmolca*, *Al Hâkem's* sister, caused *Abul Hasan Ali*, his son, to be saluted *Khalif* of *Syria* and *Egypt*. This happened on the last day of *Shawâl*, about eighteen days after the assassination of his father. The young prince was born at *Al Kâbirah*, on *Wednesday*, the 14th of *Ramadân*, in the year of the *Hejra* 395, as we learn from *Al Makîn*. He received the surname of *Al Thâher Leezâz-dini'llah*, immediately after his accession. His aunt *Settalmolca* took upon her the government of *Syria* and *Egypt*, and survived her brother *Al Hâkem* about four years. At this time, there were no less than 16000 *Dararians*, who acknowledged *Al Hâkem* for their divinity, in *Egypt*, according to *Al Makîn* §.

NOTWITHSTANDING it had been formerly agreed, that *Moshre-Soltâno'ddawla* should remain possessed of *Abwâz* and *Fârs*, so'ddawla and *Moshreso'ddawla Ebn Babao'ddawla*, his brother, should *defeat* continue in the government of the *Arabian Irâk*; *Soltâno'd-Soltâno'd-dawla* sent *Ebn Sâleh*, with a powerful army, to drive dawla's *Moshreso'ddawla* out of his province. The latter of these forces. princes met his brother's forces in the field, with an army much inferior in number; but as it consisted intirely of veterans, he easily routed *Ebn Sâleh*, and forced him to shut himself up in a fortress of considerable strength. Here he straitly besieged him, and at last obliged him to surrender at discretion; so that both he and his garison were made prisoners of war. This victory, which was gained in the year of the *Hejra* 411, so elevated *Moshreso'ddawla*, that he assumed the title of *Shâbinshâh*, or *Shâbenshâh*, that is, *king of kings*. The success that had attended his arms secured to

§ Idem ibid. et alib.

him the possession of his territories, though it did not immediately produce a peace.<sup>r</sup>

THE next year, being the 412th of the *Hejra*, commencing April 16th, 1021, *Mesbreso'ddawla* put out *Ebn Sâleh's* eyes; but the motive to this cruelty we have not been told. He also entered into an alliance with *Jalâ'o'ddawla*, one of his brothers, and joined him with all his forces. This measure was pursued by both of them, as necessary for their mutual support. It seems to have paved the way to the accommodation effected between *Mesbreso'ddawla* and *Soltâno'ddawla*, the following year.<sup>s</sup>

Al Kafem Ebn Hamûdaloses, and recovers, the Khalifat of Spain. AL *Kafem Ebn Hamûda*, the *Khalif* of *Andalusia*, having been deposed by the people of *Corduba*, *Yahya*, one of his nephews, by the unanimous suffrages of the *Moslems* there, in 412, ascended the throne. He was courteous and munificent, and for a short time greatly pleased all his subjects. But, taking it into his head to go to *Malaga*, he gave *Al Kafem*, who was then at *Seville*, an opportunity of posting away with the utmost celerity to *Corduba*, and recovering the crown. By which it appears, that nothing could be more imbroiled than was the state of the *Moslems*, the present year, in *Spain*.<sup>t</sup>

Al Kafem Ebn Hamûda is deposed. IN the 413th year of the *Hejra*, which began April 6th, 1022, *Al Kafem Ebn Hamûda*, who had taken the surname of *Al Kayem*, not being able to repress the insolence of the *Barbarians*, or *African Moslems*, who supported him, and committed great ravages and disorders both in the city and territory of *Corduba*, was deposed by the citizens of that capital; who assembled in a body, and expelled from thence both him and the *Africans* adhering to him, many of whom were put to the sword. Being expelled *Corduba*, he went to *Seville*, where his sons then resided, and commanded the people there to fit up 1500 of the best houses in the city, for the reception of the *African* troops that attended him. This so incensed the inhabitants, that they shut their gates against him, sent his sons with a few of their adherents to his camp, and elected *Al Kadi Mohammed Ebn Habeth* to preside over them in his room. *Al Kafem* afterwards, for some time, strolled about the country, being destitute of a fixed habitation; and was at last taken by his nephew *Yahya*, who reigned a little while at *Corduba*, and loaded with irons. In the mean time, after the expulsion of *Al Kafem*, the people of *Corduba* had set over them *Abd'abrahman*, cousin-german to *Mohammed*, one of their former princes, of the

<sup>r</sup> MIRKHOND, apud Teixeira. ubi sup. p. 286.

<sup>s</sup> Idem ibid.

<sup>t</sup> RODERIC. TOLETAN. ubi sup. c. XLIV. p. 35.



house of *Ommiyah*, who sat not long upon the throne. For, though he had pardoned many of the principal citizens, who a little before his accession had consented to the election of *Solimán Al Mortada*, and afterwards delivered him up into his hands, he violated his promise, and sent them all to prison. The people of *Corduba*, being justly exasperated at this perfidious conduct, broke open the prison doors, released the prisoners, killed *Abd'alrahmán*, whom they found hid in a bath, and buried him in a house belonging to one of the suburbs of the city. He reigned only one month, and seventeen days; and was cut off, according to *Roderic*, in the year we are now upon <sup>u</sup>.

THE same year, *Kayed Abu Shajá' (U)*, who had assumed the surname, or title, of *Azîzo'ddawla*, was assassinated in the citadel of *Aleppo*, by *Bîrûz*, an Indian slave. He was sent by *Al Hâkem* to *Aleppo*, as his governor of that city, in the year of the *Hejra* 407, as has been already observed. He arrived at *Aleppo*, in the month of *Ramadân*; and soon after, probably the following year, set up for himself in that city. He was no sooner dead, than *Abu'l Manajem Bedr*, who had been servant to *Al Manjûbekin*, the Turk, one of *Al Azîz's* *Mamlûks*, or purchased slaves, seized upon the sovereignty of *Aleppo*, and ruled there, as did his predecessor, independently on the *Khalîf* of *Egypt*. *Azîzo'ddawla* had reposed great confidence in him, and appointed him to command in the citadel; which enabled him, upon that usurper's exit, to make himself master of the city. After he had obliged the citizens to recognize his authority, as *Sâheb*, or prince, of *Aleppo*, he took the surname of *Walio'ddawla*, and made the proper dispositions for his defence. However, having received advice, that *Al Thâher*, the *Khalîf* of *Egypt*, had sent a numerous army against him, under the command of

<sup>u</sup> RODERIC. TOLETAN. ubi sup. p. 35, 36.

(U) This word has been written by *Erpenius Abusug-jaius* in his Latin version of *Al M. ken*; but as the proper name *Abu Shajá'* not seldom occurs in the Arabic writers, and as the diacritical points are frequently omitted in the MS. he followed; we make not the least doubt, but the letter exhibited as *Sin*, in the place referred to, was originally *Shin*. Nor do we remember ever to have met with the proper name *Abusuja* (written corruptly for *Abusaja'*) in any other eastern author. To which we may add, that *Soltâno'ddawla* himself has the agnomen of *Abu Shajâ'* given him both by *Abu'l Isfida* and *Abu'l Faraj* (28).

(28) *Al Mahîn*, ubi sup. p. 257. Greg. *Abu'l Faraj*, ubi sup. p. 334. *Isf.* *Abu'f. ed.* in *chron. ad ann. H. j. 403*,

*Safio'ddawla*

*Safio'ddawla Abu'l Hasan Ali Ebn Jaafar Ebn Balâb Al Catâmi*, and finding himself not in a condition to make head against the *Khalif's* forces, he came to a resolution to surrender the place to that general. He, therefore, delivered up the keys both of the castle and the city to *Al Catâmi*, as soon as he presented himself before the town. Upon which, *Al Catâmi*, in obedience to the *Khalif's* order, made *Sa'âda*, furnamed *Yamîno'ddawla*, the commandant of the citadel, and took upon himself the government of the town. We must not forget to observe, that a treaty of peace was concluded between *Mosbreso ddawla* and *So.tâno'ddawla*, *Bahao'ddawla's* sons, who had been at variance between two and three years, before the close of the present year w.

*The trans-  
actions in  
the Mos-  
lem part  
of Spain,  
the follow-  
ing year.*

THE following year, being the 414th of the *Hejra*, beginning *March* 26th, 1023, *Mohammed*, who succeeded *Abd'alrahmân* in the *Khalifat* of *Andalusia*, was destroyed by his own servants, who thirsted after the pearls, jewels, and immense riches, he was supposed to have amassed, after he had reigned one year, and four months. He visited the frontiers of his kingdom, and was attended by a considerable retinue, formed of people who believed that he carried all his treasures along with him; which, as *Roderic* seems to intimate, occasioned his being poisoned, before he had finished his intended progress. The inhabitants of *Corduba*, having received advice of his death, placed *Yahya Ebn Ali* upon the throne; who, after he had presided over them three months, and twenty days, went to *Malaga*, where he formerly used to reside. This gave the *Sâheb*, or *Emîr*, of *Granada* an opportunity of sending two persons of his family to *Corduba*; of which the people of that city being apprized, upon their arrival, they admitted them into the town, killed 1000 of the *Africans* then quartered amongst them, and obliged all *Yahya's* relations to fly to him at *Malaga*, where they were kindly received. Soon after this new revolution, *Ismael Ebn Habeth* assassinated *Yahya*, and sent his head to *Heshâm*, who had fixed his residence at *Seville*. *Idris*, the governor of *Ceuta*, having been informed of the commotions and civil dissensions in *Spain*, crossed the sea, and came to *Malaga*, where he was joined by the *Emîr* of *Granada*, and others, who acknowledged him for their sovereign. Being at the head of a large body of troops, he advanced first to *Seville*, and afterwards to *Almeria*, and forced the inhabitants of both those cities to make their submission to him. In the mean time, the two persons sent to *Corduba* by the *Emîr* of

<sup>w</sup> AL MAKIN, ubi sup. p. 260, 261. MIRKHOND, apud Teixeira. p. 286.

*Granada*, after their admission into the town, became jealous and afraid of each other; so that both of them soon disappeared, and were never afterwards seen. The citizens of *Corduba*, therefore, pitched upon one *Heshâm* for their *Khalif*; who, according to *Roderic*, reigned at *Corduba* two years, and four days, and in *Frontaria*, perhaps the modern *Fronteira*, two years, seven months, and eight days. His *Hâjeb*, or chamberlain, who was his prime minister, and governed with an absolute sway, excited the hatred of all the *Moslems* over whom he presided, by his wicked and oppressive administration. As his tyranny knew no bounds, he at last fell a sacrifice to the fury of those who had been the objects of it, and his master *Heshâm* was deposed. But this, from a farther account of his infamous conduct, and the final consequences of it, will hereafter more fully appear\*.

THE same year, *Al Thâher*, the *Khalif* of *Egypt*, deprived *Sâleh Ebn Safio'ddawla Al Catâmi* of the government of *Aleppo*, and *Mardâs* appointed *Abu Mohammed Al Hasan Ebn Mohammed Ebn Tha'tân Al Catâmi*, surnamed *Sanado'ddawla*, to succeed him *Aleppo*. in that post. This we learn from *Al Makîn*. But *Abu'l-feda* relates, that *Sanado'ddawla*, whom he calls *Ebn Tha'bân*, was sent by the *Khalif* of *Egypt* to govern the town; and that *Mawsfûf*, an eunuch, was constituted by that prince the commandant of the castle. Be that, however, as it will, both those authors agree, that *Sâleh Ebn Mardâs*, the *Emîr* of the *Kelâbite Arabs*, of whom we have spoken above, marched with a powerful army to *Aleppo*, the present year. They likewise add, that, the *Egyptian* yoke being grown intolerable, the inhabitants of that city opened their gates to *Sâleh*, and admitted his troops into the town; which obliged *Sanado'ddawla Al Catâmi* to retire into the castle, where *Mawsfûf* commanded a pretty numerous garison. The *Egyptian* troops, however, after having sustained a siege, were forced to surrender the place, by capitulation, to *Abu'l Mansûr Solimân Ebn Tawf*, *Sâleh's* secretary, for want of provisions. As soon as *Sâleh* had possessed himself of the city of *Aleppo*, he made this *Abu'l Mansûr Solimân Ebn Tawf* the governor of it, left with him a body of troops to lay siege to the castle, and marched with the rest of his army to reduce *Baalbec*; which, after some resistance, he took by storm, and put a great number of people therein to the sword. *Solimân* having dispatched an express to his master with the news of the surrender of the citadel, *Sâleh* returned to *Aleppo*, put a garison in the castle, and cut off *Mawsfûf's* head. He has been represented as a just and equi-

\* *RODERIC. TOLETAN. ubi sup. c. XLV, XLVI. p. 36, 37.*

table prince by *Al Makin*; who likewise informs us, that, after the abovementioned conquests had been made, he assumed the title, or surname, of *Afado'ddawla*, and ruled the people of *Aleppo* about six years. By the reduction of the castle there, and the city of *Baalbec*, his territories extended from the latter of those places to *Ana*, and the frontiers of *Irâk* (W) <sup>s</sup>.

Other events of the year 414. ALA'DDAWLA *Abu Jaasar Ebn Cācawiya* also occupied *Hamadān*, a city of the *Belād Al Jebāl*, supposed by *Goliuz* to be the ancient *Ecbatana*, and erected it into a sort of principality, the present year. About the same time, died *Ali Ebn Helāl*, commonly called *Ali Ebn Bowāb*, who brought the beautiful character now used by the *Arabs* to great perfection, and whose name is yet famous amongst them, on that account. About this time, the *Christians*, likewise, in consequence of the edict that *Al Hākem* had issued in favour of them, were suffered to repair their old churches, and build new ones, throughout the whole *Khalifat* of *Egypt*, even at *Haidab*, a port upon the *Red Sea*, and at *Jadda*, a maritime town of *Hejaz*, at a small distance from *Mecca*, where they never were permitted to set their foot before <sup>z</sup>.

Abu Shajā' Soltān. THE next year, being the 415th of the *Hejra*, beginning March 15th, 1024, *Abu Shajā' Soltān' ddawla*, of the house no'ddawla of *Bāiyya*, departed this life, in the month of *Shawwāl*, at dies, in the *Shīrāz*. He succeeded *Bahā' ddawla*, his father, in the post year 415. of *Emīr Al Omrā*, as well as in the sovereignty of *Persia* and *Irâk*, and reigned about twelve years. We have already given our readers the account of the wars carried on between him and his brothers handed down to us by *Mirkbond*; to which we shall now beg leave to add that preserved by *Kbondemīr*, another celebrated *Persian* historian. After *Soltān' ddawla*,

Y AL MAKIN, ubi sup. p. 261, 262. ISM. ABU'LFED. in chron. ad ann. Hej. 414. & ad ann. Hej. 402. Z GREG. ABU'L-FARAJ, ubi sup. p. 336. EBN KHALECAN, GOLII not. ad Alfragan. p. 220. RENAUD. ubi sup. p. 399.

(W) In *Erpenius's* MS. copy of *Al Makin*, this local name is *Irka*; whereas that it ought to have been *Irâk*, will admit of no dispute. For, we meet with no place, at least in the neighbourhood of *Ana*, denominated *Irka*; and that town is seated upon the *Euphrates*, at a small distance from *Hella* (29), a city (30) of the *Babylonian* or *Arabian Irâk*. This emendation, therefore, of the text of *Al Makin*, we doubt not, will be readily admitted by all our learned and intelligent readers.

(29) *Sale's map of Arabia*, prefixed to his preliminary discourse. (30) *D'Herbel. Biblioth. orient. art. Hellab*, p. 446.



according to this author, had mounted the throne of *Persia*, in order to content his brothers, he sent *Abu Thâler Jalâlô'ddawla*, one of them, to command on his part at *Lejra*, and in all the *Babylonian* or *Arabian Irâk*, and on *Mosbrefô'ddawla*, the other, he conferred the government of the province of *Kermân*. But the latter of these soon after withdrawing his allegiance from *Soltânô'ddawla*, that prince was obliged to reduce him to reason by force of arms. The rupture, that happened between the two brothers, on this occasion, was terminated by a treaty of peace, concluded, in the year of the *Hejra* 409. The principal articles of which were, that *Mosbrefô'ddawla* should retain in full sovereignty part of *Kermân*, and pay his brother homage for the other territories he held of him. This peace, however advantageous to *Mosbrefô'ddawla* it might be, continued only two years; another rupture commencing between him and *Soltânô'ddawla*, in the year 411. This war was soon followed by a peace, the chief conditions of which were, that *Mosbrefô'ddawla* should be declared *Soltânô'ddawla*'s lieutenant of the *Arabian Irâk*, that he should neither directly nor indirectly concern himself in the affairs of *Persia* and *Abwâz*, and that neither of the two *Soltâns* should ever employ as *Wazîr Ebn Sabelan*, who had set them at variance, and fomented the differences between them. But this new treaty being soon after violated by *Soltânô'ddawla*, who, upon his arrival at *Tuster*, or *Tostar*, the capital of *Khûzistân*, advanced *Ebn Sabelan* to the office of *Wazîr*; *Mosbrefô'ddawla* was so irritated at this perfidy, that he immediately took up arms, made himself master of the *Arabian Irâk*, and obliged his brother to cede to him all his dominions, except the provinces of *Kermân* and *Fârs*. Some of the copies of the *Lebtârîkh* make *Soltânô'ddawla* to have died, in the year of the *Hejra* 416; and others, in the 414th year of that æra. But the author of this chronicon is greatly imbroiled, and particularly in the dynasty of the princes of the house of *Bâiya*; which may, perhaps, have arisen from the diversity of lessons in different copies. According to the *Arab* writers, *Abu Câljâr*, *Soltânô'ddawla*'s son, ascended the throne of *Kermân* and *Fârs*, after his father's decease. *Mirkhond* writes, that *Soltânô'ddawla*'s son, then at *Abwâz*, whom he calls *Abu'l Ganjar*, having received advice of his father's death, immediately made the proper dispositions for repairing to *Shîrâz*; an escorte having been sent him by *Abu Mekar-ram*, one of *Soltânô'ddawla*'s generals, to conduct him to that city. In the mean time, continues he, the *Turks*, or *Turkmâns*, settled at *Shîrâz*, declared for *Abu'l Fawâres*, one of *Soltânô'ddawla*'s brothers, in *Kermân*; who arrived

at *Shîrâz*, before *Abu'l Ganjar* had left *Abwâz*, and caused *Abu Mokarram* to be put under arrest. However, being informed, that *Abu'l Kasem*, *Abu Mokarram's* son, was marching with a large body of troops towards *Shîrâz*, and followed by *Abu'l Ganjar* himself at the head of a powerful army, he thought fit to abandon that city; which thereupon fell into the hands of *Abu'l Ganjar*, who was proclaimed *Soltân* of *Kermân* and *Fârs*. But a new revolution in a short time happening, that prince found himself obliged to cede those provinces by treaty to *Abu'l Fawâres*, who assigned him in lieu thereof the sovereignty of *Abwâz*. *Abu'l Ganjar's* friends, being by no means pleased with a treaty so dishonourable to him, excited him to assert his right to the territories he had been constrained to relinquish to his uncle. He, therefore, raised an army in the district of *Abwâz*, which was soon reinforced by his adherents, who flocked to him out of *Fârs*, defeated *Abu'l Fawâres*, and possessed himself a second time of *Shîrâz*. His competitor's orders were nevertheless obeyed in *Kermân*, 'till the day of his death. This is the relation of the troubles immediately consequential to *Soltânô'ddaw'a's* decease extracted from *Mirkbond*. Other authors affirm, that *Soltânô'ddawla* was not succeeded by his son, but by *Abu Thâher Jalâlo'ddawla*, his brother. From whence it appears, that, both with regard to the principal transactions of *Soltânô'ddawla's* reign and the person who succeeded him, the eastern writers are far from being perfectly agreed. It may not, however, be improper to remark, that the prince denominated *Moshrefô'ddawla* and *Abu'l Fawâres* by *Mirkbond* is called *Ali Sharfo'ddawla* by *Al Makin*, and *Abu Ali Moshrefô'ddawla* and *Sharfo'ddawla Ebn Bahao'ddawla* by *Abu'l Faraj*; and that the *Abu'l Ganjar* of the first is the *Abu Câlânjar* and the *Abu Câlîjâr* of the two latter of those historians. Which observations will help a little to disimbroil, if not intirely to reconcile, those authors, in some parts of their histories relative to the period we are now upon. *Soltânô'ddawla* is said to have died, when he was about thirty-two lunar years old. *Set Al Malc*, or *Settalmolc*, *Al Hakem's* sister, who had placed herself at the head of the administration in *Egypt*, likewise departed this life, before the close of the present year <sup>a</sup>.

*The principal events of the year* 416, IN the 416th year of the *Hejra*, which commenced *March* 4th, 1025, *Ali Sharfo'ddawla*, *Abu'l Fawâres*, *Moshrefô'd-*

<sup>a</sup> AL MAKIN, ubi sup. p. 262. GREG. ABU'L FARAJ, ubi sup. p. 335, 336, 337. KHONDEMIR, LOEB AL TAWARIKH, MIRK-BOND, apud Teixeira. p. 286, 287, 288. D'HERBEL. Biblioth. orient. art. *Solthanaloulat*, p. 826.

*dawla*, or *Abu Ali Moshrefo'ddawla*, for he went by all those names, died at *Baghdâd*. He commanded in the quality of *Emîr Al Omrà* there, according to *Mirkhond*, five years, and twenty-five days; and had not completed the 24th year of his age, at the time of his decease. He was no sooner dead, than the noblesse and grandees of the court sent to *Abu Thâber Jalâ'o'ddawla*, his brother, then at *Basra*, to come, and take the government upon him. But his arrival at *Baghdâd* having been by some accident retarded, another person was vested with the authority of *Emîr Al Omrà* by the *Khalif*. This so exasperated *Jalâ'o'ddawla*, that he advanced at the head of a formidable army to the gates of *Baghdâd*. The *Khalif Al Kâder Bîllah* endeavouring in vain to appease him, a battle was fought in the neighbourhood of that city. This terminated in the intire defeat of *Jalâ'o'ddawla*; who lost all his baggage, had a great number of his men killed upon the spot, and fled with the utmost precipitation to *Basra*. However, he met with better success, as we shall presently see, the following year. About the same time, *Soltân Mahmûd* undertook another expedition into *India*, penetrated into the southern parts of that vast region, and entered the kingdom of *Sûmenat*, or *Sowmenat*; which, after many victories gained over the natives, he made himself master of. Some historians say, that *Sûmenat* was the name of an idol, which the inhabitants of this country adored; and that this name was communicated to the whole tract, wherein that idol was worshipped. But *Ferido'ddîn Atthar* was of another opinion, when he affirmed, that *Mahmûd's* troops found in the country of *Sûmenat* an idol named *Lât*, or *Al Lât*. *Mirkhond* reports, that in the temple of this idol there were fifty-six pillars of massy gold, all covered with rubies and other precious stones. The idol itself was made of one intire stone, and had fifty cubits in length; but did not seem to be above three cubits high, the other forty-seven being buried in the earth. This idol *Mahmûd* broke to pieces with his own hands, and caused above 50,000 of its idolatrous votaries in a short time to be sacrificed. He also took out of the temple and the royal treasury of the king, whose territories he had conquered, above 5000000 pounds sterling, exclusive of the booty carried off by his troops, the quantity of which was likewise immense. The idol *Lât*, or *Al Lât*, was worshipped by the antient *Arabs*, as well as the *Indians* now subdued by *Mahmûd*, particularly the tribe of *Thakîf* who dwelt at *Tayef*. *Nasîro'ddawla Ebn Merwân*, the *Sabeb*, or lord, of *Diyâr Becr*, took possession, this year, of the city of *Al Rohâ*, or *Edeffa*; which the inhabitants, justly displeased with the foolish and iniquitous conduct

conduct of *Atirâ*, one of the *Nomeirite*, or *Nomerite Arabs*, who before presided over them, delivered up into his hands. As soon as the people offered to make their submission to him, *Nasîrô'ddawla* sent *Zenc* or *Zeng*, the governor of *Amed*, to *Al Robâ*; who, upon his arrival there, cut off *Atirâ's* head, and caused his master to be proclaimed sovereign of the place. For the better understanding of that part of the *Moslem* history we are now upon, it will be requisite to observe, that the *Sâheb* of *Diyâr Beer* mentioned here, is denominated by *Abu'lfeda Abu Nasî Ahmed Ebn Merwân*, and *Nasîrô'ddawla Ebn Merwân* by *Abu'l Faraj* <sup>b</sup>.

What hap-  
pened, in  
the year  
417.

THE 417th year of the *Hejra*, which began Feb. 21st, 1026, seems not to have been rendered very remarkable by any great number of memorable events. However, a numerous army of *Turks*, in some part of it, according to *Mirkbond*, laid siege to the city of *Baghdâd*; and took it, after a feeble defence. They were no sooner masters of this capital, than they plundered and set fire to it; by which means the people were reduced to extreme poverty, and the best part of the city was consumed. After which, not thinking themselves secure in the possession of their new conquest, on account of the incursions of the *Arabs* and *Curds*, they put themselves under the protection of *Jalâlo'ddawla*, then at *Basra*; who, having received advice of this unexpected revolution, immediately repaired to *Baghdâd*. Upon his arrival there, he went to the *Khalif's* palace, was received by that prince with the utmost affability and condescension, and permitted to kiss his foot. After which, he had the sublime post of *Emîr Al Omrà* conferred upon him, and continued at the head of the administration, or rather exercised sovereign power, at *Baghdâd*, 'till the day of his death. Hence, therefore, it appears, if we chuse to pay any regard to the authority of *Mirkbond*, that *Jalâlo'ddawla* was not vested with the supreme authority in the capital of the *Moslem* empire, though the contrary is plainly intimated both by *Al Makîn* and *Abu'l Faraj*, before the present year <sup>c</sup>.

The chief  
transac-  
tions of the  
year 418.

THE following year, being the 418th of the *Hejra*, commencing Feb. 10th, 1027, *Jalâlo'ddawla* firmly secured to himself the charge of *Emîr Al Omrà* at *Baghdâd*, and satis-

<sup>b</sup> GREG. ABU'L FARAJ, ubi sup p. 337. AL MAKIN, ubi sup. MIRKOND, apud Teixei. p. 288. FERIDO'DDIN ATTHAR, apud D'Herbel. ubi sup p. 534. ut & ipse D'HERBEL. ibid. Poc. not. in spec. hist. Arab. p. 132. ISM. ABU'LFEDA in chron. ad ann. Hej. 380. AL KOR. MOHAM. sur. IV, LIII. SALE'S prelim. disc. p. 17, 18.

<sup>c</sup> MIRKOND, apud Teixei. ubi sup. AL MAKIN & GREG. ABU'L FARAJ, ubi sup.



fied the demands of the soldiers in such a manner that he kept them within the bounds of their duty. About this time, as it should seem from *Mirkhond*, *Soltân Mahmûd* undertook another expedition into *Indostân*, overthrew *Gipal* and *Tandebal*, two very powerful *Rajahs*, with exceeding great slaughter, and acquired an immense quantity of spoil. But for the particulars of this expedition, we must beg leave to refer our curious readers to that historian. After *Mahmûd* had reduced *India*, or at least the most considerable part of that vast region, to his obedience, he established in one of the conquered provinces a tributary prince, or *Rajah*, of the house of *Dabshelim*, a most antient and puissant king of the *Indies*, cotemporary with *Husheng*, the third *Persian* king of the race of *Pisbodâd*; of which our readers may expect a more distinct account, extracted from the oriental writers, in a future part of this work. The affairs of the *Moslems* in *Spain* remained still in the utmost disorder and confusion. Either towards the close of this or the beginning of the next year, *Heshâm*, the king, or *Khalif* of *Corduba*, was deposed, and his *Hâjeb*, or chamberlain, who acted as his *Wazîr*, murdered by the people of that city. This minister, who was of mean extraction, and discovered the lowness of his birth on all occasions, had, by his infamous and iniquitous conduct, excited the inhabitants of that capital to a revolt. He squandered away the citizens money and most valuable effects upon the *Africans*, or *Barbarians*, that supported him, quarrelled with all the grandees of the court, punished the innocent, and was guilty of the most criminal excesses, through the whole course of his administration. The people therefore, fleeced and oppressed in so flagrant a manner, laid violent hands upon him, and drove his master from the throne. *Heshâm*, however, after his expulsion, was permitted to retire to a castle, or fortress, in the mountainous part of the district of *Corduba*, and his family to remain in the town. But, repenting afterwards of their lenity to him, the *Moslems* he formerly governed attacked the fortress in which he had shut himself up, seized upon his person, and put him under arrest. He had not been long in a state of confinement, before he found an opportunity of flying by night to *Solimân*, the *Emir* of *Saragossa*; who assigned him a castle, named by *Roderic Alzubela*, for the place of his residence, where, according to that author, he continued 'till the day of his death. The deposition of *Heshâm* gave the finishing stroke to the *Moslem* kingdom of *Corduba*, or *Khalifat* of *Andalusia*, and to the domination of the house of *Ommiyah* in *Spain*; the governors, or *Emirs*, setting up for themselves, after that event, in most of the principal cities there. The inhabitants

of *Corduba* nevertheless still coined money with *Heshâm's* name imprest upon it, as he had not been yet succeeded by any other prince. Nor was there, if we will believe *Roderic*, any regular government firmly settled amongst them, before the arrival of the *Al Morabeta*, or *Molathemiyah*, called *Al Moravides* by the *Spanish* writers, of whom we shall speak more fully hereafter; which introduced a new dynasty of *Moslem* princes into *Andalusia*, and the other neighbouring provinces of *Spain*<sup>d</sup>.

*The Turk- In the 419th year of the Hejra, which began Jan. 30th,*  
*ish troops* 1028, the *Turkish* troops mutinied for their pay, plundered  
*mutiny at* the palace of *Abu Ali*, *Jalâlo'ddawla's* *Wazir*, and commit-  
*Baghdâd.* ted many disorders in the city of *Baghdâd*. As the treasure  
 and effects found in the *Wazir's* palace, amounted to the  
 value of many thousand *dinîrs*, they grew still more insolent  
 upon this success; and even at last seized upon the person of  
*Jalâlo'ddawla* himself, when he attempted to bring them  
 back to a sense of their duty. Nor would they permit him  
 to stir out of the house in which they had confined him,  
 before the *Khalif* had promised to satisfy their demands;  
 which he afterwards did, having parted with all the ready  
 money he had by him, and sold all the valuable furniture  
 of his palace, in order to raise the sum he had engaged to  
 pay<sup>e</sup>.

*Other me- ABOUT this time, Abu Câlîjâr having received advice that*  
*morable* *Soltân Mahmûd's* troops were in motion, and had begun their  
*events of* march for *Al Ray*, he wrote to *Jalâlo'ddawla*, his uncle, and  
*the year* proposed to him a defensive alliance for the safety of their  
 419. respective dominions. But so far was *Jalâlo'ddawla* from  
 entertaining any thoughts of this kind, that he in an hostile  
 manner entered *Abwâz*, pillaged it, and carried off with  
 him a considerable sum of money, which he found in *Abu*  
*Câlîjâr's* treasury there. The *Turks* and the *Deylamites*  
 coming to an open rupture at *Basra*, *Al Mâlec Azîz Ebn Abu*  
*Mînsûr*, *Jalâlo'ddawla's* grandson, favoured the *Turks* at this  
 juncture; which greatly disgusted the *Deylamites*, and pro-  
 tracted the troubles there. This gave *Abu Câlîjâr*, who after  
*Jalâlo'ddawla's* departure had moved at the head of a power-  
 ful army into the district of *Abwâz*, an opportunity of making  
 himself master of *Basra*. From thence he advanced to  
*Wâset*, and took it; upon which, all *Jalâlo'ddawla's* wealth,

<sup>d</sup> MIRKHOND, apud Teixeira. p. 282, 283, 288, 13. KHON-  
 DEMIR, AHMED BEN MOHAMMED ABD'ALJAFAAR AL KAZWINI,  
 in Nighiarist. RODERIC. TOLETAN. ubi sup. c. XLVI, XLVII. p.  
 37. D'HERBEL. Biblioth. orient. p. 280, 534. <sup>e</sup> MIRKHOND,  
 apud Teixeira. p. 288, 289.

together with his family and relations, fell into his hands. As for *Ja'alo'ddawla* himself, he was obliged to continue in a state of inaction; his troops refusing to follow him; for want of their pay. As he had not by him a sum of money sufficient to enable him to satisfy their demands, on this emergency, he attempted to borrow one of the richest inhabitants of *Baghdád*; which drew upon him the general dislike of the people of that metropolis. *Hammad*, or *Hamet*, *Ebn Yusef Belkin Ebn Zeir Al Sanháji*, who founded the kingdom or dynasty of the *Hammadites*, in the African province of *Bojajah*, according to *Abu'l-feda*, died, and was succeeded by his son, *Al Kayed*, the present year. About the time we are now upon, *Soltán Mahmúd* began to break; his health being apparently, to the great concern of all about him, in a very declining condition. However, he sent one of his generals, with a formidable army, to reduce *Al Ray*, *Esfabán*, and the whole *Persian Irák*; the success of whose arms will, in a short time, more fully appear<sup>f</sup>.

THE following year, being the 420th of the *Hejra*, which *The prin-* commenced *Jan.* 20th, 1029, *Soltán Mahmúd*, after his return *cipal* from the last *Indian* expedition to *Gazna*, according to *Mirk-transacti-* *bond*, erected there a stately mosque, as an instance of his grati- *ons of the* tude to GOD for the many victories he had obtained. Soon after, *year 420.* he made himself master of *Majdo'ddawla Ebn Fakhro'ddawla's* kingdom. This he did, by one of his generals, who penetrated into *Al Jebál*, then possessed by that prince, and seized upon *Esfabán* and *Al Ray*, the two principal cities of that province. As *Majdo'ddawla Abu Táleb Rostam Ebn Fakhro'ddawla* was a very pusillanimous and indolent prince, he made not the least attempt to oppose the *Soltán's* forces, but submitted, without striking a stroke; imagining that by such conduct he should so ingratiate himself with *Mahmúd*, that his territories would not be taken from him. But, in this, he found himself greatly mistaken. For, as soon as *Mahmúd* was informed, that both he and his son were taken prisoners, he immediately repaired to the city of *Al Ray*, where *Majdo'ddawla* and his family then resided, and first examined his treasury. Here he found 1000000 *dinárs* in ready money, and jewels that amounted to the value of 500000 more. He likewise met with a vast quantity of gold and silver plate, and many other very valuable effects. Afterwards he ordered *Majdo'ddawla* to be brought before him, and asked him, "Whether he had read the chronicle of the kings?" To which he replied, "He had." *Mahmúd*

<sup>f</sup> MIRKHOND, apud Teixeira. p. 289. 283, 284. ISM. ABU'L-FED. in chron. ad ann. Hej. 387. & ad ann. Hej. 419.

then demanded of him, "Whether he could play at chess?" He answered, "He could." "Did you ever then, continued " *Mahmūd*, read in the book, that two kings reigned in one " kingdom? Or did you ever see at chess two kings upon " the same checker?" *Majdo'ddawla* answering in the negative, he rebuked him for entertaining so weak and simple a notion as that of being re-instated in the government of his dominions. He then sent him, together with his son and *Wazir*, under an escorte, to *Gazna*. He also ordered the noble library found at *Ray*, or *Al Ray*, to be transported to his residence in *Khorasān*; and, soon after, went thither himself. In the mean time, he left his son *Mas'ūd* at *Al Ray*, to preside over the people he had subjugated. this campaign &.

Another  
account of  
this expedition.

THE circumstances attending this expedition of *Soltān Mahmūd*'s troops into the *Persian Irāk*, and the reduction of that large province, having been differently related by other eastern writers, our curious readers will not be displeased to find inserted here the following abstract of that relation. In the 420th year of the *Hijra*, *Soltān Mahmūd* (X) undertook the conquest of the *Persian Irāk*, where *Abu Tāleb Rostam Majdo'ddawla Ebn Fakhrō'ddawla*, the last prince of this country of the house of *Būiya*, at that time, reigned. When this prince's father died, *Seyda*, *Seida*, or *Seydar*, his mother, was appointed regent of the kingdom; which she governed with great prudence and moderation, during the minority of her son. As soon as *Majdo'ddawla* came to be of age, he deprived his mother of the government, and conferred it upon *Abu Ali Ebn Sīnā*, or *Avicenna*, his *Wazir*. *Seyda*, by this event, becoming imbroiled with her son, fled to the castle of *Tabarek*, in *Laristān*, or the kingdom of *Lar*, which extends

& MIRKHOND, apud Teixeira. p. 284, 285.

(X) We are told by *Mirkbond*, that *Manūjabar Ebn Kābūs Ebn Washmakīn* joined *Mahmūd*'s forces at *Mazanderān*, in order to facilitate the reduction of the *Persian Irāk*; but that afterwards, believing *Mahmūd* might prove too powerful a neighbour by the acquisition of so large a province, he withdrew privately from the camp, and returned into his own dominions. However, as he apprehended he might by such a step have incurred the *Soltān*'s dis-

pleasure; he endeavoured to obviate the ill effects of that prince's resentment, by sending him many presents of great value, a vast quantity of provisions for the use of his troops, and 400000 *dinārs* in ready money. The same author seems a little inconsistent with himself, when he positively affirms this expedition to have been undertaken in the year of the *Hijra* 420, and yet a little after seems to place the conquest of the *Persian Irāk* in the preceding year (30).

(30) *Mirkbond*, apud Teixeira. p. 266, 267, 283, 284.

itself



itself along the eastern coast of the *Persian Gulf*; where she met with a very favourable reception from *Padarîn*, surnamed *Hafnûiya*, who commanded there. Being assisted by that commandant with a strong body of troops, she advanced into the neighbourhood of *Al Ray*, overthrew *Majdo'ddawla*, who offered her battle, took him prisoner, made herself mistress of *Al Ray*, his capital, and remounted the throne. In this sublime situation she continued to give her subjects marks of her justice and wisdom, after she had most clearly demonstrated her courage and constancy in adversity. She granted audiences to her own ministers, behind a curtain made of transparent stuff; but to the ambassadors of great princes, with her face uncovered. She soon forgave her son, put the crown again upon his head, and only assisted at his councils. As long as she lived, his reign was prosperous and happy; but immediately after her death, which happened in the year we are now upon, *Soltân Mahmûd*, who was a very powerful neighbour, attacked the *Persian Irâk* on the side of *Mazanderân*, and approached the city of *Al Ray*, with an intention to besiege it. Before he entered the province he gave his generals orders to get *Soltân Majdo'ddawla* alive, if possible, into their hands. They found it an easy matter enough to execute their master's orders. For, *Majdo'ddawla*, through simplicity, came and surrendered himself a prisoner to them. Of which *Mahmûd* being informed, he caused him to be brought into his presence, and then asked him, "Whether he had ever read the *Shah-Nameh*, " i. e. the history of the kings of *Persia*, composed by *Ferdâsi*, " or the *Târîkh* of *Abu Jaafar Al Tabari*?" To which *Majdo'ddawla* replied, "He had." The other then demanded of him, "Whether he understood the game of chess?" To this question he likewise answered in the affirmative. "Did you " ever, said *Mahmûd*, read in either of those books, or observe " in that game, that two kings could be together in the same " place with an equality of power?" "No," returned *Majdo'ddawla*. "How came you then, subjoined *Mahmûd*, to be " so imprudent as to put yourself into my hands, and by that " means to make me master both of your person and dominions?" This dialogue was soon followed by an order from *Mahmûd* to conduct *Majdo'ddawla* a prisoner, under an escorte, to *Gazna*; where he in a short time ended his days, after his life had been one continued scene of debauchery, and he had almost completed the thirty-third year of his reign. It was no sooner known, that *Majdo'ddawla* had met with so hard a fate, than the cities of *Ësfahan*, *Kazwîn*, and others, as well as *Al Ray*, submitted to the victor. In consequence of which, his authority was recognized throughout the *Persian*

*Irâk*, where the house of *Bâiya* had ruled, with an absolute sway, so many years. The people of this province, however, grew weary of their new sovereign, and discovered an inclination to revolt, almost the very moment after they had so unanimously submitted to him. But *Mahmûd* treated with such severity those who refused to bear the yoke he had so lately imposed upon them, that he put to death at once four thousand of the principal inhabitants of *Esfahân*, and a very considerable number of those of *Kazwîn*, who had broke out into an open rebellion against him. By which means having appeased all commotions in this part of his dominions, and settled his son *Mas'ûd* in the government of the *Persian Irâk*, he returned into *Khorasân*; and departed from thence, after he had made some stay in that province, to *Gazna*. As for *Mas'ûd*; he fixed his residence at *Al Ray*, the capital of the territories over which he was left to preside, as has been already observed <sup>h</sup>.

*The Gazan Turks are defeated by Mahmûd.* THE same year, *Soltân Mahmûd Yamîns'ddawla* overthrew a large body of *Gaz*, or *Gazan*, *Turks*, commanded by *Arslân Ebn Seljûk*, and drove them out of *Khorasân*, where they had committed dreadful ravages and depredations. This we learn from *Abu'l Faraj*; who likewise informs us, that a great number of them were taken prisoners on this occasion, and that as many of them as occupied 2000 tents retired to *Esfahân*. In the mean time, *Togrol Bek*, *Dawd*, and their brother *Bigû*, all of them sons of *Micâyyl*, *Mikhâyyl*, or *Mikaël*, *Ebn Seljûk Ebn Yakûk*, remained with a considerable force of the same nation in *Mawarâ'nahr*. A corps also of these *Gazan Turks*, or *Turkmâns*, that had escaped out of *Khorasân*, penetrated into *Adherbijân*, advanced to *Marâga*, entered that city, and laid the temple in ashes there. At the same time, they put a vast number of the inhabitants to the sword; amongst whom were many of the *Hadhbanîyan*, or *Harâyyan*, *Curds*. They likewise afterwards, according to the same author, made themselves masters of *Al Ray* and *Hamadân*, and even seized upon *Al Mawfel*; though he seems to intimate, that the inhabitants of the last of these cities very strenuously opposed them, if they did not oblige them to abandon that place. The *Gazan Turks*, if we will believe some of the eastern writers followed by *M. D'Herbelot*, acknowledged for their great ancestor *Gaz*, the tenth son of *Japheth*, whom they also name *Tzbesbmgaz* and *Tamgaz*, and are the lowest and most contemptible of all the *Turkmâns*. Since, therefore,

<sup>h</sup> KHONDEMIR, AHMED BEN MOHAMMED ABD'ALJA'AFAR AL KAZWINI, in *Nighiariist. aliique scriptor. orient. apud D'Herbel. ubi sup. p. 527, 534, 535. ut & ipse D'HERBEL. ibid.*

these *Turks* obeyed the orders of *Arslân Ebn Seljûk*, or *Alp Arslân*, as he is called by *Ebn Shohnah*, it seems from thence to appear, that both *Arslân* and his father *Seljûk* belonged originally to this tribe, and consequently that they were not of such noble extraction as some authors pretend. The father of *Seljûk* is denominated *Yakak* by *Abu'l Faraj*, *Dakâk* by *Al Makîn*, and by *Ebn Shohnah* *Dokâk*, or *Dokmâk*; which in *Turkish* signifies a *hammer*, and is at present pronounced *Tokmâk*. M. D'Herbelot informs us, that *Gaz* had two sons, *Bolgâr* and *Parthas*, or *Parthas*; and that *Parthas*'s descendants ravaged the extensive province of *Khorasân*, and were driven from thence by *Mahmûd Gazna*, in the year of the *Hejra* 426. But this last observation must undoubtedly be a mistake; as *Mahmûd* departed this life at *Gazni*, about five years before. The irruption, therefore, of *Alp Arslân*, hinted at by M. D'Herbelot (Y), into *Khorasân*, has been rightly placed in the year we are now upon by *Abu'l Faraj*<sup>1</sup>.

THIS year proved fatal to *Sâleh Ebn Mardâs*, the *Sâheb*, *Sâleh Ebn* or lord, of *Aleppo*, according to *Abu'lfeda* and *Al Makîn*. *Mardâs* is The *Khalîf* of *Egypt* sent an army, under the command of *Bûsakîn Al Darîrî*, to besiege *Aleppo*; which came up with *Sâleh Asado'ddawla*'s forces in the district of *Tiberias*, near the *Jordan*, defeated him there, and put *Sâleh*, together with his youngest son, to the sword. This battle was fought in the former *Jomâda*, as we learn from *Al Makîn*. In order to make head against *Bûsakîn*, *Sâleh* had joined *Al Hasan*, the *Emîr* of the *Arabs* of the tribe of *Tay*, who had possessed himself of *Al Ramla*, and waited for the *Egyptians* upon the banks of the *Jordan*, with a full intention to give them battle. After the end of the action, *Bûsakîn*, or *Anûshîekîn*, as *Abu'lfeda* calls him, sent the heads of *Sâleh Ebn Mardâs* and his son to *Al Thâher*, the *Khalîf* of *Egypt*, then at *Mesr*. But *Nasr Abu Camel Shablo'ddawla* and *Bamâl Abu Alwân*

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 337. AL MAKÎN, ubi sup. p. 267, 268. EBN SHOHNAH, LOEB AL TAWARIKH, MIRKHOUD, D'HERBEL. Biblioth. orient. art. Gaz, p. 361.

(Y) M. D'Herbelot has been 426. But that either two or missed in this particular by *Erpenius*'s MS. of *Al Makîn*, wherein *Soltân Mahmûd* is said to have returned from *India*, and to have found upon his return that the *Gaz Turks*, or *Turkmâns*, had made an irruption into his dominions, in the year of the *Hejra* 426. But that either two or three words have been omitted in this MS. and perhaps others of the same piece, through the carelessness and inattention of transcribers, we shall demonstrate hereafter, when we give a brief and concise relation of the principal events of that year (31).

(31) *Al Makîn*, ubi sup. p. 265.

*Moezzo'ddawla*, his two other sons, made their escape to *Aleppo*, and conjunctly took the government of that city upon them. This is the account handed down to us by *Al Mak.n.* But, if we will believe *Abu'lfeda*, *Abu Câmel* only survived his father, and assumed the sovereignty of *Aleppo*, after that prince's violent death \*.

Mahmûd  
Gazni  
dies.

THE next year, being the 421st of the *Hejra*, beginning *Jan.* 9th, 1030, *Soltân Mahmûd Yamîno'ddawla Ebn Sabektekîn*, that great conqueror, died at *Gazna*, after he had reigned thirty-one years. He is said to have been about sixty-one years old at the time of his decease. Some authors, however, affirm him then to have been in the sixty-third year of his age. He was a prince endued with heroic virtues, and extremely zealous for the propagation of his religion; which he extended over a very considerable part of the *Indies*, exterminated an infinite number of idolaters, and demolished most of the *Pogods* (Z), or pagan temples, there. It has been remarked, that *Mahmûd* had only one vice, and that was too eager a desire of amassing treasures, of which he has been represented as guilty by several historians. It is true, no prince had ever a better opportunity of gratifying this passion; as he met with such riches in the *Indies* as could not elsewhere be found, and such as seemed sufficient to satisfy even the most insatiable avidity of gold and silver that it was possible for a man to have. He had for his *Wazîr* *Abmed Ebn Al Hasan*, surnamed *Al Meimendi*, from the city of *Meimend*, one of the dependencies of *Gazna*, where he was born; but, being displeased with his conduct, the *Soltân* at last dismissed him, and substituted the *Emîr Jenk Menkal* in his room. As *Al Meimendi* had an uncommon regard for learned men, he took under his protection *Al Hasan Ebn Sbarfshah*, surnamed *Ferdûsî*, the famous *Persian* poet, who, at *Mahmûd's* command, wrote the annals of the *Persian* kings in verse, *Abu Riban*, and others, that made a shining figure in the republic of letters; all of whom frequented *Mahmûd's* court, whilst *Al Meimendi* remained at the head of the administration. The *Soltân's* mother was daughter to the prince of

\* AL MAKIN, ubi sup p. 262, 263. ISM. ABU'LFED. in chron. ad ann. Hej. 402. & ad ann. Hej. 420.

(Z) We are informed by M. *D'Herbelot*, that the word PAGOD comes from the *Persic* POTGHEDAH, or POKHODA, which signifies either a temple of idols, or the idol itself adored therein

as a god. But how far this etymon may be agreeable to truth, we must leave to the determination of our learned and curious readers (32).



*Zâblestân*, or *Zâbelestân*; whence it came to pass, that he sometimes went under the denomination of *Al Zâbeli*, or the *Zâbelian*, and particularly in a tetraſtich, or quatrain, of verses, made upon him by the poet *Ferdûſi*. He was the first proper monarch of the family of *Gazni*, his father *Sabek-tekîn* having rather been a governor or viceroy than an absolute prince. With regard to his person, we find little more remarked of it by the eastern writers, than that he had a very ugly face. This, as he was viewing himself one day in a glass, gave him so much uneasiness, that he could not forbear repeating four verses to the following effect. “ I have caused the glass of my mirror to be repolished; and having had it presented to my eyes, I find so many defects in my own person, that I can easily overlook those of others.” The moral of which quatrain is plainly this, the knowledge of ourselves employs us enough upon our own imperfections, and disposes us readily to excuse those of other men. His first *Wazîr* having once observed an unusual melancholy in his countenance, took the liberty to ask him the reason of it. *Mahmûd* replied, “ I have always heard it said, that the face of a prince ought to rejoice the sight of his subjects: I am surprized that mine, which is so deformed, does not offend the eyes of my people.” The *Wazîr* immediately returned, “ The excellency of a man does not consist in a good aspect, or a handsome mien. Virtue and the amiable qualities of the mind are the true sources of beauty, according to the sentiments of philosophers. Not one in a thousand of your subjects ever sees your visage, but your manners and your virtues are beheld by them all. It is by these that you must gain their hearts, and become the object of their affection.” *Nerkeſſi*, the celebrated poet, very well says, “ When our manners are not more deformed than your face, there will be no reason for any complaints.” *Mahmûd* profited so well by the advice of this wise *Wazîr*, that he became a pattern to all other princes, by his probity, his prudence, and his valour<sup>1</sup>.

THE following article, extracted from the *Nighiariſtân*, *A singular* affords us so singular an instance of this great monarch's in- instance of flexible attachment to sentiments of justice, that it would be his at- unpardonable in us to omit an insertion of it here. A Turk, attachment to justice.

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 338. MIRKHOOND, apud Teixeira. p. 283. ISM. ABU'LFED. in chron. ad ann. Hej. 421. KHONDEMIR, FERDUSI, NERKESSI, apud D'Herbel. Biblioth. orient. art. *Mahmoud fils de Sebektégîn*, p. 534, 535. ut & ipse D'HERBEL. ibid.

in *Mahmūd's* service, entered a poor man's house at midnight by force, and so tormented him, that he was obliged to quit his habitation, to abandon his wife and children, and to repair directly to the palace, in order to carry his complaints to the *Soltān*. *Mahmūd* was up, when the poor man came, and heard him so favourably, that he had reason enough to be filled with consolation. In fine, he said to him, "If this *Turk* should ever trouble you again, let me know it without delay." The *Turk* failed not to return three days after; of which the *Soltān* being apprized, he instantly, with a few attendants, went to the poor man's house, ordered the light to be put out, and immediately cut the insolent *Turk* to pieces. After this execution, he commanded a flambeau to be lighted, and then looked upon the face of the criminal he had dispatched; which was no sooner done, than he prostrated himself, returned God thanks, and asked for something to eat. The man, who lived in extreme poverty, had nothing to give him but some barley-bread, and a little wine that was turned. The *Soltān*, however, contented himself with his refection, and seemed well enough pleased with what had been set before him. When he was upon the point of returning to the palace, the poor man, who had had such signal justice done him, threw himself down at his feet, and most humbly begged that he would be so good as to inform him why he ordered the light to be put out at his first entering into his house, why he prostrated himself after the death of the *Turk*, and lastly how he could take up with so bad a repast? The *Soltān* answered him very courteously in the following terms. "After you had brought your complaint to me, I always suspected that no one could be hardy enough to commit such unparalleled insolence, but one of my own sons; and therefore, as I was resolved to punish it with the utmost severity, and would not be diverted from my resolution by a sight of the offender, I ordered the light to be put out. But finding afterwards that it was not one of my sons, I praised God in the manner you saw. And lastly, with regard to the repast, it is no wonder I should be satisfied with it; since the outrage upon you, which the *Turk* had been guilty of, so chagrined me, that it deprived me both of my appetite and repose for the last three days <sup>m</sup>."

He is succeeded by his two

NOT long before his death, *Soltān Mahmūd* appointed his eldest son *Mohammed* to succeed him in the sovereignty of all his vast dominions, except that of the *Persian Irāk*, which

<sup>m</sup> AHMED EBN MOHAMMED AED'ALJAAFAR AL KAZWINI, in *Nighiariß*.

he had given to his youngest son *Mas'ûd*. After this, he <sup>sons, Mo-</sup>asked *Mas'ûd* upon what terms he intended to live with his hammed brother *Mohammed* after his death? "Upon the same, re- and  
 "plied *Mas'ûd*, that you did with your brother *Ismael*." *Mas'ûd*. This answer touched *Mahmûd* to the quick. For, after *Ismael* had formerly fallen into his hands, and he had pardoned him, he demanded of that prince how he would have treated him, if God had given him the victory? "I would," said *Ismael*, have shut you up in prison, and kept you there "confined 'till the day of your death." This impertinent answer so irritated *Mahmûd*, that he sent him to one of his castles in *Jorjân*, and ordered the governor to detain him there as long as he lived. He nevertheless supplied him plentifully with provisions, and all the other necessities of life. By the answer *Mas'ûd* gave him, *Mahmûd* plainly perceived, that his two sons would not continue long in peace; and therefore he endeavoured to oblige *Mas'ûd* to take an oath never to molest his brother. But this he could not do, before *Mohammed* had sworn, that all their father's immense treasures should be divided between them, after his decease<sup>n</sup>.

THE distemper that carried this great prince off, according <sup>Other par-</sup> to some of the oriental historians, was a slow or hectic <sup>ticulars</sup> fever, occasioned by an ulcer in his lungs. Two days before <sup>relating to</sup> his death, according to *Mirkhond*, he commanded every thing <sup>Soltân</sup> that was most valuable in his treasures to be brought before <sup>Mahmûd</sup> him; and at the sight of it, if we will believe that author, he could not refrain from shedding of tears. As he assigned no reason for this expression of sorrow, the motive to it is not certainly known. But, because he ordered every thing to be put up again in its proper place, he seems to have been shocked at the thoughts of leaving treasures of such inestimable value, which he had amassed with so much anxiety and fatigue. In the 400th year of the *Hejra*, one single fortress, seated in the midst of a deep and extensive lake, and therefore deemed impregnable, where the *Indians* had deposited all the wealth of the *Pagods*, or idol temples, of the whole neighbouring tract, supplied him with no less than 7000000 *dinârs*, a large number of ingots of gold, and a vast quantity of pearls and precious stones. He also, as we are assured by *Mirkhond*, not long after laid siege to *Baghdâd*, and forced the *Khalîf Al Kâder*, then incapable of making any tolerable defence, not only to surrender the city to him, but likewise to pay him the sum of 5000000 *dirhems*. Besides

<sup>n</sup> MIRKHOND, apud Teixeira. p. 290. KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. AL MAKIN, ubi sup. p. 268. D'HERBEL. ubi sup. p. 534.

all the other branches of his prodigious revenues, *Manûjahar Ebn Kâbûs* likewise remitted him annually, by way of tribute, for a considerable term, 50000 *dinârs*. But of the state of his finances we may probably hereafter give a more particular account. In consequence of the dispositions with regard to the succession that in his life time had been made, his eldest son *Mohammed* succeeded him; but his brother *Mos'ûd* drove him from the throne, and put out his eyes, the following year °.

Shablo'd-dawla expelled his brother from Aleppo. BEFORE we conclude our relation of the principal events that happened in the year we are now upon, it may not be improper to remark, that *Nasr Abu Câmel Shablo'ddawla* expelled *Bamâl Abu Alwân Moezzo'ddawla*, his brother, from *Aleppo*, and took the government of that city solely upon himself, in some part of it, according to *Al Makin*. About the same time, *Abu Câlijâr*, who after *Abu'l Fawâres's* death had been called to the government of *Kermân* by the noblesse of that province, advanced at the head of a considerable army towards *Baghdâd*, in order to drive *Jalîl'ddawla* from that capital, and occupy the post of *Emîr Al Omrà* there. But his arms were not attended in this expedition with the desired success, as will soon more fully appear °.

Al Kâder's death and character. THE *Khalîf Al Kâder Bîllah* departed this life, in the 422d year of the *Hejra*, which commenced Dec. 29th, 1030, at *Baghdâd*. He expired in the month of *Dhu'l-hajja*, after he had sat forty-one years, three months, and twenty three days, upon the *Moslem* throne. He was eighty-six lunar years, and ten months, old, at the time of his decease. With regard to his disposition, he is said to have been just, sincere, religious, devout, and extremely addicted to the giving of alms. But he was only a nominal prince; the whole authority of the *Khalîfat* being then vested in the house of *Bûiya*. Notwithstanding which, as he was mild, munificent, and lived a very austere life, frequently visiting in the habit of a plebeian the tombs of the *Moslem* saints, both the *Turks* and *Deylamites* were touched with reverence of his person; and, out of regard to his sanctity and amiable disposition, treated him with the most profound respect. In the 393d year of the *Hejra*, when *Al Kâder* reigned at *Baghdâd*, *Abuna Zaccariâ*, or *Zakhariâs*, was constituted patriarch of the *Jacobites* at *Alexandria*, and continued in that see twenty-eight years; during seven of which, he remained in a state of persecution,

° MIRKHOND, apud Teixeira. p. 277, 280, 281, 283. AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in *Nighiari'st*. D'HERBEL. ubi sup. p. 536.

° AL MAKIN, ubi sup. p.

263. MIRKHOND, apud Teixeira. p. 290.



according to *Al Makin*. It appears, however, from some good authors, that the church over which he presided, for the first seven years of his patriarchate, enjoyed a profound calm; though afterwards a storm arose, occasioned chiefly by the insatiable avarice of the *Egyptian* bishops, who, without any regard either to the fear of God, or the sacred canons, ordained the most scandalous wretches for money, and rejected those, when this was not produced, that were the most proper candidates for holy orders. Hence it came to pass, that the laity were soon immersed in ignorance and vice; so that they neither had the word of God preached to them, nor expressed any concern for the salvation of their souls. Some writers affirm, that the abovementioned persecution raged nine years. The patriarch himself, during this interval, was treated with great barbarity. Nay, by *Al Hakem's* order, he was thrown into a den of lions, together with *Sawfana*, the *Nubian*; but those fierce and ravenous animals, though extremely hungry, would touch neither of them, if we will believe *Al Makin*. He was buried at *Al Kahirah*, in the church of *Bani Al Wail*; but was afterwards carried to the monastery of *St. George*, called by the *Moslems Dair Al Habash* (A), or *Habesh*, the convent of the *Ethiopians*. Which name it received from a small district, or territory, in the neighbourhood of *Mesr*; where the *Nestorians* had formerly a church and convent, that were afterwards occupied by the *Jacobites*. As *Zacariâ*, or *Zakhariâs*, had, in his life time, desired to be buried amongst the *Christians* of *Al Kahirah*, or *Mesr*, whose faith and constancy, during the heat of the persecution, he vastly admired; his corps was transferred from *Al Kahirah* to the burying-place of the *Jacobites* belonging to that convent, and there interred. He was succeeded by *Sanutius*, who sat in the patriarchal see twenty-five years. He has been represented as a great lover of money, and guilty of simony, by *Al Makin*; who likewise relates, that the see remained vacant one year, and five months, after his death. But, for a full and ample ac-

(A) Hence it plainly appears, that *Erpenius* ought to have translated the words *Wadufin fi Al Habash*, in the passage of *Al Makin*, here referred to, *ac sepultus fuit in monasterio Abyssinorum*, and he was buried in the monastery of the *Abyssinians*, or *Ethiopians*, and not *ac sepultus fuit in Æthiopia*, and he was bu-

ried in *Ethiopia*; which contains in it an assertion that is repugnant to the faith of history, and even manifestly absurd. This observation, which is supported by some of the best oriental authors, will enable us to emend several other passages, not so intelligible without it, in *Al Makin* (33).

(33) *Al Makin*, ubi sup. p. 264. Vide etiam *Euseb. Renaud. ubi sup. p. 401.*

count of both these patriarchs, as well as a genuine description of their characters, we must beg leave to refer our curious readers to *Renaudot*. The first day of *Al Kâder's* reign, wherein *Al Darari* founded his impious sect (B), was *Friday*, and the last *Monday*. We must not forget to observe, that this prince declared *Abu Yaasar Abd'allah*, his son, with the approbation of the *Emîr Al Omrà*, his successor, according to *Abu'l Faraj*, the preceding year 9.

9 AL MAKIN, ubi sup. p. 263, 264. AL MAKRIZI, ABUSELAH ARMEN. ISM. ABU'LFED. in chron. ad ann. Hej. 422. GREG. ABU'L FARAJ, ubi sup. p. 338, 342. EUSEB. RENAUD. histor. patriarchar. Alexandrinor. Jacobitar. p. 386—418.

(B) M. *Renaudot* affirms, that the true name of this sect, which attributed divinity to *Al Hakem*, was *Darazians*, *Drazians*, or *Druzians*, and not *Dararians*, as we find them stiled in *Erpenius's* MS. of *Al Makin*. Hence he seems to infer, that this sect is the same with that of the *Druses*, seated in the hilly tract extending from *Sidon* to the *Castravan* mountains, called *Durzi*, *Druzzi*, and *Durûzi*, by the *Arab* writers. But, as he offers nothing in support of this notion, and seems to depend only upon the affinity between the forms of *Ra* and *Za* in the *Arabic* alphabet, and the bare supposition of *Erpenius's* copy of *Al Makin's* being faulty in this particular, we are not very strongly inclined to come into his opinion. Besides, however wicked and absurd the religious tenets of the *Druses* may appear to be, if any credit is to be given to the best and latest authors who have favoured the world with an account of them, they bear not the least resemblance to the distinguishing prin-

ciple, or characteristic, of the *Dararians*, who deified *Al Hâkem*, the *Fâtemite Kbalif* of *Egypt*. Farther, if the *Druses*, who at present maintain a kind of sovereignty all over the *Castravan* mountains, be the *Δρασιῶται*, or *Derusians*, of *Herodotus*, who supplied the *Persian* kings with recruits for their armies, as there is all the reason in the world to believe, they must have been a much more antient people than M. *Renaudot's* supposition, or rather conjecture, will allow them to be. As we intend hereafter to present our readers with as good a history of the *Druses* as can be collected out of the authentic writers who have treated of, or rather touched upon, them, we shall take no farther notice of them here. It may, however, not be improper to remark, that the Rev. Dr. *Shaw* brought with him two manuscripts out of the *Levant*, which are said to contain the liturgy, or public service, of the *Druses*, and are deposited in the *Bodleian library* at *Oxford* (34).

(34) Euseb. Renaud. ubi sup. p. 402. Hyd. hist. relig. vet. Pers. append. p. 291, 292. Pa. aserwat. in Syr. p. 92, 93, 94. Herodot. lib. 1. c. 125. Shaw's physical observat. in Syria, Palestine, p. 376, 377. D'Herbel. Biblioth. orient. p. 503.

THE poet *Ferdûsi*, whom we have already had occasion to *remark*-mention, was near being the cause of a war between the *able story* *Khalif Al Kâder* and *Mahmûd Gazni*, if the authority of a *of him* certain eastern writer in this point may be depended upon. That poet, notwithstanding the great favours that had been conferred upon him by the *Soltân*, left his court, upon some discontent, in disgust, and retired to *Baghdâd*, where he put himself under the protection of the *Khalif*. *Mahmûd*, having been apprized of this, wrote a letter to that prince, and insisted upon *Ferdûsi*'s being sent back to *Gazna*; threatening, in case of refusal, to make an irruption into the territory of *Baghdâd*. *Al Kâder*, who was a person of great wisdom and moderation, returned no other answer to his insolent letter than the following words, in the beginning of the 105th *Sûra*, or chapter, of the *Korân*. "Hast thou not seen how  
" thy LORD dealt with the masters of the elephant?" This *Sûra* is intitled THE ELEPHANT, and speaks of the miraculous defeat of the forces of *Abraba*, the king of *Ethiopia*, who entered *Arabia* with a powerful army, and a vast number of elephants, in order to destroy the city and temple of *Mecca*. The *Khalif*, therefore, thought, that nothing could be more *à propos* than this passage; as *Mahmûd*, who was king of the *Indies*, had a prodigious number of elephants in his army; and as he was only to be overcome by GOD, who had overthrown with stones, darted upon them from heaven by flocks of birds, the numerous troops of *Abraba*, the *Ethiopian* <sup>r</sup>.

## S E C T. XLVII.

*ABU* *Jaafar Abd'allah Ebn Al Kâder* was created *Khalif*, *Al Kayem* under the title, or surname, of *Al Kayem Beamri'llah*, *Beamri'llah* on Monday, the 12th of *Dhu'lhajja*, in the year of the *Hejra* *lah is sa-* 422, being the day on which his father died. A little before *luted Kha-* his accession, *Abu Calîjâr Ebn Soltânô'adawla*, who had me- *lif*. *lited* the reduction of *Baghdâd*, penetrated into *Irâk*; but was defeated by *Jalâlo'ddawla Ebn Babao'ddawla*, whom the new *Khalif* afterwards confirmed in the post of *Emir Al Omrà*, and forced to fly with the utmost precipitation to *Ahwâz*. When *Al Kayem* put on *Jalâlo'ddawla* the imperial robe, he gave him the title of *Shâbenshâh*, or *Shâbirshâh*, and ordered his name to be mentioned in the public prayers, as his father before had done. About the same time, the

<sup>r</sup> AUT. NAWAD. AL. KOR. MOHAM. sur. CV. AL ZAMAKHSHAR. AL BEIDAWI, JALLAL. ISM. ABU'LFED. in hist. gen. &c. D'HERBEL. Biblioth. orient. p. 12, 225.



Greeks took *Al Robâ*, or *Edeffâ*, which then belonged to *Abu Nasr Ahmed Ebn Merwân*, called *Nasro'ddawla Ebn Merwân* by *Abu'l Faraj*; and *Soltân Mas'ûd Ebn Mahmûd Ebn Sabektêkîn*, the sovereign of the *Persian Irâk*, extinguished a rebellion that broke out in the city of *Esfabân*. Those who had been the most active in the revolt he punished, left a strong garrison in the place, and then moved at the head of a body of troops towards the frontiers of *Khorasân*; intending, as he gave out, only to pay *Soltân Mohammed*, his brother, a friendly visit. *Mohammed*, having received advice of *Mas'ûd's* march, refused to make him any proposals for an accommodation, as some of his courtiers would have persuaded him to do, and detached *Yusef Ebn Sabektêkîn*, his uncle, to observe *Mas'ûd's* motions. In the mean time, that prince pursued his march with great celerity, advanced to *Tangarabat*, where *Mohammed* was then keeping the fast of *Ramadân*, and formed the siege of that place. As for *Yusef Ebn Sabektêkîn*, who had been sent by *Soltân Mohammed* to reconnoitre the enemy, and *Emîr Ali*, another of his generals, they both went over to *Mas'ûd*, and even at last found means to deliver up *Mohammed* into his hands. However, they met with the reward due to their perfidy and treason; the former of them having been thrown into a dungeon, loaded with irons, and the latter hanged, by *Mas'ûd's* order. *Mohammed* had his eyes put out, and was conducted as a prisoner to *Gazna*, which *Mas'ûd* possessed himself of without opposition, and obliged the noblesse, the courtiers, and the inhabitants of that capital, to take the oath of allegiance to him. Having now assumed the sovereignty of all his father's vast dominions, he conferred upon *Abu Salem Al Hamadâni* the government of the *Persian Irâk*, and constituted *Alâo'ddawla Abu Jaafar Ebn Cacarwiyah*, who had founded a kind of principality at *Hamadân*, in the year of the *Hejra* 414, according to *Abu'l Faraj*, the commandant of *Esfabân*. *Ahmed Ebn Al Hasan* he advanced to the post of *Wazîr*, and commanded *Abu Salem Al Hâmadâni* and *Alâo'ddawla Abu Jaafar Ebn Cacarwiyah* to act in concert on all occasions. The last of these was of the house of *Bâiya*, and nearly related to *Majdo'ddawla*, of whom we have spoken above. He had been deprived of his territories by *Mahmûd Gazni*, but was restored to them by *Soltân Mas'ûd*. The latter of those princes, if we will believe *Abu'l Faraj*, reduced to his obedience the province of *Kermân*, before the close of the present year<sup>s</sup>.

IN

<sup>s</sup> GREG. ABU'L FARAJ, ubi sup. p. 342. AL MAKIN, ubi sup. p. 266. MIRKHOND, apud Teixeira. p. 290, 291, 292. KHON-DEMIR,



IN the 423d year of the *Hejra*, which began Dec. 18th, The prin-  
 1031, *Ali Takîn*, according to *Mirkhond*, rebelled against *Soltân Mas'ûd*, and made himself master of the cities of *Bok-  
 hâra* and *Samarkand*. *Mas'ûd*, receiving advice of this re- of the year  
 bellion, sent a powerful army, under the command of *Altûn* 423.  
*Tash*, the governor of *Khowârazm*, to attack the rebels, be-  
 fore they became too formidable to his subjects. *Altûn Tash*,  
 in pursuance of his orders, advanced with all possible expe-  
 dition to *Samarkand*, where *Ali Takîn* at the head of his  
 troops waited for him. The two armies had no sooner faced  
 each other, than a general action ensued. As *Altûn Tash*  
 was drawn into an ambuscade, his nien gave way in the be-  
 ginning of the engagement; but he presently rallied them,  
 led them on again to the charge, and at last intirely defeated  
 the rebels. However, as he was mortally wounded in the  
 action, he granted *Ali Takîn* such terms as he thought it his  
 interest to accept, and died, to the great regret of *Soltân  
 Mas'ûd*, the next day. After his death, that prince conferred  
 upon his son, *Harûn Ebn Altûn Tash*, the government of  
*Khowârazm*, and consequently the command of all the forces  
 kept on foot in that vast province.

THE following year, being the 424th of the *Hejra*, com- Al Mer-  
 mencing Dec. 7th, 1032, *Ahmed Ebn Al Hasan*, surnamed mendi,  
*Al Meimendi*, *Soltân Mas'ûd's Wazîr*, who had been deprived Mas'ûd's  
 by his father *Mahmûd* of the high dignity of presiding over Wazîr,  
 his councils, departed this life. The person who succeeded dies.  
 him, in his sublime post, is named by *Mirkhond* *Abu Nasr  
 Ahmed*, and *Ahmed Ebn Abd'alsamed* by M. D'Herbelot. He  
 had been, if we will believe the former of those writers, *Wazîr  
 to Altûn Tash* in *Khowârazm*, where he at this time was. It  
 seems to appear from the author of the *Lebtârîkh* and *Khondemîr*,  
 who have been followed by M. D'Herbelot, that *Altûn Tash*,  
 the governor of *Khowârazm*, was not killed, whatever may  
 have been advanced to the contrary by *Mirkhond*, before the  
 present year. That great captain, according to those histo-  
 rians, having made an irruption into the country beyond the  
*Jibûn*, was slain by an arrow, that pierced one of his eyes,  
 when he was upon the point of engaging the enemy; upon  
 which both armies thought fit to retire, without coming to a  
 battle. *Altûn Tash*, continue they, died, the next day, of  
 the wound he had received, and his son *Harûn* took upon

DEMIR, D'HERBEL. Biblioth. orient. art. *Caiem Bemrillah*, p.  
 240. & art. *Maffûud fils de Mahmoud*, &c. p. 562.

<sup>t</sup> MIRKHOND, apud Teixeira. p. 293. D'HERBEL. Biblioth.  
 orient. p. 562.

him the government of the province of *Khawârazm*, in his room <sup>u</sup>.

*The Seljûks make an irruption into Khowârazm.* THE same year, the *Seljûks*, or *Seljûkian Turks*, who had already made a great noise in *Persia*, passed the *Amû*, or *Jihûn*, took up their quarters in *Khawârazm*, near the cities of *Nesâ*, or rather *Nesef*, and *Abiwerd*. Here they settled themselves, and in a short time began to make incursions into, and pillage, the neighbouring provinces. Several of the cities in *India*, reduced by *Soltân Mahmûd*, rebelled against *Mas'ûd*, as did also *Al Ray* and other places in the *Persian Irâk*, before the end of this year <sup>w</sup>.

*The most memorable transactions of the year 425.* THE next year, being the 425th of the *Hejra*, beginning Nov. 26th, 1033, a bloody war broke out between *Nûrô'ddawla Dobais* and his brother *Abu Kawâm Thâlet*, which was soon followed by a peace. *Al Basâsiri*, *Thâbet's* ally, having received advice of the conclusion of this treaty, returned to *Baghdâd*. These three commanders were *Emîrs* of the *Arabs*, going under the denomination of *Bani Asad* and *Bani Khafâjah*. The same year, *Romanus*, the Greek emperor, departed this life, according to *Abu'l Faraj* <sup>x</sup>.

*Mas'ûd carries his arms into India; which gives the Seljûks an opportunity of conquering a great part of Khorasân, and the Persian Irâk.* IN the 426th year of the *Hejra*, which commenced Nov. 16th, 1034, *Soltân Mas'ûd*, having proposed not only to recover, but even to extend, his father's conquests in *India*, carried his arms into that country, where they were attended with the usual success. This project was, however, carried into execution at this juncture, contrary to the sentiments of the wisest part of his ministers, who advised him to drive the *Seljûks* out of his dominions, before he undertook the *Indian* expedition. But he refusing to listen to such salutary advice, *Mohammed* and *Dawd*, the grandsons of *Seljûk*, known afterwards by the names of *Togrul Bek* and *Jasfar Bek*, began to make inroads through *Khorasân*, and, before *Mas'ûd* returned out of *India*, in the year 428, had conquered a great part of that province, together with the *Persian Irâk*, and driven both *Alâo'ddawla Abu Jasfar Ebn Cacarwiyah* and *Abu Salem Al Hamadâni* from their governments. According to *Erpenius's MS.* of *Al Makin*, a letter was received, this year, from *Soltân Mahmûd* in *India*; wherein he gave an account of his having killed 50000 infidels, taken 70000 prisoners, and acquired a booty amounting to above 1000000 *dinârs*. But, as *Soltân Mahmûd* died, in the year of the *Hejra* 421, this must be a mistake. In the room, therefore,

<sup>u</sup> *Iidem ibid.* KHONDEMIK, AL EMIR YAHYA BEN AED'OL-LATIE AL KAZWINI, in *Lobb Al Tawêrîkh*, &c.

<sup>w</sup> MIRK-HOND & D'HERBEL. ubi sup. NASSIR AL TUSI & ULUGH BEIK, ubi sup.

<sup>x</sup> GREG. ABU'L FARAJ, ubi sup.

of *Al Soltân Yamîno'ddawla Mahmûd Ebn Sabektekîn*, we ought to substitute *Al Soltân Mas'ûd Ebn Yamîno'ddawla Mahmûd Ebn Sabektekîn*; which, as it renders the passage consistent with what has been delivered on this head by the other eastern historians, was undoubtedly the original reading. The *Seljûks*, that made an irruption into *Mas'ûd's* territories, this campaign, are called *Al Gaz*, or *Al Ghaz*, by *Al Makîn*; which, in conjunction with what we have formerly observed from *Abu'l Faraj*, seems to imply, that *Seljûk* himself was of meaner extraction than some writers have thought fit to allow. Be that as it will, the author of the *Nighiariştân* treats the *Seljûkians* with great contempt; and seems to intimate, that the *Gaz Turks*, or *Turkmâns*, from whom they were descended, had always been looked upon as a low and despicable tribe. It appears both from *Mirkhond* and *Al Makîn*, that *Mas'ûd* reduced to his obedience *Jorjân* and *Tabrestân*, which had been subdued by his father *Mahmûd*, and therefore probably revolted against him some time before, the present year<sup>y</sup>.

THE *Sicilian Moslems*, according to *Al Kâdi Shababo'ddin The transf-*  
*Ebn Abildam Al Hamarwi*, being displeased with *Ahmed Ebn actions in*  
*Yusef Al Akbali Tayedo'ddawla's* administration, sent a depu- Sicily,  
 tation to the *Khalîf* of *Egypt*, to complain of his oppressive <sup>during the</sup>  
 and tyrannical conduct, in the year we are now upon. That<sup>year 426.</sup>  
 prince, continues this author, excited thereto by their just  
 complaints, sent an army into *Sicily*, to oblige the *Emîr* to  
 redress all their grievances, and rule them for the future in a  
 more equitable manner. *Al Akbali*, being besieged by the  
*Khalîf's* forces in the castle of *Al Kbalza* at *Palermo*, for  
 some time defended himself with sufficient bravery; but be-  
 ing at last killed, those troops imagined themselves to have  
 executed their master's orders. The *Sicilians*, however, who  
 enabled them to carry their point, soon after attacked the  
*Africans*, put above 800 of them to the sword, and forced  
 the rest to abandon the island with the utmost precipitation.  
 They then proceeded to the election of a new *Emîr*, and  
 unanimously pitched upon *Al Hasan Samsâmo'ddawla*, the  
 brother of the last *Emîr*, to preside over the *Moslem* conquests  
 in *Sicily*; during whose government, those territories were  
 so harassed by civil dissensions, that a way was thereby  
 paved in a short time to the reduction of the whole island by  
 the *Franks*. This we learn from *Abu Mohammed Abd'a-*  
*laziz Ebn Shedad Tamîm Al Sanbâji*, the author of the

<sup>y</sup> MIRKHOND, apud Teixeira. p. 292, 293. D'HERBEL. ubi  
 sup. & p. 800. AL MAKIN, ubi sup. p. 266. AHMED EBN  
 MOHAMMED ABD'ALJA'AFAR AL KAZWINI, in *Nighiarişt.*



*Akbbâr Kairwân*, or history of *Kairwân*; though, if *Abu'l-feda*, who cites him, may be depended upon, he seems to have placed the events here mentioned in the following year. It appears from some of the *Christian* writers, that the emperor *Michael Paphlagon* sent an ambassador to this *Emîr* to make proposals for an accommodation to him, and that a treaty of peace was concluded between these princes to their mutual satisfaction; which, as the *Emîr* in all points conformed himself to the will of the emperor, so exasperated the *Sicilian Moslems*, especially the lower class of people, that they came to a resolution to depose him. His brother *Abu Caab*, taking advantage of the ferment occasioned by this disposition, endeavoured to seize upon the post of *Emîr*. But being overthrown in a general action, to which *Samsâmoddawla* had brought him, he applied to the *Khalîf* of *Egypt* for assistance; which having obtained, he reduced his brother to such straits, that he found himself obliged to quit the island, and fly to *Constantinople*, in order to implore the protection of the emperor. That prince, who imagined himself to have now a fine prospect of recovering *Sicily*, treated him with the highest marks of distinction, and promised to support him in all his pretensions, against both his *African* and *Sicilian* enemies, to the utmost of his power<sup>2</sup>.

The principal  
events of  
the year  
427.

THE 427th year of the *Hejra*, which began *Nov.* 5th, 1035, produced several memorable events; which we shall here beg leave just to touch upon. The *Seljuks* continued their progress in the reduction of the provinces of *Khorasân* and the *Persian Irâk*, whilst *Soltân Mas'ûd* was employed in the *Indian* war. The emperor *Michael* not being expeditious enough in supplying *Al Hasan Samsâmoddawla* with a body of troops to reinstate him in the government of the *Moslem* part of *Sicily*, *Leo Opus*, the prefect of *Italy*, with a view of driving the infidels out of that island, attended him thither with all the forces he could in a short time assemble; and, being joined by *Al Hasan's* adherents, overthrew *Abu Caab* with very great slaughter. This obliged that *Emîr* to fly into *Egypt*, and solicit succours of the *Fâtemite Khalîf*; who, being apprehensive that the civil dissensions in *Sicily* might prove fatal to the *Moslem* interest there, by his interposition, brought about a reconciliation between the two contending brothers. This obliged *Leo* to abandon the island, and retire

<sup>2</sup> AL KADI SHAHAEO'DDIN EBN ABILDAM AL HAMAWI, in lib. *Asmodf.* ubi sup. JOAN. CUROPALAT. & GEORG. CEDREN. in Mich. Paph. ISM. ABU'LFED. in chron. ad ann. Hej. 336. & ad ann. Hej. 426. JOAN. BAPTIST. CARUS. Saracenicar. rer. epit. p. 106, 107. Panormi, 1720.



to the continent of *Italy*. Soon after which, the emperor sent a large fleet, under the conduct of *Stephen*, his admiral, with a strong body of land forces on board, commanded by *George Maniaces*, to the coast of *Italy*, in order to invade *Sicily*. *Maniaces*, who had rendered himself famous by the victories he had gained over the infidels in the neighbourhood of the *Euphrates*, and was one of the greatest captains of the age, being joined by *Ducianus*, *Leo's* successor, resolved, notwithstanding what had lately happened, to make a descent in that island. Having, therefore, been reinforced by the *Lombard* and *Norman* troops then in the service of the princes of *Campania*, and a select corps under the command of *Michael* the patrician, surnamed *Sphondylus*, he set sail for *Sicily*, and arrived there about the time we are now upon. At first he met with an uninterrupted course of success in this expedition, took *Messina* and *Syracuse*, chiefly by the bravery of the *Norman* troops, and gave the infidels a most signal defeat, in which they lost so many men, that the water of the *Remata*, near the banks of which river the battle was fought, was died red with the blood of the slain. But the *Normans* and *Lombards*, who were the flower of the *Christian* forces, having been afterwards disgusted by *Maniaces*, things took an unexpected turn. However, this victory put no less than thirteen places of strength into the conqueror's hands, and would have been followed by the surrender of all the other towns, had not the divisions in the *Christian* army hindered the production of so salutary an effect. This year, in the month of *Sbaabân*, died at *Al Kâbirah Al Thâber*, the *Sâheb*, or lord, of *Syria* and *Egypt*, and the fourth of the *Fâtemite Khalîfs*, after he had reigned fifteen years, and several months. He was succeeded by *Abu Tamîm Ma'bad*, his son, who assumed the title, or surname, of *Al Mostanser Bî'llah*, and sat on the *Fâtemite* throne about sixty years. He was born at *Al Kâbirah*, the 24th of *Dhu'l-hajja*, in the year of the *Hejra* 420, and consequently was not seven years old, at the time of his father's death, according to *Al Makîn*. Some authors, however, make him to have been near nine years old, when that event happened. Be that as it will, he has been represented as a prince who had a taste for poetry, who governed his subjects with uncommon prudence and moderation, and who was enabled by his sagacity and address to detect many conspiracies that had been formed against him <sup>a</sup>.

THE

<sup>a</sup> MIRKHOND, apud Teixeira. p. 292, 293. KHONDEMIR, LOBB AL TAWARIKH, CUROPALAT. & CEDREN. ubi sup. D'HERBEL. Biblioth. orient. p. 562, 633. JOAN. BAPTIST. CARUS.

The chief  
transacti-  
ons of the  
year 428.

THE following year, being the 428th of the *Hejra*, commencing Oct. 25th, 1036, *Soltân Mas'ûd* returned from his Indian expedition to *Gazna*; but found the *Seljuks* grown so powerful by the acquisition of *Khorasân* and the *Persian Irâk*, that he had reason to repent his not having listened to the advice given him by the wisest of his ministers, before he undertook that expedition. He was, therefore, obliged to set on foot a considerable army, in order to march against these *Turks*, who were now become formidable to him. About the same time, the *Norman* and *Lombard* troops in *Sicily* having been refused their share of the spoil, which fell into the hands of the *Christians*, after the late victory gained over the infidels near the banks of the *Remata*, by *Maniaces*, the imperial general, they deputed *Aldoinus*, a *Lombard* officer, to carry their complaints to that general. But no regard being paid to these complaints, they desired leave to retire; which being granted them, they returned to the continent of *Italy*, seized upon *Melfi*, or *Amalfi*, and several of the neighbouring towns. Not content with this, they ravaged the country they had occupied in a dreadful manner; of which *Maniaces* having received advice, he crossed the straits of *Reggio* with a select body of his forces, to chastise the deserters, as he called these injured troops, and make them pay dear for their temerity and presumption. But, contrary to his expectation, he met with a defeat; which obliged him to leave them in possession of all the territory they had conquered, and make the best of his way to *Sicily*, to prevent the *Moslems*, who had received a reinforcement from *Africa*, from over-running that whole island. We must not forget to remark, that great confusion at this time reigned amongst the *Moslems*, who still were agitated by civil dissensions, in *Spain*. *Mirkhond* writes, that *Abu'l Ganjar*, or *Abu Câlîjâr*, reduced to his obedience the large province of *Tabrestân*, which had so lately been subdued by *Soltân Mas'ûd*, the present year<sup>b</sup>.

The fa-  
mous Ebn  
Sinâ, or  
Avicenna,  
Aben Sina,  
and by the  
Christians  
corruptly  
Avicenna.  
This  
dies, in the  
year of the  
Hejra 428.

THE same year, died at *Hamadîn* in the *Persian Irâk*, the famous *Abu Ali Al Hosein Ebn Abd'allah Ebn Sinâ*, called *Sinâ*, or generally by the *Moslems* *Ebn Sinâ*, by the *Arabizing Jews* *Avicenna*, *Aben Sina*, and by the *Christians* corruptly *Avicenna*. This most celebrated physician and philosopher was born in the city of *Bokhâra*, or rather the village of *Afshana*, at a small

CARUS. ubi sup. p. 107, 108. AL MAKIN, ubi sup. p. 266, 267. ISM. ABU'LFED. in chron. ad ann Hej. 427. GREG. ABU'L FARAJ, ubi sup. AL MAKRIZI, EUSEB. RENAUD. ubi sup. p. 417, 418. <sup>b</sup> MIRKHOND, D'HERBEL. & CARUS. ubi sup. RODERIC. TOLETAN. hist. Arab. cap. XLVII. p. 37.

distance

distance from that place, in the year of the *Hejra* 370 ; though his father, according to his own relation, was a native of *Balkh*. By that time he was ten years old, he had learned the *Korân* by heart, made a great progress in the *belles lettres*, and studied *Euclid* and *Ptolemy's Almagest*. After he had completed his tenth year, his father sent him to a gardener, or seller of herbs, to learn arithmetic, according to the *Indian* method of computing ; the *Indian* figures, or arithmetical characters, beginning at this time to be in vogue amongst the *Arabs*. He was afterwards instructed in the rudiments of logic at *Bokhâra*, by *Abu Abd'allah Al Nâbeli*, whom his father took into his house for that purpose. He then applied himself to the study of physic, and soon attained to a surprizing skill in it ; insomuch that he had read many physical writers, and performed a vast number of cures, when he was but sixteen years of age. The next year and half he spent intirely in reading. When any abstruse and intricate point, that puzzled him, occurred, he went directly to the mosque, and never ceased offering up his prayers to God there, 'till this was cleared up to him. He both read and wrote much in the night time, with a lamp before him, and when his spirits began to flag, he drank a glass of wine ; which greatly revived him. Many problems, that had posed him in his waking hours, were solved to him in his dreams. When he had in a manner finished his studies in physic, logic, natural philosophy, and mathematics, he proceeded to metaphysics and theology. In the former of which sciences he perused, with great attention, one of the best authors then extant ; but found him absolutely unintelligible, before some light was thrown upon him by an excellent piece of the famous *Abu Nasr Al Fârâbi*, whose writings he vastly admired. In fine, this prodigy of learning had made himself master of every branch of useful literature, every noble science, cultivated in that age, when he entered upon his nineteenth year. His father then dying, he travelled into *Forjân* and *Dabestân* ; in the latter of which provinces, he had a severe fit of sickness. After his recovery, he returned to *Forjân*, and composed there, according to *Abu Obeidah Al Fûzjâni*, the first book of his *Al Kânân*, his abridgment of the *Almagest*, and other pieces held in good esteem. From thence he went to *Kazwîn*, and afterwards to *Hamadân* ; where *Codbanawiya*, or *Corbanawiya*, the *Sâheb*, or prince, of that city, advanced him to the dignity of *Wazîr*. But the soldiery, being afraid of him, at last plundered his palace, dragged him to prison, and endeavoured to prevail upon *Shamsô ddawla* to put him to death. He was, however, afterwards reinstated in the office of *Wazîr* ; though he declined accepting of that sublime



post, when it was offered to him by *Shams'o'ddawla's* son. He then shut himself up in the house of one *Abu Galeb*, an apothecary, where he finished the system of metaphysics and natural philosophy contained in the *Kitáb Al Shefá*, except the two books treating of vegetables and animals. After this, he wrote privately to *Aláo'ddawla*, and desired he might be permitted to live with him; which being discovered, he was conducted, as a prisoner, to the castle of *Berdawán*, under an escorte. Here he remained, in a state of confinement, about four months; after the expiration of which term, he was brought back to *Hamadán*; from whence he found means to escape to *Esfabán*, in the habit of a *Súfi*. Here he met with a reception from *Aláo'ddawla* worthy of his superior merit, and put the last hand to several of his learned works. He had naturally an excellent constitution; but impaired it by wine and venery, to which he was extremely addicted. Having a most acute fit of the cholic, in order to accelerate the cure of it, he had eight clysters injected into his bowels in one day; which occasioned an ulceration of the intestines, from whence proceeded an excoriation, that was followed by an epilepsy. This, which is pretty frequently an attendant of the cholic, so weakened him, that for some time he could not rise; though at last, by the application of medicines, which he ordered for himself, he was able to walk. However, he was never afterwards thoroughly well. Not long after this attack, he accompanied *Aláo'ddawla* to *Hamadán*; but was seized upon the road with the same distemper, and continued very ill till he arrived at that city. There he languished several days, during which he took no physic, finding his strength not sufficient to struggle with the disease, and then expired. Both *Ebn Siná* and *Al Fârâbi*, his master, have been accused by *Al Ghazâli* of falling into impiety; as they paid a higher regard to the sentiments of the philosophers, than to the principles and decisions of the *Korán*. Nevertheless, if we will believe *Ebn Shobnah*, many of the *Moslem* doctors maintained, that *Ebn Siná* was sensible of his error, and returned into the right way, a little before his death. The author of the *Nighiariştân* relates, that *Soltân Mahmûd Gazni*, having been informed, that the court of *Mâmân*, king of *Khorwârazm*, was adorned with a large number of learned men, who had distinguished themselves by their knowledge in the sciences, amongst whom was *Ebn Siná*, had the curiosity to desire to see them. He, therefore, dispatched several couriers to *Mâmân*, to beg that he would give them leave to come to his residence in *Khorasân*. Most of these doctors, by *Mâmân's* permission, resolved to wait upon *Soltân Mahmûd*;

but



but *Ebn Sînâ* constantly refused to accompany them. However, being obliged to leave the court of *Khvârazm*, instead of taking the route of *Khorasân*, he made the best of his way to *Forjân*; which so exasperated *Soltân Mahmûd*, that he sent portraits of him into all parts, in order to have him known, and put under arrest; but without effect. For, he escaped to *Forjân*, where he performed many wonderful cures. He had not been long there, before *Kâbûs*, king of the country, having heard of his fame, ordered him to attend a nephew of his, who was afflicted with a malady which none of the court physicians could make any thing of. *Ebn Sînâ* had no sooner felt his pulse, and examined his urine, than he judged his disorder to proceed from love, and to be the effect of a violent passion for some lady, which he had concealed from the king, his uncle. In order to be satisfied in this point, he desired to see the keeper of the palace; and begged, that, whilst he was studying the pulse of his patient, he would name to him all the rooms and apartments of that fine house. The keeper readily complied with this request, and amongst others named one particular apartment, the mention of which occasioned an extraordinary emotion of the disorder. This being perceived by *Ebn Sînâ*, he asked the names of the persons who lodged there; and, when that of one of them, who was a lady, came to be mentioned, observed the pulse he was feeling to beat so violently, that he entertained not the least doubt, but the love of that amiable object had reduced his patient to the extremity in which he found him. He then publicly declared, that there was no other cure for him, than the possession of the person he so tenderly loved. *Kâbûs*, having been informed of this discovery, had the curiosity to see his nephew's physician; and, as he had by him one of the portraits dispersed by *Mahmûd* over all the neighbouring provinces, he presently knew him to be the celebrated *Ebn Sînâ*. He then greatly caressed him, made him many valuable presents, and by no means obliged him to go to *Soltân Mahmûd's* court. The same writer has likewise told us, that the learned men of the city of *Shirâz*, in the province of *Fârs*, having read *Ebn Sînâ's* logical and metaphysical work, intituled, *Kitâb Al Manthaki*, with the utmost attention, drew up a list of the objections they had to offer to the doctrine therein maintained, and sent it by *Abu'l Kasem Al Kermâni* to *Esfahân*, where *Ebn Sînâ* chose then to reside. *Al Kermâni* having spent the best part of the night in conversation with *Ebn Sînâ*, upon his arrival at *Esfahân*, retired; and *Ebn Sînâ*, instead of going to bed, went into his study, and set about an answer to those objections with so much application, that he finished it, and put it

it into the hands of *Al Kermâni*, very early the next morning, who immediately posted away with it to *Shîrâz*. The doctors there were so charmed with this answer, and so surprized at *Ebn Sinâ's* wonderful diligence, and unparalleled quickness of parts, that their former high idea of his transcendent merit was thereby greatly heightened, and they now adored him even much more than they had ever done before. This answer is not to be found in the compilation of *Ebn Sinâ's* works printed at *Rome*; nor is the treatise of logic in that collection any thing more than an abridgment of a larger work, which he had composed. He is said to have written his own life; though this has been done in a much more ample and copious manner by *Abu Obeidah Al Fûzjâni*, whom we have already had occasion to cite. He observes, that *Ebn Sinâ* was first physician, and afterwards *Wazîr*, to *Majdô'ddawla*, a *Soltân* of the house of *Bâiyya*; but that he was dispossessed of his office, on account of his attachment to wine and women. He was very unfortunate, according to this author, in the latter part of his life; having been frequently obliged to change the place of his abode, for the safety of his person. He laboured under a complication of distempers, and particularly the cholic, as we have before remarked; which induced a certain poet, who made his epitaph, to say, that neither his books of wisdom, or philosophy, could teach him morality, nor his treatises in physic the art of preserving his own health. One of his learned cotemporaries was *Abu'l Rihân Mohammed Ebn Ahmed Al Bîrûni*, an excellent astronomer and mathematician, who was extremely well versed in most kinds of literature, cultivated both by the *Indians* and the *Greeks*. He lived many years in *India*, conversed much with the philosophers there, learned the sciences in the highest esteem amongst them, and taught them the method of philosophizing amongst the *Greeks*. He wrote many pieces, full of profound erudition; though he shone most in astronomy, according to *Abu'l Faraj*. The principal of *Ebn Sinâ's* works was his *Al Kânûn*, which has been abridged and explained by *Sa'id Ebn Hebatallah*, by *Râzi*, and by another *Arab* author. His tutor, or instructor, in the art of physic was *Abu Sabl*, a *Christian*, famous for a treatise, or system, he published, intituled, *Miyah-Kitâb*, that is, *an hundred books*. he was extremely well versed in logic, as well as physic, and every other branch of antient literature. He was held in the highest veneration amongst the people of *Khorasân*; and died, when he was about forty years of age. To what has been said, in relation to *Ebn Sinâ*, we shall only add, that he had also a taste for poetry, and wrote a poem, during his confinement in the castle of *Berdawân*; a

distich of which, as well as some short memoirs of his life, said to be penned by himself, has been preserved by *Abu'l Faraj* <sup>c</sup>.

IN the 429th year of the *Hejra*, beginning Oct. 14th, 1037, *The Seljûks reduce* *Tûs and Nisâbûr.* *Soltân Mas'ûd* marched at the head of a powerful army against the *Seljûks*, who had possessed themselves of so considerable a part of his dominions. *Mikâyyl, Mikbâyyl, or Mikâïl, Ebn Seljûk*, the prince, or leader, of these *Turks*, dying a little before the year we are now upon, they put themselves under the command of his son, *Abu Tâleb Mohammed*, surnamed *Togrol Beg*, or *Togrûl Bek*, the *Tangrolipax*, or rather *Tangrolipex*, of the *Greek* writers. This prince receiving advice of *Mas'ûd's* approach, led his troops against the *Soltân*, in order to give him battle; and, at last coming up with him, attacked him with so much bravery that he intirely defeated him, and pursued him to *Tûs*. He then laid siege to that place, and took it. *Tûs* being the first city that fell into the hands of the *Seljûks*, *Togrol Bek* assembled all his forces there, and fortified it. After this, he advanced to *Nisâbûr*, about twelve parasangs from *Tûs*, a place, according to *Hamdallâ*, of great antiquity, and one of the principal cities of *Khorasân*; which, as no enemy appeared to oppose him, he easily made himself master of. This blow obliged *Soltân Mas'ûd*, who has the prænomen of *Abu Sa'id* given him by *Al Makîn*, to retire to *Gazna*, and abandon the most considerable part of *Khorasân* to the *Seljûkian Turks*; who thereupon proclaimed *Togrol Bek* sovereign of the tract he had conquered, at *Nisâbûr*. However, he seems not to have been inaugurated in form, at least this must be allowed, if we pay any regard to the authority of *Al Makîn*, before the following year <sup>d</sup>.

AFTER *Togrol Bek's* authority had been recognized at *Nisâbûr*, according to some of the eastern writers, followed *They extend their conquests;* by *M. D'Herbelot*, he sent his brother, *Jaafar Bek*, to subdue the city and districts of *Herât*, or *Heri*, the *Aria* of the antients, situated in a salubrious part of *Khorasân*, to the S. W. of *Balkh*; which being soon effected, *Togrol Bek* placed one of his uncles over the new conquests, in order to

<sup>c</sup> AL JUZJANI, apud GREG. ABU'L FARAJ, ubi sup. p. 352, 353. Not. MS. ad Abu'l Faraj, ubi sup. p. 350. apud JOAN. SWINTONUM, A. M. Oxoniens. ut et ipse ABU'L FARAJ, ibid. p. 349—355. AHMED EBN MOHAMMED ABD'ALJAFAAR AL KAZWINI, in *Nighiarist*. D'HERBEL. Biblioth. orient. art. *Sina*, p. 812, 813.

<sup>d</sup> AL MAKIN, ubi sup. p. 267, 268. D'HERBEL. Biblioth. orient. art. *Selgiuki*, p. 801. HAMDALLA, NICEPH. BRYEN. GEORG. CEDREN. histor. compend. p. 767, 768. GOLII not. ad Alfragan. p. 185—190.



govern them. In the mean time, he advanced himself with another body of troops to *Merû*; which he made himself master of, and established there his royal seat. This was followed by some regulations, which suppressed all the disorders that had for a long time reigned in *Khorasân*. We must not forget to remark, that *Togrol Beg* is called *Rucno'd-dîn*, or *Rocno'ddîn*, *Abu Tâleb Togrol Bek Mohammed Ebn Mikâyel Ebn Seljûk* by *Abu'l Faraj*. The districts, or prefectures, of *Herât*, as we are informed by *Abu'lfeda*, were the towns of *Carûkh*, or *Crokh*, *Mâlîn*, *Kharjerd*, and *Bûf-hekh*, with their dependencies; all which were reduced to the obedience of *Togrol Beg*, or *Bek*, by his brother, *Jaafar Bek*, this campaign<sup>e</sup>.

and over-  
throw  
Mas'ûd.

THE same year, *Soltân Mas'ûd Ebn Mahmûd Ebn Sabektekîn* assembled all his forces to drive the *Seljûks* out of his dominions; but the two brothers, *Togrol Bek* and *Jaafar Bek*, having also collected their troops, after an exceeding bloody battle, gained so comple a victory, that *Mas'ûd* found he had no farther business in *Khorasân*. It may not be improper to remark, that *Jaafar Bek* is called *Jakar Bek Dawd* by *Al Makîn*; and that *Jakar* is only a corruption of *Jaafar*, arising from the identity of character of the *Fa* and the *Kâf*, the different powers of the element representing them being absolutely determined by the different diacritical points<sup>f</sup>.

What  
happened  
now in  
Sicily.

ABOUT the time that we are now upon, the *Sicilian Moslems*, having been reinforced by a body of fresh troops from *Africa*, took the field with an army of 100000 men. *Maniaces*, the imperial general, no wise terrified by their great numbers, drew up his forces in order of battle, and made the necessary dispositions for an engagement. *Omar*, an *African Emîr*, who commanded the *Moslems*, had ordered caltrops to be thrown upon the spot between the two camps, in order to annoy the enemy's horse. But *Maniaces*, by covering the horses hoofs with iron plates, rendered abortive his design. The *Christian* and *Moslem* armies had not long been in sight of each other before a general action ensued, in which the latter, notwithstanding their vast superiority in point of numbers, were overthrown with incredible slaughter; the field of battle, and all the ground near the scene of action, being strewed with their dead bodies. In fine, this victory seemed to *Maniaces* so complete, that he looked upon himself as master of *Sicily*, and now so sure of de-

<sup>e</sup> D'HERBEL. *Biblioth. orient. art. Togrol Beg*, p. 1027. GREG. *ABU'L FARAJ*, ubi sup. p. 343. GOLII not. ad *Alfragan*. p. 179. <sup>f</sup> D'HERBEL. ubi sup. *AL MAKÎN*, ubi sup. p. 267.



stroying all the *Moslems* then in the island, that he had most earnestly desired *Stephen*, the imperial admiral, not to suffer any of them to escape in their ships. But, soon after, to his unspeakable grief, he received certain advice, that *Omar*, the *African* general, was safe on board one of his own ships, and the *Moslem* fleet stationed in a place where none of the *Christian* ships could come at them. This so incensed *Maniaces*, that he expostulated with *Stephen* in very sharp terms; which that admiral took extremely ill, and accused *Maniaces* to the emperor, to whom he was nearly related, of a design to arrogate to himself the sovereignty of the whole island he was at that time endeavouring to wrest out of the hands of the infidels. This accusation produced the desired effect; the emperor commanding *Maniaces* to be deprived of his post, put under arrest, and sent with an escorte to *Constantinople*, as a criminal. *Stephen* himself was appointed to succeed him, though he was neither famous for his bravery nor conduct. After him came one *Basilus*, a eunuch, intirely void of all military skill, but indolent, cowardly, proud, and covetous, to the last degree. At length *Michael*, the governor of *Apulia*, was sent to act at the head of the imperial forces in *Sicily* against the infidels; under whose inauspicious conduct, all *Maniaces's* conquests were lost, except *Messina*, which bravely defended itself against the combined army of the *Sicilian Christians*, the *Sicilian Moslems*, and the *Africans*, as from our subsequent relation of the state of affairs in this part of the world will more fully appear.

THE next year, being the 430th of the *Hejra*, com- Mas'ûd is mencing Oct. 3d, 1038, *Soltân Mas'ûd*, who, after his late defeated defeat, had retired to *Gazna*, set out from thence for *Jorjân* again by with a body of troops that attended him. On his march, he <sup>the Sel-</sup> was informed, that a highwayman, who had committed jûks. many outrages in that neighbourhood, had taken post in a castle, at a small distance from him, with an hundred men. *Mas'ûd*, finding the fortress capable of sustaining a siege, promised them a pardon, and the secure possession of all their properties and effects, if they would surrender it to him. To this proposal the gang and their leader readily listened; but *Mas'ûd*, having gotten them into his hands, ordered them all to be hanged, alledging that no faith was to be kept with such enormous and abandoned malefactors. He had not pursued his march much farther, before he was met by deputies from several towns, sent to him to complain of the tyranny of *Nûr Takin*, the governor of *Balkh*. *Mas'ûd*, being

§ CUROPALAT. & CEDREN. JOAN. BAPTIST. CARUS. ubi sup. p. 108, 109.

irritated at his oppressive and iniquitous administration, moved towards him, though in a hard frost; but, when advanced about half way, turned back against *Dawd Seljûk*, or rather *Dawd Al Seljûki*, a Turkish commander, then on his route to *Balkh*, with considerable forces, to assist *Nûr Takîn*. Of which the latter of these generals being apprized, he led all the troops he could assemble against the *Soltân*, fell on his rear, and took most of his baggage. But, notwithstanding this, *Mas'ûd* continued his march 'till he came up with *Dawd Al Seljûki*, whom he charged with great vigour, though very indifferent success. For, being overthrown by him, he fled to *Gazna*; where he put to death many of the *Turks* who served under him, because they had misbehaved in the battle. After this, he set on foot another army, and gave the command of it to *Mawdûd*, his son; whom he ordered to advance on the side of *Balkh*, not only to chastise *Nûr Takîn*, but likewise to defend that frontier, which seemed to be threatened with a visit from the *Turks*. *Mawdûd* was attended by *Abu Nafr Ahmed*, *Mas'ûd's* *Wazîr*, in this expedition. The *Soltân* having formed a plan of operations for *Mawdûd*, and settled every thing to his intire satisfaction at *Gazna*, released *Mohammed*, his brother, whom he had deprived of his sight, out of prison, and took him, as well as his whole family, with him into *India*, where he proposed to extend the conquests that had been formerly made. But, the following winter, he found himself obliged to quit that vast region, and turn off towards the city of *Balkh*, in order to defend himself against the *Seljûks*, who grew stronger and stronger every day in the neighbourhood of that place. Being arrived upon the banks of the *Sind*, called *Pang Ab* by the *Persians*, or the *Indus*, he passed that river, with his favourites, and left his equipage and treasures, together with *Mohammed*, his brother, under the direction of *Mûs Takîn*, or, as he is denominated by *M. D'Herbelot*, *Yusef Ebn Pûs Takîn*, one of his generals, on the other side. *Mûs Takîn*, looking upon this as a favourable opportunity of aggrandizing himself, seized upon those treasures, and divided the better part of them amongst the troops attached to his interest. The revolvers, having committed this insolence, proclaimed *Mohammed* for their *Soltân*; upon which, *Mas'ûd* betook himself to flight, to avoid falling into their hands. But he was so closely pursued, that he found it impossible to escape. Being, therefore, made a prisoner, he was conducted to *Mohammed*; who, at his own request, confined him, together with the principal officers that could not be prevailed upon to desert him, in the fortress of *Kobra Kebir*. Thither he was sent under a strong escorte, and supplied with what necessities

necessaries he wanted. His brother, however, when this unfortunate prince took his leave of him, and desired some money of him, could not be induced to give him more than 500 dirhems; though the person who brought him from *Mohammed* that trifling sum, commiserating his unhappy condition, made hima present, according to *Mirkbond*, of 1500 *dinârs* <sup>h</sup>.

THE commencing of the *Seljukian* dynasty is placed by *The Seljuk* *Al Makin* in the year we are now upon. He makes *Togrol juk dynasty* *Bek* to have been the first *Soltân* of this dynasty; though his *commences* grandfather, *Seljuk Ebn Dakak*, was the founder of it. *this year,* *Dakak*, *Seljuk's* father, according to this author, being a *according* person of great wisdom and valour, was consulted by the *to Al* king of the *Turks* on all emergent occasions, and carried *Makin* with him in the wars he waged against the *Turkish* tribes that were independent on him. He was the first of his family who embraced *Mohammedism*. *Seljuk* being of age, when his father died, the king assigned him the command of all his forces; but afterwards, apprehending himself to be in danger from his crafty disposition, he resolved to kill him. This being suspected by *Seljuk*, he fled to *Harun Sababo ddawla*, or rather, according to the text of *Al Makin*, *Shahabo ddawla*, king of *Al Jabla*, and desired assistance of him, to conquer the country of the infidel *Turks*. *Harun*, in compliance with his request, furnished him with a numerous army, to enable him to execute his design. But, coming to a general action with those infidels, he was slain by one of them, when he was 107 years old. *Ebn Shohnab* relates, that *Seljuk*, whose father's name was *Dakak*, was chief of one of the principal families of *Turkestan*; that, being followed by a vast number of friends and relations, the king of the *Turks* grew jealous of him, and obliged him to depart his dominions; that upon this he settled, and embraced *Islamism*, at *Joud*, one of the dependencies of the city of *Bokhara*, in *Mawarâlnahr*; and that from thence he continually made incursions upon the infidel *Turks*, during the whole course of his life. He also agrees with *Al Makin*, in relation to the number of years *Seljuk* lived. *Khondemir* informs us, that *Seljuk* was the son of *Dekak*, chief officer of *Bigû*, prince of those *Turkish* tribes which inhabited the plains of *Khozâr*, or *Kipchak*, to the north of the *Caspian* sea; that *Dekak* was so renowned, amongst his countrymen, for his extraordinary wisdom and valour, that they gave him the surname of *Tazialig*, which signifies a *strong bow, and hard to manage*;

<sup>h</sup> MIRKHOND, apud Teixeira. p. 293, 294. D'HEREEL. Biblioth. orient. p. 562, 563.

that,



that, after *Dekâk's* death, *Bigû* took care to educate *Seljûk* in a proper manner, surnamed him *Bassafshi*, that is, *chief*, or *captain*, and heaped favours upon him; that *Seljûk*, being afterwards apprized of *Bigû's* intention to punish him for his insolence, in presuming to enter the secret apartment of the palace, in order to see *Bigû's* women and children there, retired from court, passed the *Sibûn* with all his adherents, moved towards *Samarkand*, and routed in several engagements *Belil Khân*, governor of that city, who pretended to oppose him; and that the advantages gained by him on this occasion, particularly one he obtained by means of an ambuscade, laid the foundation of his future greatness, and enabled him to present himself before *Bokhâra*, where he was very well received. We find scarce any thing in *Mirkhond*, as translated, or rather abridged, by *Teixeira*, relating to this prince. Of his sons *Mikûyyel*, or *Mikaël*, made the principal figure, and resided, for some time, in *Mawarâ'nahr*, where great numbers of *Turks* resorted to him, and pitched upon him for their general, according to *Al Makîn*. When *Soltân Mahmûd Ebn Sabektekin* crossed the *Jibûn*, with an army, to assist *Warar Khân*, king of *Mawarâ'nahr*, *Mikaël* went to salute that conqueror; who, admiring his courage, and the submission his family paid him, intreated him to remain about his person, and at his return to accept of the government of *Khorasân*, in order to defend it against all foreign invaders. On *Mikaël's* declining the *Soltân's* offer, *Mahmûd*, enraged, sent him in chains to prison, and, after his return to his dominions, still kept him confined. Notwithstanding which, his troops and family followed the *Soltân*, and, by his appointment, settled in the plains of *Khorasân*. However, *Mahmûd* afterwards repented of this false step, and was afraid it would prove fatal to his family. Nor did he, as it should seem, conceal his apprehensions from his sons; as *Mas'ûd*, one of them, attacked *Mikaël Ebn Seljûk*, defeated him, and took a considerable number of his men prisoners. The *Seljûks* nevertheless twice overthrew *Soltân Mas'ûd*, about the time that we are now upon, if any credit in this point is to be given to *Al Makîn*. It has been already observed, that *Togrol Bek* was inaugurated, according to that writer, the present year <sup>i</sup>.

The principal occurrences in Sicily, this year.

THIS year, if we will believe *Al Kâdi Shababo'ddîn Ebn Abildam Al Hamawi*, the *Moslem* affairs in *Sicily* were in the utmost confusion; some factious person or other setting up

<sup>i</sup> AL MAKÎN, ubi sup. p. 267, 268. EBN SHOHNÂH, KHON-DEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, five *Lobb Al Tawârikh*, D'HERBEL. ubi sup. p. 801.



for himself, in most of the principal cities, fortresses, and towns, of the *Mohammedan* part of that island. Amongst these, one *Abd'allah* possessed himself of *Trapani*, and other neighbouring places. *Ali Ebn Kema* seized upon *Castro Giovanni*, or *Enna*, *Gergenti*, or *Agrigentum*, and other towns not very remote from them. *Ebn Al Thamân* claimed to himself *Catana* and *Syracuse*, to which he annexed several districts, that formed a pretty considerable state. This was occasioned by the *Sicilian Christians*, who, being displeased with the *Greek* governor's administration, took up arms, joined the *Moslems*, who, notwithstanding the overthrow lately mentioned, found means to receive a reinforcement from *Africa*, and enabled them to recover all the conquests of *Maniaces*, except *Messina*, or *Messana*, which was defended by *Catacalus Combustus*, posted therein with a body of *Armenian* troops. The *Moslems*, notwithstanding the intestine war, which had so lately raged amongst them, being grown superior to the *Christians*, laid siege to this city; which they pushed on with great vigour, during the space of four months, but without effect. For, the *Armenians*, and the other troops in garrison with them, destroyed abundance of their men, and at last forced them to abandon the siege. The immediate cause of which was a vigorous sally made by *Catacalus*, with 500 foot, and 300 horse; in which that brave commander penetrated to the *Moslem* camp, surprized the besiegers, then celebrating one of their festivals, killed *Abu'l Afar*, their general, and put a vast number of them to the sword. This so disheartened them, that they betook themselves to a shameful flight; upon which, their tents, treasure, baggage, provisions, and military stores, fell into the hands of the besieged, who immediately took possession of their camp. After this unexpected blow, either by the civil dissensions that reigned amongst them, with regard to the election of a new *Emir*, or the ambition of many of their seditious leaders, all of whom aspired at the supreme dignity, the *Sicilian Moslems* were split into a variety of factions; several of those leaders assuming to themselves the sovereignty of the most powerful and opulent cities, as has been just related here. The *Greeks*, therefore, at this juncture, had they pursued their victory, might easily have driven the *Moslems* out of *Sicily*. But *Michael Paphlagon*, or the *Paphlagonian*, dying, according to some writers, followed by *Carusius*, the very same year in which *Abu'l Afar* was killed, and being succeeded by *Michael Calaphates*, in whose short reign, the *Constantinopolitan* court was hindered from undertaking any expedition, by the universal disaffection which then prevailed, and terminated in the deposition of

that prince ; the *Moslems* not only retook *Messina*, but soon after reduced the whole island to the obedience of either the *Fâtemite Khalîf*, or the *Sicilian Emîr*. However, before many years were elapsed, the *Normans*, under the conduct of the famous *Roger Guiscard*, styled by the *European* historians *Roger I.* king, or rather count, of *Sicily*, finally expelled them from thence, to the inexpressible regret of the whole *Mohammedan* world <sup>k</sup>.

Al Hai-  
them dies.

EITHER this or the following year, *Abu Ali Ebn Al Hai-  
them*, a celebrated geometrician of *Basra*, died at *Al Kâbirah*, according to *Abu'l Faraj*. This profound mathematician pretended to have formed a scheme to render *Egypt* fruitful, in whatever state the *Nile* might be ; of which *Al Hâkem*, the *Fâtemite Khalîf*, being informed, he sent for him to *Al Kâbirah*, and treated him with great marks of distinction there. *Ebn Al Haithem*, in order to try whether his scheme was practicable, traversed the whole land of *Egypt*, and came to a place called *Al Janadel*, beyond *Afwân*, near the cataracts of the *Nile*, and on the borders of *Ethiopia*. But, finding he could not carry his design into execution, he took upon him to personate a fool, to avoid the effects of *Al Hâkem*'s resentment ; which he very much dreaded, as that *Khalîf* had furnished him with every thing which he judged necessary for the execution of his project. After *Al Hâkem*'s death, he laid aside the part he had acted, and spent the remainder of his days in the service of Almighty God, and works of learning. He is said to have composed several pieces upon geometrical subjects, and to have transcribed three books, in a very beautiful hand, and most correct manner, every year ; for each of which copies, as soon as he began writing it, a purchaser was always ready, who engaged to pay him for it, without making any words, 150 *Egyptian dinârs*. Two of his cotemporaries were *Abu Ali Isa Ebn Zara'a*, a *Christian* of the *Jacobite* sect, one of the principal logicians of *Baghdâd*, and *Mansûr Ebn Mokshar*, called likewise *Abu'l Fetah*, or *Abu'l Fatah*, by religion a *Christian*, an *Egyptian* physician of exceeding great note. *Abu Ali Isa Ebn Zara'a* translated several authors out of *Syriac* into *Arabic*, and died, in the year of the *Hejra* 398. *Mansûr Ebn Mokshar* was held in high esteem by *Al Azîz*, the *Khalîf* of *Egypt*, whom he served in the capacity of physician, as appears from one of that prince's letters to him, couched in the most friendly

<sup>k</sup> AL KADI SHAHABO'DDIN EBN ABILDAM AL HAMAWI, in lib. cui tit. *Asmodf*. CURÓPALAT. & CEDREN. NILUS, apud Joan. Baptist. Carus. ubi sup. ut & ipse JOAN. BAPTIST. CARUS. ibid. & p. 110.

terms, which has been handed down to us by *Abu'l Faraj*. He attended also *Al Hâkem*, *Al Azîz*'s son, in the same quality; though neither he nor any other of the court physicians could cure a tumour in *Al Hâkem*'s foot. This, notwithstanding all their efforts to carry it off, grew every day worse and worse; 'till it was at last removed by a Jewish surgeon, who had lived in great obscurity before. For the surprising cure he had performed, the *Khalîf* made him one of his physicians, gave him the surname of *Al Hakîr Al Nâse'*, that is, *the useful poor man*, sent him a sumptuous robe, and made him a present of 1000 *dinârs*<sup>1</sup>.

It appears from *Abu'l Faraj*, that *Soltân Mas'ûd* moved Soltân at the head of his forces from *Gazna* to *Balkh*, and expelled Mas'ûd the *Seljûks* from *Khorasân*, the present year; though this, it drives the must be owned, seems to run counter to what has been advanced on that head by *Al Makin*. For, it can scarce be doubted, but the expedition mentioned by the former of those authors, in the passage here referred to, must be the same with that which has a place assigned it by the latter of them amongst the principal events of the following year. We must not forget to observe, that *Salt Ebn Wathâb Al Nomeiri*, the *Sâheb*, or lord, of *Harrân*, commanded all his subjects to omit the name of *Al Mostanser Bi'llah*, the *Khalîf* of *Egypt*, and pronounce that of *Al Kayem Beamrî'llah*, the *Khalîf* of *Baghdâd*, in all the mosques to which they repaired, to perform their devotions, before the close of the year we are now upon<sup>m</sup>.

IN the 431st year of the *Hejra*, which began Sept. 22d, Mas'ûd 1039, *Soltân Mas'ûd*, having raised a considerable army, puts *Togrol Bek* to flight; killing a great number of his men, and taking some of them prisoners, with their arms. This we learn from *Al Makin*; so that, if his authority in the point before us is to be depended upon, notwithstanding what may seem to be intimated to the contrary by *Mirkbond*, *Mas'ûd* could not have been deposed the preceding year<sup>n</sup>.

THE next year, being the 432d of the *Hejra*, which commenced Sept. 11th 1040, *Togrol Bek* returned to *Nisû-jûks* regular, from whence he had been driven the foregoing year, *duce-Kho* and *Soltân Mas'ûd* fled at his approach to *Gazna*; upon which, the *Seljûks* possessed themselves of the whole province

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 338—342. D'HERBEL. Biblioth. orient. p. 422. Golii not. ad Alfragan. p. 104, 105.

<sup>m</sup> GREG. ABU'L FARAJ, ubi sup. p. 343. AL MAKIN, ubi sup. p. 268.

<sup>n</sup> AL MAKIN, ubi sup. p. 268. MIRKBOND, apud Teixeira. p. 293, 294, 295.

of *Khorasân*. *Togrol Bek*, having now no enemy to oppose him, seems to have treated the inhabitants of that province in a cruel manner, as an incredible number of people were slain on this occasion, according to *Al Makin* °.

*Mas'ûd is* ABOUT the same time, *Abu Sentakin*, an eunuch of the *deposed and* city of *Balkh*, engaged some of the servants of the court to *murdered.* secure by violence *Soltân Mas'ûd*, and replace upon the throne *Mohammed*, his brother, as we learn from *Abu'l Faraj*. After this revolution, *Mohammed* ordered *Mas'ûd* to be brought before him, and upon that prince's appearing in his presence, said, "Chuse what place you please for your " residence, that I may send you and your family thither." Having, therefore, pitched upon the castle of *Kobra*, he was conducted to that fortress, together with his wife and children, under an escorte. This was no sooner done, than *Abméd*, *Mohammed's* son, desired his father to lend him the royal, or imperial, signet, in order to seal up with it some treasures, that he had amassed; but having obtained it, he sent his servants with it to the castle of *Kobra*, where *Mas'ûd* was confined. Upon their arrival there, they immediately produced this, and told the governor they had a particular message to deliver to *Mas'ûd*; when, being admitted into his apartment, in obedience to *Abmed's* command, they assassinated that unfortunate prince. This barbarity reaching the ears of *Mawdûd*, *Mas'ûd's* son, who was then in *Khorasân*; he immediately marched with a powerful army to *Gazna*, overthrew in a great battle his uncle *Mohammed*, and took him prisoner, together with *Abmed*, his son, and *Abu Sentakin*, the eunuch of *Balkh*, who had been the principal person concerned in the deposition of his father. Having now got *Mohammed* and his whole family into his hands, as well as the murderers of *Mas'ûd*, he commanded them all to be executed, and without any farther opposition ascended his father's throne. This account we have extracted from *Abu'l Faraj*; but *Mirkhond* relates the affair in a different manner. He informs us, that *Mohammed*, not long after his second accession, perceiving that the loss of his sight, of which he had been deprived by *Mas'ûd*, rendered him incapable of business, resigned the government to *Abmed*, his son; who, at the instigation of two wicked persons, acted by a vindictive spirit, went to *Kobra Kebir*, the castle in which *Mas'ûd* was confined, and murdered him, the present year. His son, *Mawdûd*, then at *Balkh*, having received advice of what had happened to his father, at the head of a well-disciplined army advanced to *Gazna*, brought

° AL MAKIN, ubi sup.



*Mohammed*, lately returned from *India*, to a general action, routed him, and took him prisoner. *Ahmed*, his son, and the two persons who had excited him to destroy *Mas'ûd*, not having been able to make their escape, were, together with *Mohammed*, sacrificed to the manes of *Mas'ûd* by the victor. He, however, spared one of *Mohammed*'s sons, who had expressed some regard and compassion for *Mas'ûd*, when in a state of confinement; and erected a magnificent structure on the spot, where the late victory had been obtained. *Mas'ûd* has been represented as a brave (C) and generous prince, perfectly well skilled in the military art, and as one who governed his subjects with great prudence and moderation, by *Mirkbond* and *Al Makin*; the latter of which authors styles him king of *Khorasân*, *India*, and *Mawarâ'nahr*, and says he was succeeded by *Mohammed*, his brother. He likewise writes, that *Mawdûd*, the son of *Sa'id*, *Mas'ûd*'s nephew, having been apprized of his uncle's violent death, led an army against *Mohammed*, the new king, overthrew him, and mounted the throne; as also that the murder of *Mas'ûd*, as well as the abovementioned occurrences immediately consequential to that event, is to be ranked amongst the transactions of the following year <sup>P</sup>.

THE 433d year of the *Hejra*, beginning Aug. 31st, 1041, *What* proved extremely fortunate to *Togrol Bek*, *Soltân* of the *happened Seljûks*; who, before the close of it, made himself master of in *Jorjân*, *Jorjân* and *Tabrestân*, and even penetrated into the *Persian* *Tabrestân*, *Irâk*. A little before this happened, according to the author and *Syria*. of the *Lebtârikh*, *Mas'ûd* was overthrown by the *Seljûks*, in a great battle fought in the plains of *Zandekon*; soon after which, the *Khalîf Al Kâyem*, sent the patent, or instrument, of investiture, from *Baghdâd*, to the two brothers, *Togrol Bek* and *Jaasar Bek*. The same year, *Moezzo'ddawla*, or rather, as *Abu'lfeda* calls him, *Abu Okwân Thamal Moezzo'd-*

<sup>P</sup> GREG. ABU'L FARAJ, ubi sup. p. 343, 344. MIRKOND, apud Teixeira. p. 294, 295. AL MAKIN, ubi sup. p. 269, 270.

(C) According to the author of the *Lebtârikh* and *Kbondemir*, *Mas'ûd* was so liberal and munificent a prince, that he won the hearts, and conciliated to himself the affections, of all the men of learning and genius of the age, in which he lived. Some authors relate, that *Yûsuf Ebn Pûs Takin* and others went with *Ahmed Ebn Mohammed* to the castle where *Mas'ûd* was confined, when he caused that prince to be murdered there, in the year of the *Hejra* 433 (35).

(35) *Al Emîr Yabya Ebn Abd'ollatîf Al Kazwînî*, in *Lebtârikh*, *Kbondemir*, D'Herbel, *Bibliob. orient.* p. 562, 563.

*dawla*, took upon himself the government of *Aleppo*; the inhabitants, after the death of *Anûshtekîn*, *Anush Takin*, *Al Darîri*, or *Al Dezberi*, as he is named by different authors, delivering up that city to him. This *Anûshtekîn*, having been sent by *Al Mostanser Billah*, the *Khalîf* of *Egypt*, with a formidable army, to reduce *Aleppo*, which then obeyed the orders of *Abu Camel Nasr Shablo'ddawla*, *Sâleh Ebn Mardâs's* son; he overthrew that prince with very great slaughter, in the month of *Shaabân*, and the year of the *Hejra* 429. This battle, which was fought near the banks of the *Asius*, between *Hamah*, or *Hamath*, *Casartâb*, and *Shaizar*, decided the fate of *Syria*; the victory gained on this occasion being so complete, that, if *Abu'lfeda* may be credited, not only the city of *Aleppo*, but the whole province of *Syria* likewise submitted to the *Fâtemite Khalîf*. As for *Abu Camel Nasr Shablo'ddawla* himself, he was killed in the action, after he had presided over the people of *Aleppo* eight years, and several months, according to *Al Makîn*. After which, if we will believe that author, *Moezzo'ddawla Ebn Sâleh Ebn Mardâs*, who had before been expelled *Aleppo* by *Shablo'ddawla*, his brother, in the year of the *Hejra* 421, repossessed himself of that capital. *Mokled Ebn Shablo'ddawla*, his nephew, he appointed to command in the castle, and then retired towards the *Euphrates*, in order to implore the assistance of the *Arab* tribes seated in the neighbourhood of that river against *Anûshtekîn*. But, before he returned, that general had seized upon *Aleppo*; which he entered triumphantly, in the month of *Ramadân*. This *Anûshtekîn*, or rather *Anûsh Takin*, denominated *Bûsekin Al Darîri* by *Al Makîn*, was originally a *Türk*, brought as a *Mamlûk*, or purchased slave, by some merchants into *Syria*; where he was bought by one *Darîr*, a *Deylamite*, a person of great sway in that country, who gave him to the *Khalîf* of *Egypt*. That prince, finding him a man of vast courage and an uncommon capacity, placed him in an honourable station, and at last raised him to the dignity of commander in chief of all his forces. He ruled the inhabitants of the city and district of *Aleppo*, if not those of all the other parts of *Syria*, as *Abu'lfeda* seems to intimate, to the time of his death, that is, to the 25th day of the former *Jemâda*, the present year. He acquired much wealth, and a vast reputation, by his victory over *Shablo'ddawla's* troops. He was no sooner dead, than the people of *Aleppo* called *Moezzo'ddawla Ebn Sâleh Ebn Mardâs* to the throne. He was at *Al Ramla*, when the citizens did him the honour to acknowledge him for their *Sâheb*, or prince. But he posted  
away

away with all possible celerity to *Aleppo*, as soon as he had received the news of that happy and auspicious event <sup>9</sup>.

THE same year, *Abu'l Kasem*, who had set up for himself *The transf-* at *Seville* in *Andalusia*, departed this life. He was first *Al actions in* *Kâdi*; or judge, and afterwards presided several years over the *Spain*. people of that city in quality of *Emîr*. About the time that this usurper took upon himself the government of *Seville*, one *Yahwar Ebn Mohammed* assumed the sovereignty of *Corduba*; and was, after his death, succeeded by *Mohammed*, his son. It may not be improper to remark, that the inhabitants of *Corduba*, being in a state of anarchy, imprest the name of *Hejbâm*, their last king, upon the current coin, and to all publick instruments affixed his seal, during the interval between their recognition of his successor's authority and the deposition of that prince <sup>r</sup>.

IN the 434th year of the *Hejra*, commencing *Aug. 20th, The prin* 1042, *Ibrahim Nedl Al Seljûki* made an irruption into the *cipal* *Persian Irâk*, and possessed himself of *Hamadân*. He was *events of* followed by *Togrol Bek*, who took *Al Ray* in that province. *the year*. After this, the latter of those generals, upon a partition of the 434. *Seljûkian* territories, had for his share all the provinces he and his brother had subdued, except *Khorasân*; which, by the mutual consent of both parties, was assigned *Jaasar Bek*. *Mirkhond* writes, that both *Persia* and *India*, after *Mas'ûd's* death, were agitated by fresh commotions; and that *Mayudûd*, *Mawdûd's* brother, projected an invasion of his dominions, but died upon his march. In the mean time, *Mawdûd*, by that prince's death, became possessed both of the *Indian* conquests and the kingdom of *Mawarâ'lnahr*. We must not forget to observe, that this *Soltân* is named *Maodud*, by *Mirkhond*, or rather *Teixeira*, in his *Spanish* abridgment of that author, and *Mawdûd* both by *Abu'l Faraj* and *Al Makîn* <sup>s</sup>.

THE following year, being the 335th of the *Hejra*, which *The Gaz* began *Aug. 10th, 1043*, a body of 1650 *Gaz* horse, under *Turks*, or the conduct of *Kûkiâs*, *Abu Ali Ebn Al Dabkân*, *Al Hâji Turk-Israel*, and *Abu Mansûr*, advanced into the districts of *Amed mâns*, and *Mayyâfarakîn*, then possessed by *Al Emîr Abu Nasr* *make an* *Ebn Merwân*. From thence they moved to *Nasîbîn*; which *irruption* *into Meso-* *potamia*.

<sup>9</sup> GREG. ABU'L FARAJ, ubi sup. p. 344. AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtâr*. p. 42. AL MAKIN, ubi sup. p. 269. ISM. ABU'LFED. in chron. ad ann. Hej. 402. & ad ann. Hej. 433.

<sup>r</sup> RODERIC. TOLETAN. hist. Arab. c. XLVII. p. 37.

<sup>s</sup> MIRKHOND, apud *Teixeir*. p. 318, 319. EN AMBERES, 1610. AL MAKIN, ubi sup. p. 270. GREG. ABU'L FARAJ, ubi sup. p. 343.

they, for some time, besieged. But that city not being disposed to surrender soon, after they had cut down all the trees in the neighbourhood of it, they marched to *Al Mawfel*. *Karwās Ebn Al Mektader*, the *Sāheb*, or prince, of the place, not finding himself in a condition to oppose them, bought his peace of them with a sum of money. Notwithstanding which, having destroyed the other cities of *Diyār Beer* and *Al Jazīra*, they returned to *Al Mawfel*, took and pillaged it, put some of the inhabitants to the sword, and made others of them prisoners. The *Arabs*, being apprized of what had happened, assembled on all sides, besieged them, and at last forced them to abandon the city. They afterwards defeated them in several engagements, killed a great number of them, and obliged the rest to fly to *Mayyāfarakīn*; from whence, with all the spoil they could carry off, they retired into *Adherbijān*. The *Gaz* employed in this irruption seem to have been a detachment sent by *Togrol Bek*, who had fixed his seat at *Hamadān*, out of the *Persian Irāk*, to ravage the *Arab* territories abovementioned; but we are not told what became of them, after their arrival in *Adherbijān*, whither they were driven by the *Khalīf* of *Baghdād*'s troops out of *Mesopotamia* <sup>1</sup>.

*Jalāloddawla*  
dies.

THE same year, *Jalāloddawla Ebn Babao'ddawla*, of the house of *Būiyya*, departed this life, at *Baghdād*. He remained in the post of *Emīr Al Omrā*, according to *Mirkbond*, seventeen years (D), and was succeeded by *Abu Cālījār*, *Abu Cālanjār*, or *Abu'l Ganjār*, *Ebn Soltāno'ddawla*, his nephew. This we find asserted both by *Mirkbond* and *Abu'l Faraj*. But *Al Azīz Abu Mansūr*, his son, was mentioned in the mosques as his successor, after his decease, if we can depend upon *Al Makīn*. Soon after *Al Kāyem*'s elevation to the *Khalīfat*, the soldiers mutinied at *Baghdād*, and plundered the palace of *Jalāloddawla's Wazīr*. They also sent for *Abu Cālījār*, and nominated him *Emīr Al Omrā*, or, in the title of *Mirkbond*, proclaimed him king of *Baghdād*. *Abu Cālījār*, being advised not to concern himself in the broils which disturbed the repose of that city, declined accepting

<sup>1</sup> AL MAKIN, ubi sup. D'HERBEL. Biblioth. orient. p. 361.

(D) *Khondemir* and *Mirkbond* agree, in the point here mentioned; but the authors of the *Lchtārīkh* and *Nighiarištān* make him to have reigned at *Baghdād*, or been *Emīr Al Omrā* there, twenty-five years (36).

(36) *Khondemir* & *Mirkbond*, ubi sup. *Al Emīr Yahya Ebn Abd'oliatīf Al Kazzwīnī*, in *Lchtār*. *Ahmed Ebn Mohammed Abd'aljoasfar Al Kazzwīnī*, in *Nighiarištān*.



the offer they had made him ; upon which, the *Turkish* troops, who were then mutineers, submitted to *Jalâlo'ddawla*, and the public tranquillity was re-established. But they soon committed fresh violences, and even set fire to the capital in several places. In the 427th year of the *Hejra*, they openly revolted against *Jalâlo'ddawla*, and attempted to expel him the city ; which they would have effected, had he not opposed them with wisdom and resolution. The next year, they mutinied again ; which occasioned the commission of many disorders. But their general being killed, and a peace concluded between *Abu Câlîjâr* and *Jalâlo'ddawla*, they soon returned to a sense of their duty. The 430th year of the *Moslem* æra was rendered memorable at *Baghdâd* by a snow that fell there, and in the adjacent territory, three spans deep ; which was followed by a very severe frost, the *Dijlat*, or *Tigris*, having been frozen over, for the space of twelve days. The 431st year of the same æra proved not so favourable to the turbulent and restless *Turkish* soldiery ; they having been brought more under subjection by *Jalâlo'ddawla*, before the close of that year. When that *Emîr Al Omrà* died, *Al Azîz Abu Mansûr*, his son, was at *Wâset*, where there was then a pretty considerable ferment. His friends dispatched to him immediately a courier, and pressed him to hasten to *Baghdâd*, in order to fill the post which was become vacant by his father's death. But being detained at *Wâset*, by the commotions there, which were not yet appeased ; *Abu Câlîjâr* was sent for, and took the government upon him ; the present exigency of affairs not permitting the people of *Baghdâd* to continue any longer without a person at the helm. To what has been said of *Jalâlo'ddawla* here we shall beg leave to add, that he is sometimes stiled by the eastern writers the *Sâheb*, or prince, and at other times the king, of *Baghdâd*. It is remarkable, that no other successor to *Abu Thâher Firâz Jalâlo'ddawla* but *Al Azîz Abu Mansûr*, his son, whom he has dignified with the title of king, has been mentioned by *Al Makîn* <sup>u</sup>.

AFTER the sudden death of *Mayudûd*, which has already been taken notice of, *Soltân Mawdûd's* authority was recognized both in the *Indian* conquests and *Mawarâ'nahr* ; notwithstanding which, the *Seljukian Turks* settled in the latter of those countries and *Khorasân* refused to acknowledge him for their prince. He, therefore, marched against them with

<sup>u</sup> MIRRHOND, apud Teixeira. p. 296, 297, 298. GREG. ABU'L FARAJ, ubi sup. p. 344. AL MAKIN, ubi sup. p. 270. KHON-EEMIR, ISM. ABU'LFED in chron. ad ann. Hej. 335. D'HERBEL. Biblioth. orient. art. *Gelal-Eddoulat*, p. 373.

a powerful army, in the year we are now upon; but was met and overthrown by *Alp Arslân*, the son of *Jaafar Bek*. On the other side, great numbers of *Turks*, who broke out of *Turkestân* into the territories of *Gaomaser* and *Kandahâr*, to plunder, were routed by *Mawdûd's* garisons. About the same time, the *Indian Rajabs*, who had been vassals to *Mawdûd*, revolted against him, united their forces, and with the combined army laid siege to *Labor*, or *Lahâwar*, a royal city in the province of *Penjab*. But this confederacy, how formidable soever it might at first appear, was soon dissolved; the members of which it was formed, almost immediately after the commencement of the military operations, falling at variance amongst themselves. They even at last came to an open rupture, some declaring for, and others against *Mawdûd*, though the former of these finally prevailed. For, joining a body of troops sent by that prince to the relief of the place, they fell upon the others with such bravery that they obliged them to submit to the *Soltân*, and lay down their arms. The city of *Lahâwar* has been placed in  $31^{\circ} 50'$  N. lat. and long.  $109^{\circ} 20'$  by *Nassir Al Tâfi* and *Ulugh Beik* <sup>w</sup>.

Abu'l Faraj Al Irâki, a famous physician and philosopher, who spent most of his time in reading and explaining the works of the anti-  
 Irâki dies. ents, particularly those of *Galen* and *Aristotle*, which at this time were held amongst the *Arabs* in much esteem. He has been accused of prolixity by a little *Jewish* critic, who perhaps did not sufficiently understand him. But *Al Kâdi Al Acram Jamâl's* *ddîn Al Kofti* has given a very advantageous character of him; informing us, that he brought to light several things which had been lost, and happily explained some passages of the authors he undertook to comment upon, which before were utterly unintelligible. Many of his scholars made a very considerable figure in the learned world. One of the principal of these was *Al Mokhtâr Ebn Al Hasan Ebn Abdûn*, commonly called *Ebn Botlân*. *Ebn Al Teyyeb*, according to *Ebn Botlân*, applied himself so closely, and with so much attention, to the exposition of metaphysical subjects, in which he was engaged about twenty years, that he thereby impaired his health, and at last contracted a distemper, which put a period to his days. *Ebn Botlân*, who received his education from *Ebn Al Teyyeb*, was a *Christian* of *Baghdâd* of an exceeding homely, or rather a deformed, counte-

<sup>w</sup> MIRKHOND, apud Teixeira. p. 295, 296. NASSIR AL TUSI & ULUGH BEIK, ubi sup. D'HERBEL. Biblioth. orient. p. 509, 510.

nance; but excelled in antient literature, especially physic. He first visited *Al Mawfel* and *Diyâr Becr*, and afterwards *Aleppo*; where he remained some time, and from thence departed into *Egypt*. Here he soon met with *Ebn Redwân*, an *Egyptian* physician and philosopher of no great note. As there was a rivalry, or competition, between these two doctors, both of them contending most fiercely for victory in their disputations, and the *Egyptians* sided with *Ebn Redwân*, their countryman; *Ebn Bollân* retired to *Antioch*, shut himself up in a monastery, and put on the habit of a religious there. But of these two physicians our readers will hereafter meet with a farther account. With regard to *Ebn Al Teyyeb*, we shall beg leave to add, that he was copious in his explanations, in order to express himself with perspicuity, and render more intelligible, even to the meanest capacities, the points he undertook to explain <sup>x</sup>.

THE next year, being the 436th of the *Hejra*, which commenced *July* 30th, 1044, all the troubles in *India*, occasioned by the late revolt of the *Indian Rajahs*, according to *Mirkbond*, seem to have been appeased. That author relates, that soon after the junction of *Soltân Mawdûd's* forces with those of his *Indian* allies, which happened towards the close of the last campaign, the rebellious *Rajahs* were reduced to the obedience of that prince. This plainly appears to fix the final extinction of the *Indian* rebellion against *Mawdûd* in some part of the year we are now upon <sup>y</sup>.

IN the year of the *Hejra* 437, which began *July* 19th, 1045, the *Seljûks* continued strenghtening themselves in *Khorasân* and the *Persian Irâk*; insomuch that *Abu Gâlijâr Ebn Soltânô'ddawla*, the *Emîr Al Omrà* at *Baghdâd* found himself obliged not long after to enter into an alliance with *Togrol Bek*. We hear not, however, of any incursions, that they made into the neighbouring provinces, the present year <sup>z</sup>. *Irâk*.

THE following year, being the 438th of the *Hejra*, *Al Kayed* commencing *July* 8th, 1046, has not been rendered remarkable by any memorable events, handed down to us by the *Moslem* historians. As the *Gaznevids* and the *Seljûks*, who were now contending for dominion, paid little or no regard in civil affairs to the *Khalîf* of *Baghdâd*; so *Al Kayed*, the son of *Hammad*, *Hamed*, or *Hamet*, who had founded the kingdom of the *Hammadites* in the province of *Bajayah*, or

<sup>x</sup> GREG. ABU'L FARAJ, ubi sup. p. 355, 356. D'HERBEL. Biblioth. orient. p. 212, 714.

<sup>y</sup> MIRKHOND, apud Teixeira.

p. 296. <sup>z</sup> Id. ibid. p. 298.



*Bujyah*, reigned this very year, independently on the *Khalîf* of Egypt, in Africa <sup>a</sup>.

The chief  
events of  
the year  
439;

THE 439th year of the *Hejra*, which commenced June 28th, 1047, produced a peace between *Abu Câlijâr Ebn Soltânô'ddawla*, the *Emîr Al Omrâ*, and *Togrol Bek*. In order to strengthen the alliance entered into by these two princes, *Abu Câlijâr*, or *Abu'l Gânjâr*, as *Teixeira* calls him, married his son to *Dawd Al Seljûki's* daughter, the present year. This *Dawd*, or *David*, was brother to *Togrol Bek*, and the new married lady of course his niece. It appears from *Al Makrîzi*, that *Christodulus*, the sixty-sixth *Alexandrian Jacobite* patriarch, was elected to preside in spiritual matters over the people of his sect, in the year we are now upon <sup>b</sup>.

and of the  
year 440.

THE next year, being the 440th of the *Hejra*, beginning June 16th, 1048, *Abu Câlijâr*, the *Emîr Al Omrâ*, departed this life. He was the son of *Soltânô'ddawla*, of the house of *Bûiya*, and had reigned in *Irâk* between four and five years. He died, according to *Abu'l Faraj*, at *Baghdâd*; but, if we will believe *Mirkhond*, in the province of *Kermân*. The latter of these authors also informs us, that he left behind him five sons, *Abu Mansûr Fûlâd Sotûn*, *Khosrû Firûz*, *Abu Thâber*, *Abu Sa'id*, and *Kay Khosrû*. *Khosrû Firûz*, the second of these, being at *Shîrâz*, in the province of *Fârs*, at the time of his father's demise, succeeded him, and assumed the title, or surname, of *Al Mâlec Al Rahîm*, or the merciful king. From *Shîrâz* he repaired directly to *Baghdâd*, possessed himself of that capital, and took his lodging in the imperial palace there. Soon after which, *Al Kâ'em*, the *Khalîf* of *Baghdâd*, adorned him with the collar and bracelets, and vested him with the supreme authority. Notwithstanding which, *Abu Mansûr Fûlâd Sotûn*, the eldest of *Abu Câlijâr's* sons, made the proper dispositions for driving him out of all the territories he had seized, and took the field with a considerable force. The *Emîr Al Omrâ*, or king of *Baghdâd*, likewise assembled a body of troops; the command of which he gave to his brother *Abu Sa'id*, and ordered him to march against *Fûlâd Sotûn* with all possible expedition. He also followed him with another body of troops, joined him, and, after this junction, came up with *Fûlâd Sotûn* at *Estakbr*, a city of *Fârs*. But, being deserted by the greatest part of his army, which consisted chiefly of *Turks*, he retired

<sup>a</sup> ISM. ABU'LFED. in chron. ad ann. Hej. 387.

<sup>b</sup> GREGO.

ABU'L FARAJ, ubi sup. p. 344. MIRKHOND, ubi sup. AL MAKRIZI, EUSEB. RENAUD. ubi sup. p. 419.



to *Ahwáz* in *Khúzeftán*, and from thence to *Wáset*; where the war continued with various success, till the year of the *Hejra* 447. We must not forget to remark, that *Al Málec* *Al Rabím's* brothers, *Abu Tháber* and *Abu Sa'id*, notwithstanding the late desertion of his troops, persevered in their fidelity to him <sup>c</sup>.

THE following year, being the 441st of the *Hejra*, com- *What*  
mencing June 5th, 1049, *Soltán Mawdúd Gazni*, styled *Sáheb happened,*  
*Al Hind*, or lord of India, by *Al Makín*, being resolved in the year  
to recover *Khorasán*, if possible, out of the hands of the 441.  
*Seljúks*, began his march against them with a powerful army;  
but was carried off by a violent fit of the cholick, before he  
could come up with them. With regard to his successor,  
the eastern writers seem not to be so perfectly well agreed.  
His son, named *Mas'úd*, or *Mas'úd II.* an infant, after his  
death, according to *Khondemir*, mounted the throne; whereas  
*Abd'alrashíd Ebn Mahmúd*, his uncle, succeeded him, if we  
will believe *Abu'l Faráj* and *Al Makín*. But, if *Mirkhond*  
may be credited, *Ali Ebn Mas'úd*, his brother, as soon as  
his death came to be known, was saluted *Soltán* by the mili-  
tary men. However, these seeming inconsistencies may per-  
haps, by a little attention to *Khondemir's* account of this  
matter, be tolerably well reconciled. That author relates,  
that the *Turks*, who ruled at the *Gaznevid* court with an  
absolute sway, refusing to be commanded by a child, placed  
*Ali Ebn Mas'úd*, *Mawdúd's* brother, upon the throne; and  
that he was, in a short time, deposed by *Abd'alrashíd Ebn*  
*Mahmúd*, or rather *Mohammed*, *Mawdúd's* uncle, who found  
means to make his escape out of prison, where he had been  
confined a great part of his days. And, in conformity to  
this relation, we are told by *Mirkhond*, that *Abd'alrashíd*,  
having been released out of prison, was proclaimed *Soltán*,  
or king, upon *Mawdúd's* death, by that prince's *Wazír*;  
and that *Ali Ebn Mas'úd*, finding things in a desperate situa-  
tion, abandoned the government, and laid aside all thoughts  
of asserting his right to the crown. *Al Basásiri*, or *Málec*  
*Al Basásiri*, called *Pissasirius* by *Cedrenus*, a *Turk*, who had  
formerly been one of *Bahao'ddawla's* slaves, advanced with  
a body of troops to *Al Anbár*, a city of *Irák*, in the territory  
of *Baghdád*, and possessed himself of that place, before the  
close of the present year <sup>d</sup>.

<sup>c</sup> GREG. ABU'L FARAJ, ubi sup. AL MAKIN, ubi sup. p. 270.  
MIRKHOND, apud Teixeira. ubi sup. <sup>d</sup> AL MAKIN, ubi  
sup. p. 271. KHANDEMIR, GREG. ABU'L FARAJ, ubi sup.  
MIRKHOND, apud Teixeira. ubi sup. D'HERBEL. Biblioth. orient.  
art. *Maudoud*, p. 567.

*The most memorable occurrences of the year* IN the 442d year of the *Hejra*, which began *May* 26th, 1050, *Togrol Bek*, *Soltân* of the *Seljuks*, reduced to his obedience the city of *Esfabân*, together with the district appertaining to it, according to *Abu'l Faraj*. The same year, 442. died *Karwâs*, or *Karwâsh*, the *Sâheb*, or lord, of *Al Mawfel*; who has been represented as a prince of great bravery, and power, by *Al Makin*<sup>e</sup>.

*No remarkable events happened, the following year.* THE 443d year of the *Hejra*, which commenced *May* 15th, 1051, has not been distinguished by many remarkable events; at least, scarce any thing of that kind, as happening in it, has been handed down to us by the *Moslem* historians. The war, however, was carried on, according to *Mirkhond*, between *Abu Mansûr Fûlâd Sotân* and *Al Mâ'ec Al Rabim*, *Abu Câlijâr Ebn Soltânô'ddawla's* sons, in *Irâk*, through the whole course of it; but with what success, we have not been told by that author. *Abd'alrashîd* likewise, who had been placed upon the *Gaznevid* throne, discovered, about this time, marks of a capacity by no means equal to the character he had been pitched upon to sustain<sup>f</sup>.

*Ebn Botlân dies.* THE next year, being the 444th of the *Hejra*, beginning *May* 3d, 1052, *Ebn Botlân*, a *Christian* physician of *Baghdâd*, of whom we have already given our readers some account, died in a monastery at *Antioch*; whither he retired, after the contumelious treatment he met with from *Ebn Redwân* had obliged him to abandon *Egypt*. To what has been said of this physician above, we shall beg leave to add, that the principal of his works, according to *Abu'l Faraj*, were the treatise upon the regimen that is proper to be observed for the preservation of health, the discourse upon the privileges and rewards claimed by physicians as their due, and his epistle upon the purchasing of slaves. After his retreat from *Egypt*, he wrote a very severe letter to *Ebn Redwân*; wherein he exposed his ignorance in physic, as well as every other branch of antient literature, which he pretended to understand. He likewise took the liberty therein to exhibit to his view, in the clearest light, all the vices he was guilty of. This piece, which was penned with uncommon acrimony of sentiment, and asperity of expression, he divided into seven sections; for an account of the heads of which, we must refer our learned and curious readers to *Abu'l Faraj*<sup>g</sup>.

*The principal occurrences of the year* 445; THE following year, being the 445th of the *Hejra*, commencing *April* 23d, 1053, *Abd'alrashîd*, the *Gaznevid Soltân*,  
<sup>e</sup> GREG. ABU'L FARAJ, ubi sup. AL MAKIN, ubi sup. p. 271.  
<sup>f</sup> MIRKHOND, apud Teixeira. p. 296, 298. <sup>g</sup> GREG. ABU'L FARAJ, ubi sup. p. 356—360. D'HERBEL. Biblioth. orient. p. 212, 714.

was deposed and murdered by *Togrol*, one of his principal officers, who had been brought up at the court of *Soltân Mawdûd*. This *Togrol* was so great a favourite, that *Abd'alraşîd* had not only conferred upon him the government of the province of *Sejîstân*, but permitted him likewise to act in a manner as sovereign there. *Togrol* made a very improper return to his master and benefactor for so singular a favour. He even pushed his ingratitude so far as to form a design to dethrone him. In order to carry this into execution, he attacked *Abd'alraşîd* in his capital; who, being surprized by such an unexpected attack, retired into the castle, and took all his family with him. Here *Togrol*, after he had made himself master of the city, besieged him, soon carried the citadel by assault, and massacred both the *Soltân* and all who were related to him, except *Ferokhzâd* and *Anca*, the son and daughter of *Mas'ûd*. The former of these found means to make his escape, and the latter he took to wife. He also seized upon the crown, and assumed the title of *Soltân*. But his perfidy and ingratitude rendered him so odious to his new subjects, that they branded him with the appellation of *Kaşernamet*, that is, *the ingrate*, or the *ungrateful*. This disposition of the people, and the news of the strange revolution that had happened, having been communicated to *Kharkhir*, the governor of the *Indian* provinces dependent on the crown of *Gazna*, he wrote in very strong terms to the grandees of that city, and particularly to the princess *Anca*, exhorting them to fall upon the tyrant; which had such an effect, that he was soon after assassinated in his palace, and even upon his very throne. *Kharkhir* then caused *Ferokhzâd Ebn Mas'ûd*, with the consent of all the principal lords of *Gazna*, to be proclaimed *Soltân*. This is the account of the revolution now before us preserved by the author of the *Lebtârîkh* and *Khondemir*, from which that handed down to us by *Mirkhand* differs in several particulars. The last of these authors relates, that *Togrol*, one of *Abd'alraşîd*'s commanders, observing his master's capacity to be none of the best, entertained hopes of securing to himself the vast and extensive territories of the house of *Gazna*. Excited by these hopes, he meditated the *Soltân*'s destruction; and, in order to effect this, pursued him from other parts of his dominions to the city of *Gazna*, took it, and drove the poor prince, with his family, into the castle. This he laid siege to several days, and at last, by the treachery of the governor, whom he corrupted with money, was admitted into it, when the reduction of it by any other means would have been impracticable. *Abd'alraşîd* himself, with many of his friends and relations, the traitor immediately put to death,

married

married his sister, and obliged *Abd'alrashid's* subjects to acknowledge him for their king. He had not been vested with the supreme authority many days, before ten of the noblest approached him, sitting on his throne, to receive the compliments of the grandees, under the pretext of paying in form their submission to him; but they no sooner reached him, than they drew their scymitars, and dispatched him. Not long after this, *Kharkbir*, a *Gaznevid* general, arrived from *India*, took *Ferokhzâd*, *Mas'ûd's* son, out of prison, and placed him upon the throne. The war still continued between *Abu Câlîjâr's* sons, according to *Mirkhond*, in the neighbourhood of *Wâset*; though which of the contending parties proved superior, this year, he has not been pleased to inform us. A war likewise must have been waged by *Abu Olwân Thamal Moezzo'ddawla*, the *Sâheb* of *Aleppo*, with the *Khalif* of *Egypt*, if *Abu'lfeda* in this point may be depended upon, the present year. For, the latter of those princes sent an army to reduce *Aleppo*, in the 440th year of the *Moslem* æra, and after that another; both of which were defeated by *Moezzo'ddawla's* forces, though hostilities continued between those two powers till the year of the *Hejra* 449. The result of this war we shall relate, when we come to the transactions of that year <sup>b</sup>.

and of the year 446. IN the 446th year of the *Hejra*, which began April 12th, 1054, *Togrol Bek* made an irruption with a body of his troops into *Adherbijân*, and possessed himself of that province. *Al Kayed*, the king of the *Hammadites*, in the *African* province of *Bajayah*, or *Bujyah*, departed this life, after he had reigned about twenty-seven years, and was succeeded by *Al Mohsen*, his son, a very rash and abandoned prince, in the month of *Rajeb*, the present year. *Al Mohsen*, by his infatuated conduct, discovering himself to be totally unfit to hold the reins of government, and treating his uncle with uncommon cruelty; *Belkîn Ebn Mohammed*, one of his relations, rebelled against him, routed his forces, slew him, and was proclaimed king in his room, when he had sat about eight months upon the throne. The troubles occasioned by *Basâsiri's* defection at this time, greatly disturbed the repose of the city of *Baghdâd* <sup>i</sup>.

<sup>b</sup> AL EMIR YAHYA EBN AED'OLLATIF AL KAZWINI, in *Lobb Al Tawarikh*, KHONDEMIR, EBN SHOHNAH, MIRKHOND, apud Teixeira. p. 296, 297, 298, 299, 300, 301. ISM. ABU'LFED. in chron. ad ann. Hej. 402. <sup>i</sup> GREG. ABU'L FARAJ, ubi sup p. 344. ISM. ABU'LFED. in chron. ad ann. Hej. 387. MIRKHOND, apud Teixeira. p. 298, 299.



THE 447th year of the *Hejra*, which commenced April Al Kâjem 2d, 1055, proved very favourable to the *Seljûks*, under the *invites* conduct of *Togrol Bek*. The distractions, occasioned by the *Togrol* insolence of the *Turkish* militia, still continuing at *Baghdâd*; *Bek to* that place was, at this time, thereby rendered little better *Baghdâd*; than a scene of riot and confusion. *Abu'l Hâreth Rostân Al Modhaffer*, a *Turk*, commonly called *Al Basâsîri*, having had a quarrel with *Rais Al Ruffa*, *Al Kâjem Ecamrillab's Wazîr*, found himself obliged to quit the city of *Baghdâd*, and to put himself under the protection of *Al Mostanser*, the *Khalif* of *Egypt*. That prince supplying him both with money and troops, he soon became very formidable in the *Arabian Irâk*, possessed himself of that province, and ravaged it even to the very gates of *Baghdâd*. Finding no enemy to oppose him, he now looked upon himself as *Emîr Al Omrâ*, and ordered his own name to be mentioned in all the mosques within his jurisdiction. Nor did he leave any thing more to *Al Malec Al Rahîm*, who, after the example of his predecessors, had deprived the *Khalif* of all power and authority, than the naked title of king of *Baghdâd*. Nay, the *Khalif* himself was informed, that this rebel intended to advance at the head of his troops to the capital, and seize upon the imperial palace. Upon which, he immediately wrote to *Togrol Bek*, then in the district of *Al Ray*, who, according to some of the eastern writers, had lately made himself master of *Khorasân*, *Forjân*, the city and territory of *Balkh*, and the whole extensive province of *Khowârazm*, as well as the *Persian Irâk*, and intreated him to come to his assistance. *Al Basâsîri*, of whom we are now speaking, was originally *Bahao'd-dawla's* slave, but at last rose to be one of the principal commanders of the *Soltâns* of the house of *Bûiya*. He grew a terror, by the reduction of *Irâk*, to the *Arab Emîrs* (A), and all

(A) In the original *Arabic* it is, '*Ali Omrâ Al Arab w' Al Ajem*, that is, *to the Emîrs of the Arabs and the Barbarians*, or *to the Emîrs of the Arabs and all other nations*. The word *Ajem*, or *Al Ajem*, properly denotes in *Arabic* what *Βάρβαρος*, or *Barbarian*, did in *Greek*. For, it is applicable to every nation, besides the *Arabs*; though it sometimes signifies *Persia* in particular, and every

thing comprized under the empire of the *Persians*. The phrase *Al Arab w' Al Ajem* is, however, always to be understood of the people of the whole earth, and never only of the *Arabs* and *Persians*. According to this general signification of *Al Ajem*, the Grand Signor styles himself the *Soltân Al Arab w' Al Ajem*, that is, *the king of all the nations of the world* (1).

(1) D Herbel. *Biblioth. orient. art. Ajem*, p. 69. Vid. etiam Val. Sebînd. *lx. penta bt.* p. 1269. *Gol. lex. Arab.* alioq; *lexicograph. Arab. in v.c. Ajem.*

the other neighbouring princes. The conquest of that province probably occasioned his being styled the ruler of *Babylon* by *Cedrenus*. When the *Khalif* wrote to *Togrol Bek*, this tyrant, or usurper, was at *Wâset*. Soon after which, some of his soldiers deserted, and returned to *Baghdâd*; where they first plundered his palace, and then laid it in ashes. The surname of *Al Motaffer*, applied to this general by *Erpenius*'s MS. copy of *Al Makin*, was written *Al Modbaffer* by that author; the diacritical point, distinguishing the *Dha*, or *Tba*, from the *Ta*, having either been erased or omitted in this copy. The words *Al Modbaffer* denote the same thing as *Al Mansûr*, that is to say, *the victorious*; and have been assumed as a surname by several great personages, who have made a very considerable figure in the *Moslem* history, as we learn both from *Abu'l Faraj* and *M. D'Herbelot* <sup>k</sup>.

who arrives  
there, in  
the month  
of Ramadân.

As soon as the *Khalif*'s letter reached him, *Togrol Bek* assembled all his forces, made the proper dispositions for a march, and arrived at *Baghdâd*, in the month of *Ramadân*. He brought with him a numerous army of *Turks*, and eighteen elephants. When he entered *Baghdâd*, *Al Basûsîri* was at *Al Rababa*, upon the *Euphrates*, from whence he wrote to *Al Mostanser Billah*, the *Khalif* of *Egypt*, and begged he would take him under his protection. He also ordered prayers to be put up in his name, at *Al Rababa*, as a token of his attachment to him. Upon his arrival at *Baghdâd*, *Togrol Bek* immediately waited upon the *Khalif*, and paid him all the honours due to his high dignity. However, the *Turks* having soon after committed several outrages there, the people rose upon them, and pelted them with stones; which so incensed *Togrol Bek*, that he commanded his troops to pillage the city. The tumult, excited against the *Turks*, being afterwards appeased, the *Soltân* of the *Seljuks* went to the *Khalif*, and told him, that if *Al Malec Al Rabim*, the generalissimo of his armies, had not been concerned in the late sedition, he might safely come to him; upon which, *Al Malec Al Rabim* appearing before him, he seized upon his person, sent him to prison, and ordered himself to be prayed for in the public pulpits instead of him. Thus ended the dynasty of the *Bûiyans*, which had continued 127 years; and that of the *Seljuks* began in the same city, where *Togrol Bek* took up his lodging, in the

<sup>k</sup> AL MAKIN, ubi sup. MIRKHOND, apud Teixeira. p. 299. GREG. ABU'L FARAJ, ubi sup. p. 344, 440, 497. & alib. GEORG. CEDREN. historiar. compend. p. 769. Parisiis, 1647. D'HERBEL. Biblioth. orient. p. 240, 593.

imperial castle. Nothing can be more perplexed and confused than the history of the *Seljuks*, during this period, as we find it penned by the *Greek* writers; for which reason, as it throws no manner of light upon the *Moslem* affairs, we have not thought fit to extract any thing from them, upon that head, here. *Togrol Bek* confined *Al Malec Al Rahim*, according to *Khondemir*, in a castle of *Irak*, where he ended his days, and made his public entry into *Baghdad*, the 25th of *Ramadân*, the present year. It may not be improper to remark, that *Togrol Bek*, a little before his expedition to *Baghdad*, at the instigation of *Abu Mansur Fuldâ Sotân*, *Al Malec Al Rahim*'s eldest brother, reduced the city of *Shiraz*, and the greatest part of the province of *Fars*; of which the latter of those princes having been informed, he assembled all his forces, expelled the *Soltân* of the *Seljuks* from his new conquest, and then returned to *Waset*. *Mirkhond* writes, that *Al Kayem* did his utmost to screen *Al Malec Al Rahim*, who had taken refuge in his palace, from the fury of *Togrol Bek*; but without effect. He also relates, that the *Seljuks* destroyed the city of *Baghdad* with fire and sword; and that they spared neither the living nor the dead. The tombs of the latter, if this author may be credited, were all opened; a suspicion being entertained, that something valuable might probably be discovered in them<sup>1</sup>.

THE next year, being the 448th of the *Hejra*, beginning *The principal occurrences of the year* March 21st, 1056, *Abu Mansur*, having vanquished and killed in battle his brother *Abu Sa'id*, secured to himself the throne of *Fars*. His *Wazir*, who had served his father in the same capacity, upon some suspicion, he soon after put to death; and advanced to the honourable post thereby become vacant *Fazel Ebn Al Hasan*, called likewise, by *Mirkhond*, *Huya*. *Fazel* was no sooner settled in his employment, than he imprisoned his master in a castle, and assumed the title of king. *Malec Maverd*, a *Seljuk* commander, then in the province of *Kermân*, being informed of this, marched against *Huya*; who fled to *Alp Arslân*, another *Seljuk* captain, at his approach. He afterwards, if we will believe this writer, farmed *Alp Arslân*'s lands; and, growing very rich by that means, rebelled against him. However, he was soon taken, with *Nezam Al Molk*, or *Al Molk*, his son, and confined in the fortress of *Estakhr*, where both of them died. About this time, *Al Kayem Beamrillah*, the *Khalif* of *Baghdad*, married *Khadijah*, the sister of *Togrol Bek*, who gave her a dower of

<sup>1</sup> AL MAKIN, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 344. MIRKHOND, apud Teixeira. p. 298, 299. KHANDEMIR, D'HERBEL. Biblioth. orient. art. Caiem Beamrillah, p. 240.



100000 *dinârs*. *Togrol Bek*, having stayed thirteen months, and thirteen days, at *Baghdâd*, moved from thence towards *Al Mawfel*; carrying with him battering rams, and other engines of war. *Al Basâsîri*, who had a little before made himself master of that city, abandoned it, on his approach. *Togrol Bek* then laid siege to *Tecrît*; at what time the people of *Cûfa*, *Wâset*, and *Ain Al Tamr*, falling off from their allegiance, caused prayers to be made in the name of *Al Mostanser Bi'llah*, the *Khalîf* of *Egypt*. *Al Kâ'em* seems to have dignified *Togrol Bek* with the title of *Rucno'd-dîn*, or *Rocno'ddin*, that is, *the pillar of the faith, or the religion*, either this or the preceding year<sup>m</sup>.

THE following year, being the 449th of the *Hejra*, commencing *March* 10th, 1057, *Al Kâ'em Beamri'llah*, the *Khalîf* of *Baghdâd*, honoured *Togrol Bek* with the imperial vest, and crowned him king of *Baghdâd*. He likewise adorned him with the collar and bracelets, appointed him ruler over his court, and ordered money to be coined in his name. Nor durst any enemy presume to appear against him, either in the *Persian* and *Arabian Irâks* or *Khorasân*. The same year, *Thamâl*, or *Bamâl*, *Moezzo'ddawla* surrendered the citadel of *Aleppo* to *Makino'ddawla Al Hasan Ebn Ali Ebn Molhem*; who took possession of it, in the month of *Dhu'lkaada*, for the *Khalîf* of *Egypt*. After the surrender, or rather cession, of *Aleppo*, *Moezzo'ddawla* went to *Mesr*, and *Atiyah*, his brother, to *Al Ramla*. *Makino'ddawla* made his public entry into *Aleppo*, as the *Emîr*, prefect, or governor, of that city, the 27th of *Dhu'lkaada*, the present year<sup>n</sup>.

IN the 450th year of the *Hejra*, which began *Feb.* 28th, 1058, *Al Kâ'em* was deposed, and *Al Mostanser Bi'llah*, the *Khalîf* of *Egypt*, proclaimed at *Baghdâd*, in his room. *Togrol Bek* having marched to *Al Mawfel*, and from thence to *Nasîbin*, with a design to subdue those places, was attended by his brother, *Ibrahim Nial*, or *Neal*, *Al Seljûki*, in this expedition. Some time after *Togrol Bek* had begun his march, *Al Basâsîri*, by his emissaries, excited *Ibrahim* to a revolt; giving him hopes of a kingdom, and promising his assistance. *Ibrahim*, therefore, having prevailed upon the soldiers to take an oath of fidelity to him, advanced at the head of a great army to *Al Ray*, and rebelled against his brother. He afterwards, according to one of the eastern

<sup>m</sup> MIRKHOND, apud Teixeira. p. 299, 300. AL MAKIN, ubi sup. p. 271, 272. D'HERBEL. Biblioth. orient. art. *Thogrul Beg*, p. 1027.

<sup>n</sup> AL MAKIN, ubi sup. p. 272. ISM. ABU'LFED. in chron. ad ann. Hej. 402, & ad ann. Hej. 449.



writers followed by M. D'Herbelot, took *Hamadân*; upon which, *Togrul Bek* moved towards that city with a powerful army, in order to drive him from thence. This gave *Al Basâsiri*, continues that author, an opportunity of making himself master of *Baghdâd*, and seizing upon the *Khalîf's* person. The last particular, however, seems not so consonant to what has been delivered by *Al Makin*; who relates, that *Al Kâsem* made his escape to the eastern part of the city. *Al Basâsiri*, if this author may be credited, entered *Baghdâd*, on Sunday, the 8th of *Dhu'lkaada*, with the Egyptian standards, exhibiting the following words inscribed upon them, *Al Imâm Al Mostanser Bi'llah Emîr Al Mûmenîn Abu Tamîm Ma'bad*. The *Imâm Abu Tamîm Ma'bad Al Mostanser Bi'llah*, the commander, or emperor, of the faithful; and on Friday, the 13th of the same month, prayers were put up in the cathedral church, or great mosque, there in his name. Then, ordering a bridge to be thrown over the *Tigris*, he passed that river with his forces, and took post in the eastern part of the city, called *Al Rusûfa*, where he caused the same ceremony to be performed. After this, he commanded *Eln' Al Moflema*, *Al Kâsem's Wazîr*, to be fettered, and carried on a camel through the streets of *Baghdâd*, dressed in a woollen gown, with a high red bonnet, and a leathern collar about his neck; a man lashing him all the way behind. Then, being sewed up in a fresh bull's hide, with the horns placed over his head, he was hung up on hooks, and beaten without ceasing till he died. In the mean time, the *Khalîf* arrived at the camp, where a tent was set up for him, on the east side of the city. Upon his retreat, the mob plundered the imperial palace of things to an inestimable value. On Friday, the fourth of *Dhu'lhajja*, there was no divine service in the *Khalîf's* mosque; but in all the others prayers were made, that day, in the name of *Al Mostanser Bi'llah*, the *Sâheb*, or lord, of Egypt. The *Khalîf* of *Baghdâd*, *Al Kâsem Beamri'llah*, was afterwards conveyed to *Haditha*, and left in chains there with *Mabrâs*, the governor of the town. Some of the Persian writers ascribe this confinement of the *Khalîf* to *Al Basâsiri*; who, according to them, had secured his person before. They also remark, that he was detained in custody not at *Haditha*, but at *Baghdâd*. Neither of which particulars, though they have both been copied by M. D'Herbelot, can be evinced from *Al Makin*°.

° AL MAKIN, ubi sup. p. 272, 273. KHONDEMIR, D'HEREEL. Biblioth. orient. p. 240, 1027.

Al Kâjem is re-instated in the Khalifat by Togrol Bek. THE next year, being the 45<sup>th</sup> of the *Hejra*, which commenced Feb. 17<sup>th</sup>, 1059, *Togrol Bek* marched against *Ibrahim Neal Al Seljûki*, his brother, defeated him, took him prisoner, and ordered him to be strangled with a bow-string. He also put many of the *Turkmâns*, who had joined him, to the sword. In the mean time, *Al Basûsîri*, who still maintained himself in *Baghdâd*, sent for the *Kâdi* of *Kâdis*, or the supreme judge, *Abu Abd'allah Ebn Al Dâma'an* (E), with the preachers and princes of the house of *Hâshem*, required from them a recognition of the authority of *Al Moftanser*, the *Khalîf* of *Egypt*, and obliged them to take the oath of allegiance to that prince. Notwithstanding which, *Togrol Bek*, after the defeat of *Ibrahim*, advanced to *Baghdâd*; which *Al Basûsîri*, who had been apprized of his march, abandoned at his approach. When he drew near that capital, he was met by *Mabrâs*, the *Sabeb*, or lord, of *Haditha*, on the 11<sup>th</sup> of *Dhu'lkaada*, who brought *Al Kâjem Be'mri'llah*, the *Khalîf* of *Baghdâd*, with him. That prince had already received, as presents, from *Togrol Bek*, several things of great value, besides many rich garments, and 5000 *dinârs*; as also sixty-five suits of cloaths for his wife. As soon as *Togrol Bek* entered the city, his troops plundered it, especially that part called *Al Carakh*. They likewise collected a vast number of tents, chariots, and other moveables; all which they sent to the *Khalîf*, with *Abd'almâlec Al Canderi*, his *Wazîr*, and *Abu Beer Al Aftâd*. The *Khalîf* then went into a tent, that had been set up for him, where he continued two days. After which, on the 25<sup>th</sup> of *Dhu'lkaada*, he made his public entry into *Baghdâd*, from whence he had been absent a whole year, accompanied by *Togrol Bek*, who held the bridle of his mule till he had passed through the stone gate. It must here be remarked, that *Togrol Bek*, who deduced his origin from a province of the *Upper Turkestan*, denominated by some authors *Desht*, or *Desht Kapjâk*, was a zealous *Sunnite*, had an utter aversion to the *Fâtemite Khalîfs*, whom he looked upon as heretics, and the highest regard for those of the house of *Al Abbâs*. No wonder then that, in consequence of this disposition, he should abolish the spiritual authority of the former, and establish that of the latter, wherever his arms prevailed;

(E) Our orthography, in this proper name, exactly answers to the original *Arabic*; whereas that of *Erpenius*, who writes it *Damian*, or *Damiyân*, is widely different from it (37).

(37) Vide *Georg. Elmacin. hist. Saracen. &c. Latine red. lit. oper. & stud. Teem. Erpen. p. 273. Lugduni Batavorum, 1625.*

and that he should treat *Al Kâjem*, the *Khalîf* of *Baghdâd*, on this occasion, with such uncommon marks of reverence and distinction as those mentioned both by *Khondemir* and *Al Makîn* p.

BEFORE *Togrol Bek*'s arrival at *Baghdâd*, *Al Basâsîri* *Al Basâ-* thought fit to retire to *Wâset*; and having collected a large quantity of corn, he put it on board some vessels then in the river there. But receiving advice of the new revolution at *Baghdâd*, he advanced to *Al Nomâniâ*, a place at no great distance from that city. The *Soltân* sent against him part of his army, under the command of *Hemâr Makîn*, and other generals; following himself, with the rest of his forces, towards the end of *Dhu'lkaada*. A battle hereupon ensued, which was fought between *Wâset* and *Cûfa*, and ended in the defeat of *Al Basâsîri*. That usurper was either killed in the action, as we find asserted by *Al Makîn*, or by some of *Togrol Bek*'s soldiers, in the pursuit, as *Khondemir* writes, not far from *Cûfa*. His head being brought to *Togrol Bek*, he ordered it to be carried on a pike through the streets of *Baghdâd*. *Al Basâsîri*'s death has been placed in the 450th year of the *Hejra* by *Abu'l Faraj*; who relates, that *Togrol Bek*'s troops carried off all the women and camels belonging to him and *Nûro'ddawla Dobais*, who attended him in his retreat. It cannot well be doubted, but *Al Basâsîri*'s name *Roslân* is a corruption of *Arslân*; the latter of these being a true and genuine *Turkish* proper name, whereas the former was scarce ever heard of before it appeared in *Erpenius*'s depraved MS. copy of *Al Makîn*. M. D'Herbelot, in one passage, gives us to understand, that *Al Kâjem* conferred the title of *Ruco'ddîn* upon *Togrol Bek*, either in the year of the *Hejra* 447, or 448; and, in another, he ranks that event amongst the transactions of the year we are now upon. Our readers will, however, upon a perusal of those passages, adhere to the former notion. The first of *Togrol Bek*'s expeditions to *Baghdâd* seems to have been confounded with the other, undertaken the present year, by M. Renaudot 2.

THE following year, being the 452d of the *Hejra*, The prize which began February 6th, 1060, *Mahmûd Azzo'ddawla* cipal *Ebn Nafr Ebn Sâleh Ebn Mardâs* possessed himself of events of *Aleppo*; the junior part of the citizens rebelling against the year. the *Khalîf* of *Egypt*, and driving *Makîno'ddawla*, his go-452,

P AL MAKÎN, ubi sup. p. 273, 274. KHONDEMIR, D'HERBEL. ubi sup. p. 241, 293. EUSEB. RENAUD. ubi sup. p. 439, 440, 441.

9 AL MAKÎN, ubi sup. p. 274. GREG. ABU' FARAJ, ubi sup. D'HERBEL. Biblioth. orient. p. 1027, 241. EUSEB. RENAUD. ubi sup. p. 440.

vernor, into the castle. After this, they delivered up the town to *Mahmūd Azzo'ddawla*, in the beginning of the latter *Jomāda*; who, thereupon, laid siege to the citadel. In the mean time, *Al Mostanser Bi'llah*, receiving advice of what had happened, sent *Abu Ali Al Hasan Nisero'ddawla*, of the house of *Hamdān*, with a powerful army, to the relief of the place. *Mahmūd*, being informed of his approach, led his forces against him, engaged him not far from *Kinnisrīn*, and intirely defeated him. *Nisero'ddawla* himself was taken prisoner in the action; but being released by *Mahmūd*, he repaired directly to *Mesr*. Of which *Makīno'ddawla* being apprized, he put both the city and castle of *Aleppo* into the hands of *Atiyah Aḡāo'ddawla Ebn Sāleh*; who entered the town the 10th of *Shaabān*. The next day, however, he was obliged to abandon it; and, on the 12th, *Mahmūd Azzo'ddawla* took possession both of the town and the citadel. About the same time, *Nūro'ddawla Doḡais Ebn Mozād* made his submission to *Togrol Bek*, and was honourably received by him. This year, the *Soltān* returned from *Wāset* to *Baghdād*, after he had appeased some commotions in the former of those places; and, upon his return, had presents made him by the *Khalif*, from whom he met with a most gracious reception. He then appointed *Abd'almālec Al Canderi*, his *Wazīr*, to preside over the city of *Baghdād*, whilst he pacified some troubles that had disturbed the repose of *Al Jebāl*, or the mountainous part of the *Persian Irāk*. We must not forget to remark, that *Al Kāyem* declared his grandson *Abd'allah* successor to the *Khalifat* of *Baghdād*, and surnamed him *Al Moktadi*, before the close of the year we are now upon.

and of the  
year 453. IN the 453d year of the *Hejra*, commencing *Jan. 26th*, 1061, *Moizzo'ddawla Al Mardāsi* made himself master of *Aleppo*, which had been a short time occupied by *Mahmūd Azzo'ddawla*, as has been already observed. The town he took in the former *Rabī*, and the citadel soon after surrendered to him. About the same time, *Jaasar Bek*, *Togrol's* brother, died in *Khorasān*, and left for his successor *Alp Arslān*, his son, called *Alb Arslān* by the *Arab* writers. This year, *Togrol Bek* demanded *Al Kāyem's* daughter in marriage; but was refused her, by the *Khalif*. This occasioned many messages and threatenings, on the part of the *Soltān*; the particulars of which it would be too tedious to relate. *Al Canderi*, *Togrol's* *Wazīr*, who, by his address, afterwards

AL MAKIN, ubi sup. p. 274, 275. ISM. ABU'LFED. in chron. ad ann. Hej. 402. & ad ann. Hej. 452. AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in Lobb Al Tawarikh, D'HERBEL. ubi sup. p. 241.



obtained this princess for him, is denominated *Amîd Al Mole* by *Khondemir*, the *Persian* historian \*.

THE next year, being the 454th of the *Hejra*, beginning *The most Jan.* 15th, 1062, *Al Kâjem* still persisting in his refusal to *memorable* give *Seïda*, or *Seïdat*, his daughter, in marriage to *Togrol transacti-Bek*, as thinking this too great an honour for a *Turk*, *Amîd* *ons of the* *Al Mole*, *Togrol's Wazîr*, advised his master to retrench by *year 454* degrees the *Khalif's* revenues. The *Soltân* hereupon forbade *Al Kâjem's* officers to touch the public money. This reduced the *Khalif* to such straits, that he suffered himself to be persuaded to let *Togrol* take the princess, though sore against his will, according to *Al Makîn*. The *Soltân*, having thus carried his point, revoked the order he had given for seizing the *Khalif's* treasures, and, being highly pleased with that prince's compliance, sent him very rich presents. The same year, on the 25th of *Dbu'lkaada*, *Moizzoddawla Al Mardâsi*, the *Sâheb*, or lord, of *Aleppo*, departed this life, and was buried in the citadel there. A tomb was erected for him, which remained to the days of *Al Mâlec* (or king) *Redwân*, who levelled it with the ground, and destroyed all traces of it. With regard to *Moizzoddawla's* disposition, he is reported to have been a just, merciful, and generous prince. A servant having once by accident beat out one of his foreteeth, he said "this happened by the providence and power of GOD," and would not punish him for it; which has been produced as an instance of his superior goodness and clemency by *Al Makîn*. After his death, *Atiyah Abu Dawâba Afadoddawla Ebn Sâleh Ebn Mardâs*, his brother, who retired to *Al Ramla*, in *Palestine*, when *Thamâl*, or *Bamâl*, repaired to *Mesr*, mounted the throne; but was soon driven from thence by *Mahmûd Az zoddawla Ebn Nasr*, who, after his late expulsion from *Aleppo*, retired to *Harrân*. *Atiyah*, finding himself not able to make head against *Mahmûd's* forces, departed first to *Al Rakka*, upon the *Euphrates*, and afterwards to *Constantinople*, where he ended his days. This year, likewise, died *Belkîn Ebn Mohammed*, the king of the *Hammadites*, in the *African* province of *Bajayah*, or *Bujiyah*; having been cut off by the treachery of *Al Nasr Ebn Alnas Ebn Hammad*, who succeeded him, after he had swayed the sceptre there about seven years †.

THE

\* AL MAKIN, ubi sup. p. 275, 276. GREG. ABU'L FARAJ, ubi sup. p. 345. ISM. ABU'LFED. in chron. ad ann. Hej. 402. & ad ann. Hej. 453. KHONDEMIR, D'HERBEL. Biblioth. orient. p. 1028,

† AL MARIN, ubi sup. p. 275, 276. AHMED EBN MOHAMMED ALD'ALJAAFAR AL KAZWINI, in Nighiarist. KHONDEMIR, ISM.

ABU'LFED.

Togrol Bek's marriage, THE following year, being the 455th of the *Hejra*, which commenced Jan. 4th, 1063, *Seida*, the *Kh lif's* daughter, was conducted by *Amîd Al Mole*, *Togrol Bek's Wazîr*, to *Tauris*, where that prince then was, and attended by a considerable retinue. *Togrol* received the princess with great demonstrations of joy, and bestowed gifts on all the *Khaliîf's* servants that accompanied her. Soon after her arrival at *Tauris*, the marriage between her and the *Soltân* was concluded, and the contract signed. *Togrol* from thence repaired to *Al Ray*, his royal seat, then the capital of the *Persian Irâk*, where the nuptials and consummation of the marriage were to be performed. At this time, *Soltân Ibrahim*, the son of *Mas'ûd II*, according to *Ebn Shohnah*, reigned at *Gazna*; though his empire, as he had been almost intirely dispossessed by the *Seljuks* of *Khorasân* and *Mawarâ'nahr*, was scarce the shadow of what it had formerly been<sup>u</sup>.

and death. TOGROL BEK having made the proper dispositions for receiving *Seida* at *Al Ray*, with the utmost splendor and magnificence, and finding the heats there at that time excessive, he retired to *Rudbâr*, a most delicious place, where he had a very beautiful palace. Here he proposed to take some refreshment, in that hot and sultry season; but was attacked by a bloody flux, which carried him off in a few days. He died on *Friday*, the 23d of *Tamadzân*, a little above six months after the conclusion of his marriage with *Seida*, the *Khaliîf's* daughter. He has been represented as a merciful and prudent prince, extremely well versed in the art of government, by *Al Makin*. He was about seventy lunar years old, at the time of his death, and reigned either twenty five or twenty-six years. *Ahmed Ebn Yusef*, however, relates, that the length of his reign did not exceed sixteen years; and that he presided over *Khorasân*, *Deylam*, and *Mawarâ'nahr*. All the neighbouring princes exceedingly feared him, and wrote in a submissive manner to him. The best oriental authors agree, that he departed this life at *Al Ray*; and that he was a zealous *Moslem*, according to the principles, or tenets, of the *Sunnites*. *Abu'l Kasem Al Kermâni* and *Amîd Al Mole* were successively his *Wazîrs*. As he left no issue behind him, *Alp Arslân*, or *Abu Shajâ' Mohammed*, his nephew, succeeded him, not only in the

ABU'LFED. in chron. ad ann. Hej. 402. ad ann. Hej. 387. & ad ann. Hej. 454. D'HERBEL. Biblioth. orient. art. *Thogrul-Beg*, p. 1028. <sup>u</sup> AHMED EBN MOHAMMED ABD'ALJAFAAR AL KAZWINI, in *Nighiarist*. ubi sup. AL MAKIN, ubi sup. p. 276. EBN SHOHNAH, MIRKHOND, apud Teixeira, p. 301. D'HERBEL. Biblioth. orient. art. *Gaznaviab*, p. 364.

sovereignty of his extensive dominions, but likewise in the post of *Emir Al Omrà at Baghdád*. It has been already observed, that *Togrol Bek* was the *Tangrolipax*, the *Tangrolipix*, or rather the *Tangrolipex*, of the Greek writers. His nephew, *Alp Arslán*, who succeeded him, is called *Axan*, the son of *Tangrolipex*, by those writers, *Alb Arslán Ebn Dawd Jagri Beik* by *Abu'l Faraj*, and *Al Soltán Adado'ddawla Alb Arslán Mohammed Ebn Dawd Ebn Mikáyyel Ebn Seljúk* by *Al Makín* <sup>w</sup>.

THE princess *Scída* finding *Togrol* dead, upon her arrival at *Al Ray*, returned as she came to *Baghdád*. *Kemal Ismael*, *cefs* *Scída* a Persian poet, composed a distich, in his own tongue, upon the place where *Togrol* died. Those verses, according to *M. D'Herbelot*, were to the following effect. "The country of *Al Ray* is an enemy to strangers; and if its air did not occasion his death, the hour of his departure was come." We must not forget to remark, that *Mahmúd Ebn Shablo'ddawla* drove *Asado'ddawla Abu Dawába Atiyah Ebn Sálch Ebn Mardás* to *Al Rakka*, and possessed himself of *Aleppo*, in the month of *Ramadán*, the present year <sup>x</sup>.

IN the 456th year of the *Hejra*, which began Dec. 24th, 1063, *Alp Arslán*, after the *Khalíf* had conferred the post of *Emir Al Omrà* upon him, and ordered his name to be mentioned in the public prayers at *Baghdád*, made war upon *Kotalmísh*, or *Kútalmísh*, *Ebn Israel*, his cousin-german, who had rebelled against him in the province of *Dámegán*, or *Kámes*, called *Kaws* by *Nafsír Al Túfi* and *Ulugh Beik*. *Kútalmísh* advancing, at the head of a fine body of troops, against the *Soltán*, to give him battle, his horse on a sudden fell under him, threw his rider, and broke his neck; upon which, his army submitted, and were pardoned. This *Kútalmísh*, of whom we shall give a fuller account, in our history of the *Seljúks* of *Irán*, is denominated by the Greek writers, and particularly *Cedrenus*, *Kutlunus*, not *Kutlu Moses*, or *Muses*; which by no means corresponds with the Greek, *Κουταλουμεύς*. The manner in which this rebellion was extinguished has been related at large in the *Wassíya*, which contains many more historical facts relating to the prince at this

<sup>w</sup> AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI & AL MAKIN, EBN SHOHNAH, EBN KHALECAN, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 345. AHMED EBN YUSEF, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, p. 42. KHONDEMIR, JOAN. CUROPALAT. GEORG. CEDREN. NICEPH. BRYEN. D'HERBEL. ubi sup. p. 1028. THO. HYDE, in *hist. rel. vet. Persar.* p. 212. OXON. 1700. EUSEB. RENAUD. ubi sup. p. 440, 441.

<sup>x</sup> KHONDEMIR, KEMAL ISMAEL, apud D'HERBEL. ubi sup. ut & ipse D'HERBEL. *ibid.* ISM. ABU'LFED. in *chron. ad ann. Hej. 402.* & *ad ann. Hej. 455.*

time sitting upon the *Seljuk* throne. That piece was written by the famous *Nadhâm Al Mole Al Tawâsi*, *Alp Arslân's Wazîr*. The *Soltân*, soon after his accession, imprisoned *Al Canderi*, surnamed *Amîd Al Mole*, *Togrol's Wazîr*, for abusing his master's authority, in the preceding reign. He afterwards put that minister to death, for the iniquitous conduct he had been guilty of in his administration; and raised to the charge of *Wazîr* *Nadhâm Al Mole Al Tawâsi*, the most celebrated politician of his time. As *Alp Arslân* was the sole and absolute monarch of all the vast tract lying between the *Amû* and the *Dijlat*, or the *Oxus* and the *Tigris*, comprehending *Persia*, or *Irân*, in its largest extent, which he had acquired partly by right of succession, and partly by his own valour; he was justly esteemed, by all his neighbours, as one of the most puissant potentates of the East. The *Khalîf*, therefore, on account of his own power and merit, as well as that of his predecessor, honoured him with the title of *Adadô'ddin*, not *Adhadeddin*, or *Adhadoddin*, as we find intimated by M. *D'Herbelot*, which denotes, *the protector of the faith*, or *the religion*. *Kûtûlmîsh* was no sooner dead, than *Kara Arslân* set up for himself in *Kermân* and *Fârs*. But he was soon reduced to the obedience of the *Soltân* by *Fadlûiyah*, one of his most valiant commanders; who, for the important service done his master on this occasion, was rewarded by him with the government of the latter of those provinces. *Fadlûiyah* afterwards, renouncing his allegiance to the *Soltân*, shut himself up, with a body of select troops, in a castle, which was deemed impregnable. However, *Nadhâm Al Mole*, by his master's order, presented himself with an army before the place. But, having for some time continued his attacks without any hopes of success, and being a person of exemplary piety, he resolved to leave the issue of the affair intirely to the conduct of providence. He, nevertheless, comforted himself with some of those salutary maxims that he had formerly taught others; one of which was to the following effect. "The man who afflicts himself with the apprehensions of future evils, which may either happen or not happen to him, only anticipates and enhances the misery they will produce, should they certainly happen, by his present chagrin; and that, without receiving the least advantage therefrom." The pious disposition of the *Wazîr*, and the justice of the *Soltân's* cause, adds the *Mohammedan* author now in view, soon procured from the great Arbiter of events a miracle, in favour of *Adadô'ddawla's* arms. For, if this writer may be credited, one morning, at break of day, after the *Wazîr* had spent in great inquietude and agitation of mind the preceding night, he was agreeably surprized



surprized to hear the garrison beat the chamade, and that *Fad-līyah* offered to surrender the place; which, as one of the besieged afterwards informed him, was owing to the springs and cisterns, then very numerous in the fortrefs, drying up all at once. A similar miracle was wrought for the *Soltān's* forces in the vast desert of *Nūbandijān*, which separates *Kermān* from *Khorasān*, and is destitute of all things necessary to support an army, where, as the same author will have it, they were supplied with a sufficient quantity both of corn and water in a supernatural manner. *Ibrahim*, the son of *Mus'ūd* II. king of *Gazna*, was employed about this time in building mosques, oratories, and hospitals; and in making irruptions into *Hindustān*, or *Indostān*. He gained so many victories, in that country, that he was styled *Al Modhaffer* and *Al Mansūr*, that is, *the conqueror* and *the triumphant*. Notwithstanding the wars he was engaged in, he bore the character of a very charitable, just, and religious prince <sup>y</sup>.

THE next year, being the 457<sup>th</sup> of the *Hejra*, which *The principal occurrence of the year 457,* commenced Dec. 13<sup>th</sup>, 1064, *Alp Arslān* led an army into *Khowārazm*, to chastise the insolence of *Khazan*, who had asserted his independency there. Having routed his forces, consisting of 30000 men, most of whom were put to the sword, he conferred the government of that province upon *Mālec Shāh*, his eldest son. In his return from this expedition through *Khorasān*, he visited the sepulchre of *Ali Ebn* (B) *Mūsā Al Riza*, *Al Radi*, or *Al Redā*, as he is

<sup>y</sup> AL MAKIN, ubi sup. NADHAM AL MOLC, in *Wafāiyya*, NASSIR AL TUSI & ULUGH BEIK, ubi sup. GOLII not. ad *Al-fragan*. p. 191, 192. GEORG. CEDREN. *historiar. compend.* p. 769. AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtārīkh*, p. 42. D'HERBEL. *Biblioth. orient.* p. 102, 103. 480, &c. EBN SHOHNAH, KHONDEMIR, AL MAKRIZI, EUSEB. RENAUD, ubi sup. p. 441.

(B) It may not be improper to remark here, that *Riza*, or *Al Riza*, is the *Persian* surname of this *Imām*; *Al Redā* that which occurs in Dr. Pocock's MSS. of *Abu'l Feroj*; and *Al Radi*, which has been preferred to the other *Arabic* one by *Golius*, that assigned him by *Erpenius's* manuscript of *Al Makin*. The two *Arab* writers exhibit *Dād*, or *D*, as the second letter of this surname; and the *Persians* their *Zād*, or *Z*, which answers to the *Arabic* *Dād*. The *Persian* *Zāl*, whose power is but little different from that of *Zād*, in figure likewise agrees with the *Arabic* *Dhāl*, which has the force of *th*, in the *English* words *them*, *than*, *that*, &c. though this character does not appear either in *Riza*, *Redā*, or *Radi*, when presented to our view by any of either the *Arab* or *Persian* authors. The surname of *Riza*,

is called by the *Arabs* (not *Ali Ridha*, or *Ali Redha*, as M. D'Herbelot names him), the eighth *Imâm*, who was buried at *Tûs*. After this, he took the road of *Radekân*, and encamped there in a most delightful place. From thence he dispatched couriers through all the provinces of his empire, to convoke the governors and great lords to a general assembly of the states. Being met, he declared *Mâlec Shâh* for his successor, and only heir to his dominions. This done, he commanded his son to sit on a throne of gold, prepared for that purpose, and obliged all the officers of the empire to take an oath of fidelity to him. The good understanding still subsisted between *Alp Arslân* and *Soltân Ibrahim*, who reigned at *Gazna*; both the *Seljûks* and the *Gaznevîds* keeping within their own frontiers, in conformity to the principal article of the last concluded treaty. The latter of those princes spent a great part of the night in prayer, and much of his other time in works of piety and devotion. This we learn from the author of the *Lebtârîkh*; who likewise relates, that he fasted three months every year, viz. *Rajeb*, *Shaabân*, and *Ramadân* <sup>z</sup>.

and of the  
year 458.

THE following year, being the 458th of the *Hejra*, beginning Dec. 3d, 1065, the *Seljûks*, according to some of the Greek writers, made an irruption into *Mesopotamia*, *Cilicia*, and *Cappadocia*, destroying all the country through which they moved with fire and sword. They afterwards possessed themselves of *Neocæsarea* and *Aleppo*, and retired from the former of those cities with a very rich booty. But *Romanus Diogenes*, the emperor, following them, at the head of a chosen body of light-armed horse, came up with them the third day, killed a great number of them, and recovered the spoil. He then pursued his march to *Aleppo*, which he retook, together with *Hierapolis*, where he built a strong castle. This expedition, however, seems to have been placed in the 462d year of the *Moslem* æra by *Al Makîn*: About this time, *Alp Arslân* acquainted all the chiefs and generals

<sup>z</sup> AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârîkh*, & D'HERBEL. ubi sup.

*Riza*, we doubt not, is sometimes assumed by persons of distinction in *Persia* at this very day; a *Persian* ambassador,

called *Mehemet Riza Beg*, having resided at *Paris*, several months, in the year 1715 (1).

(1) Greg. *Abu'l Faraj*, ubi sup. p. 244. *Al Makîn*, ubi sup. p. 134. Golii not. ad *Afragan*. p. 187. *Johan. Grav. Element. ling. Persic.* p. 2. *The Present State of Europ. or, the Historic. and Politic. Monthly Merc. for the months of January, February, March, and April, 1715.*

of his armies, that he designed to attempt the conquest of *Turkeftân*, from whence he deduced his origin, and commanded his forces to hold themselves in readiness to advance to the *Amû*, and pass that river, in order to enter the vast region he intended to subdue, which was inhabited by the warlike nations of the *Turks*, *Tartars*, and *Moguls*. But the invasion of that country, which proved fatal to him, was not undertaken before the year of the *Hejra* 465. A young woman was delivered of a boy with two heads, two faces, two necks, four hands, and only one body, near the gate *Al Azaj*, at *Baghdâd*, according to *Abu'l Faraj*, the present year <sup>a</sup>.

In the 459th year of the *Hejra*, which commenced Nov. 22d, *The most* 1066, a dreadful earthquake laid in ruins *Al Ramla*, *Tanis*, and *material* many other cities. About this time, the *Turkish* troops, under *occurren-* the command of *Abu Ali Al Hasan Nûfero'ddawla Ebn Hamdân*, *ces of the* who began now to rebel against the *Khalif* of *Egypt*, com-*year* 459, mitted horrible devastations in that country; destroying all the places, to which they approached, with fire and sword. The havock made by the above-mentioned earthquake was so great, that 25000 men women and children perished at *Al Ramla* only; vast numbers also meeting with the same unhappy fate, in many of the neighbouring cities. A grievous famine likewise raged in *Egypt*, the present year; inso-much that an *Artaba*, or three *Roman* bushels and an half, of flower was sold for 80 *dinârs*. A dog was not to be bought for less than five *dinârs*, nor a cat for less than three. *Abu'l Mokarim*, *Al Mostanser's Wazîr*, came one day to the imperial palace, attended by a single servant, the few others that remained alive being so feeble for want of food that they could not walk, and left his horse at the gate. But he had scarce entered the palace, when three men carried off the beast, and killed him, that they might feed upon his flesh. The *Wazîr* complaining of this insult to the *Khalif*, they were immediately executed, and their bodies affixed to a gibbet, erected for that purpose. The next day, however, nothing was to be seen of them but the bones; the flesh being all greedily devoured by the miserable wretches, inhabiting the spot where the gibbet stood. For, the *Egyptians* did not only eat the carcasses of all kinds of beasts, but likewise the bodies of men, women, and children; many of the latter of which they boiled, and sold publicly for food. Before the be-

<sup>a</sup> JOAN. CUROPALAT. & GEORG. CEDREN. p. 824. Parisiis, 1647. JOAN. ZONAR. Univ. hist. vol. xvii. p. 130, 131. Lond. 1748. KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. D'HERBEL. Biblioth. orient. art. *Alp Arslân*, p. 102.

ginning of this dire calamity, the *Khalif* had about 10200 horses, mules, and camels, in his stables; but, at the end of it, he had only three horses left. Nay, that prince himself was obliged to part with all his plate, tapestry, sumptuous garments, treasures, jewels, and valuable furniture, for sustenance. Not only all the money amassed by his predecessors, the *Fâtemite Khalifs*, but likewise all the rich moveables belonging to the *Khalifs* of the house of *Al Abbâs*, which *Al Basâsiri* had sent to *Mesr*, after he had taken and plundered the city of *Baghdâd*, were intirely dissipated, on this melancholy occasion. Some authors moreover relate, that 80000 costly vests, 20000 coats of mail, 20000 beautiful swords, most richly ornamented, and even all the splendid furniture of the seraglio, were distributed amongst the troops, instead of money and provisions, to keep them in good humour, and prevent a mutiny, whilst the famine raged. Several *Black*, or *Nigritian*, soldiers in the *Khalif's* guards fed upon the bodies of certain women, whom they had secretly killed; but they were at last discovered by a fat woman, they had taken, who, after she had lost half of her posteriors, which they had cut off, and began most voraciously to eat, made her escape. The *Wazir*, being informed of the affair, ordered them all to be put to death. The people of *Egypt* were also visited by a plague or pestilence, this year, which swept away the greatest part of the inhabitants of that country. These calamities, we are told, were presaged by comets, that appeared a little before they happened, and other prodigies, which have been taken notice of by the *Egyptian* writers. Some authors pretend, that both *Syria* and *Irâk* were scenes of blood, ravages, and confusion, through the whole course of the year we are now upon; but this, as we apprehend, cannot be certainly inferred from any of the most celebrated oriental historians <sup>b</sup>.

and of the  
following  
year.

THE next year, being the 460th of the *Hejra*, which began November 11th, 1067, *Abu Ali Al Hasan Nasir' ddawla Ebn Hamdin*, whose troops had been in motion the preceding year, with a body of 5000 *Turks* and *Curds*, belieged *Al Mostanser Billah*, the *Khalif* of *Egypt*, in his palace. That prince, not being in a condition to make head against the rebels, found himself obliged to put all the money he had left, and every thing valuable belonging to him, into their hands. They afterwards ravaged the tract called *Al Rîf*, or *The Lower Egypt*, extending from *Al Kâbirah* to the sea, and from *Al Afiandariyah*, or *Alexandria*, to *Al Hawf*,

<sup>b</sup> AL MAKRIZI, TARIKH MESR, EUSEB. RENAUD. ubi sup. P. 433, 434, 435, 442.



and the desert of *Al Kolzom*; killing great numbers of the inhabitants, and pillaging many of the rest. *Christodulus*, the *Jacobite* patriarch of *Alexandria*, being seized by these barbarians, was tortured by them in a cruel manner. But he was at last dismissed, upon his engaging to pay them for his liberty 3000 *dinârs*. The third part of this sum was raised by *Abu'l Taib*, *Nâsero'ddawla's* secretary, himself; who likewise passed his word for the payment of the remainder. The rebels are named *Lowanians* by a certain author of considerable note, but *Curds* and *Turks* by others. Several officers of rank joined *Nâsero'ddawla* in his defection, according to *Al Makin* <sup>c</sup>.

THE following year, being the 461st of the *Hejra*, commencing *Oct.* 31st, 1068, a civil war broke out in the city of *Damascus*; some of the inhabitants declaring for the *Fâtemite* <sup>What happened in the year</sup> *Khalîf*, and others for *Alp Arslân* and the *Khalîf* of *Baghdâd*. 461, In this interval of confusion, the church there was set on fire; by which all its ornaments, together with the most beautiful part of the fabrick, were reduced to ashes. The preceding year, according to *Abu'l Faraj*, died *Ebn Redwân*, an *Egyptian* physician, who was at first one of the lowest kind of astrologers, or rather a common fortune-teller, but afterwards made some little progress both in logic and physic. He had several scholars, and was held amongst his countrymen in some esteem. He wrote a few books, extracted from a variety of authors; there being scarce any thing of his own in them. He taught both logic and physic, almost to the day of his death. One of the most famous of his contemporaries was *Cotaisât*, a *Christian*, who was physician to *Al Basâsiri*, and extremely eminent for his skill in his profession, as well as for the success that attended his practice. For a farther account of *Ebn Redwân*, our learned readers may have recourse to *Abu'l Faraj*. The *Lowanians* still continued in arms, and ravaged several districts of the *Lower Egypt*, the present year <sup>d</sup>.

IN the 462d year of the *Hejra*, beginning *Oct.* 20th, <sup>and in the</sup> 1069, *Al Emîr Azzo'ddawla Mahmûd Ebn Nasr*, the *Sâheb*, <sup>year 462,</sup> or lord, of *Aleppo*, ordered prayers to be put up in that city, and all its dependencies, for *Al Kâyem Beamri'llah*, the emperor, or commander, of the faithful, and *Alp Arslân Ada-*

<sup>c</sup> AL MAKIN, ubi sup. p. 276, 277. AL MAKRIZI, ISM. ABU'LFED. in descript. Diyâr Mesr, D'HERBEL. Biblioth. orient. art. *Ris*, p. 716. TARIKH MESR, RENAUD. ubi sup. p. 434.

<sup>d</sup> GREG. ABU'L FARAJ, ubi sup. p. 356—360. AL MAKRIZI, TARIKH MESR, ISM. ABU'LFED. in descript. Diyâr Mesr, RENAUD. ubi sup. p. 442, 443.

*do'ddawla*, the *Emîr Al Omrà*, or king of *Baghdád*. He had before prayed for *Al Mostanser Bi'llah*, the *Khalîf* of *Egypt*; but *Soltân Adad'ddawla* having laid siege to *Aleppo*, he was reduced to such straits, that he found himself obliged to recognize the spiritual authority of the *Khalîf* of *Baghdád*. He, likewise acknowledged *Alp Arslân* for his sovereign and prince; upon which, the *Soltân* made him some valuable presents, treated him with great marks of distinction, and then departed with his forces to *Irâk*. The same year, *Romanus Diogenes*, the *Greek* emperor, undertook an expedition into *Syria*, advanced to *Manbij*, and besieged that city for sixteen days. He also put to flight a body of *Moslem* troops, that pretended to oppose him, killed some of them, and took several prisoners; but provisions failing in his camp, the greatest part of his army perished, and with the rest he returned to *Constantinople*. In his way back he was met by a numerous body of *Turks*, who attempted to cut off his retreat; but the emperor, pretending at first through fear to decline an engagement, attacked them afterwards, when they least expected it, with such vigour, that he routed them at the first onset, and might have gained a complete victory, had he thought it adviseable to pursue them. After this, the *Turks* abandoned some considerable towns at his approach. But the autumn being far advanced, he retired into *Cilicia*, and from thence to his capital. This year, *Bedr Al Femâl*, who was afterwards *Al Mostanser Bi'llah's Wazîr*, a cruel, flagitious, and abandoned person, and a professed enemy of all learned men, ordered the *Sharîf Heidara*, a man famed for his superior knowledge, to be slay'd alive, on account of a secret grudge that he bore him. The rebellion still continued in the *Lower Egypt*, which remained a scene of blood, ravages, and confusion, the present year °.

Alp Arslân overthrows the Greeks.

THE next year, being the 463d of the *Hejra*, which commenced *OÆ.* 9th, 1070, *Alp Arslân* advanced to *Akhlât* in *Armenia*, with a body of 40000 horse, in order to attack the *Greeks*; whose formidable army he overthrew, took their general, who was a nobleman, prisoner, and cut off his nose. The emperor *Romanus Diogenes* himself afterwards moved to *Akhlât*, and from thence to *Malâzjerd*, or *Malâzkerd*, called by the *Greek* writers *Mazekerta*, at the head of 100000 men, with an intention to give the enemy battle. The *Soltân*, who was then at *Khûnaj*, in the province of *Adherbijân*, receiving advice of the emperor's motions, marched against him with the utmost expedition; though he could not assem-

° AL MAKIN, ubi sup. p. 277. CUROPALAT. & CEDREN. ubi sup. AL MAKRIZI, *TARIKH MESR*, *RENAUD.* ubi sup.

ble, at that time, when he was at too great a distance from the center of his dominions, above 15000 horse. Being arrived at *Al Zabra*, where *Romanus* had taken post with all his forces, the *Soltân* sent to the emperor to desire peace; but that prince returned for answer, that he would not even grant him a truce, unless he would deliver up the city of *Al Ray*, then the capital of the *Seljukian* empire, into his hands. The *Soltân*, provoked at this, and finding that the dispute must be left to the decision of the sword, on *Friday* in the afternoon, implored the divine assistance with prayers and tears; the troops, excited thereto by their monarch's example, themselves likewise shedding tears in great abundance. At last the *Greeks*, after a most bloody battle, which was fought on *Friday*, the 26th of *Dhu'lkaada*, were put to flight; and lost in the engagement, and the pursuit, which, according to *Al Makin*, continued all the following night, an incredible number of men. The emperor himself was taken prisoner in the action; though with regard to the person into whose hands he fell, the eastern authors are not perfectly agreed. However, the *Soltân* soon set him at liberty, on condition that he paid a stipulated sum, released all the *Mohammedan* prisoners in his empire, and remitted to *Al Ray* an annual tribute. The first money, according to *Abu'l Faraj*, was to amount to 1000000 *dinârs*; though the *Soltân* insisted upon receiving 1500000 *dinârs*, if we may credit *Al Makin*. The tribute is fixed by the latter of these authors at 360000 *dinârs*, but the *Lebtârîkh* swells it to ten millions of those pieces. *Romanus*, after he had been dismissed by the *Soltân* with the highest marks of honour, finding it impossible to collect above 200000 *dinârs*, sent that sum to *Alp Arslân*, together with a jewel worth 90000 *dinârs*; solemnly protesting, that it was not in his power to do any more. The *Mohammedan* writers differ, as to the number of men the *Soltân* commanded at the battle of *Zabra*. Some pretend, that he had but very few troops with him; and others, that such a prodigious number of *Greek* deserters flocked to him, that, by their assistance, he found it no difficult matter to give *Romanus* the abovementioned defeat. One author relates, that *Alp Arslân* had an army of 600000 horse, besides a body of infantry; and that he laid siege to *Orsa*, or *Edeffa*, then defended by 8000 *Armenians*, 20000 *Syrians*, 6000 *Greeks*, and 1000 *Franks*. To which he adds, that the *Soltân*, upon receiving advice of *Romanus's* irruption into *Armenia*, and being disheartened by the gallant defence of the garrison, thought fit to raise the siege. This, however, seems not to be sufficiently supported by other writers. But, for a full and ample account of the victory gained by *Alp Arslân* over



the *Greeks* at *Zabra*, together with the principal circumstances immediately preceding and following that event, we must beg leave to refer our readers to the history of the *Seljuks* of *Irân*, a subsequent part of this work, to which it will more properly belong <sup>f</sup>.

The most  
remark-  
able trans-  
actions of  
the year  
464,

THE following year, being the 464th of the *Hejra*, which began Sept. 29th, 1071, *Alp Arslân* conquered the province of *Gurjestân*, or *Georgia*, deprived the grandees of their liberty, and obliged them to wear iron rings in their ears, as a mark of their slavery; to avoid which ignominy, many of them made an exterior profession of *Mohammedism*. However, the *Soltân* could not so thoroughly subdue the people of this country, who were extremely attached to the *Christian* religion, though in appearance *Mohammedans*, and their own natural prince, but that they still were possessed of a great number of strong holds in the mountains, which required much time to reduce. As the *Soltân*, therefore, was called away by other affairs, he left his son, *Mâlec Shâh*, to continue the war. That prince, in order to complete the conquest which his father had begun, had the fortresses of *Caucasus* to make himself master of. The principal of these was a place called, in the *Persian* tongue, *Miriâm Nishin*, that is, the place, or dwelling, of *Mary*; on account of a monastery and church dedicated to the *Virgin Mary*, situated in the middle of a lake. This *Mâlec* carried by assault, and ruined the monastery; which seems to have put an end to the operations of the campaign. That the reduction of *Gurjestân* happened in the year we are now upon, *Al Makîn* and the author of the *Lebtârîkh* leave us no manner of room to doubt. For, the former of those writers affirms, that the battle of *Zabra* was fought on *Friday*, the 26th of *Dhu'lkaada*, not many days before the close of the preceding year; and the latter of them gives us sufficiently to understand, that this decisive action was soon followed by the conquest of *Gurjestân*. Either in the 463d or the 464th year of the *Hejra*, according to the *Kharajian* supputation of time, the *Lowanians* retired into *Al Sa'id*, or the *Upper Egypt*, plundered many monasteries there, put a great number of monks to the sword, and obliged all the rest to fly into the *Lower Egypt*. The outrages they had committed, which had well-near depopulated several of the provinces of *Egypt*, ex-

<sup>f</sup> AL MAKIN, ubi sup. p. 277, 278. GREG. ABU'L FARAJ, ubi sup. p. 345, 346, 347. KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârîkh*, CUROPALAT. NICEPH. BRYEN. ISM. ABU'LFED. in *chron.* ad ann. Hej. 463. RENAUD. ubi sup. p. 441.



cited *Al Moftanfer Bi'llah* to fend an army againft them, under the command of his *Wazîr*; who drove them out of *Al Rif*, and obliged them to enter *Al Sa'id*. However, the troubles in *Egypt* were intirely appeafed, not long after the death of *Nâfero'ddawla*, the *Lowanian* general, as will foon more fully appear<sup>g</sup>.

IN the 465th year of the *Hejra*, which commenced *Sept. and of the* 17th, 1072, *Alp Arflân* fet out from *Baghdâd*, in order to following fubdue *Turkeftân*, with an army of 200000 men, towards year. *Mawarâ'lnahr*. Having advanced to the *Jihân*, he threw a bridge over that river, for the paffage of his numerous forces, in the month of *Safar*. This, however, took him up no lefs than twenty days. Here he ftaid to poffefs himfelf of certain caftles, which might, if not reduced, have incommoded his paffage. The firft that he attacked was that of *Berzem*, *Barzam*, or *Barza*, in which *Yufef Kotbwâl*, an intrepid *Khawârazmion*, commanded. This governor defended the place vigorously for feveral days; but being at laft made a prifoner of war, the *Soltân* commanded him to be brought into his prefence, and gave him very injurious language, for his temerity in daring to refift fo long fuch a formidable army. *Yufef*, who rather expected to be praifed by the *Soltân* for his bravery, being provoked at fuch outrageous treatment, answered with a great deal of fire, and even at laft loft all refpect. Whereupon *Alp Arflân* ordered his hands and feet to be tied to four pofts, that he might be put to a cruel death. *Yufef*, hearing his fentence pronounced, took out a knife, which he had in one of his boots; and, threatening the *Soltân*, faid, "O wicked man! is this the treatment which a perfon of  
" my merit deferves?" This menace fo enraged *Alp Arflân*, that he let fly three arrows fucceffively at him; but without effect. Upon which, *Yufef*, full of fury, ran at the *Soltân* with all his force, and mortally wounded him in the fide. The affâffin defended himfelf a long time againft that prince's guards, and wounded feveral of them; but was at length difpatched, according to the author of the *Lebtârikh*, by *Gameah*, one of the *Soltân's* pages, with a ftone. *Alp Arflân* was brave, liberal, juft, patient, witty, and fincere; conftant in prayer, and giving alms. He greatly feared God, and was a ftrenuous advocate for *Mohammedifm*. His fhape and mien have been represented by fome of the eastern writers as fo very engaging, that he gained the refpect and affection of all who approached him. He had long whifkers, and wore commonly

<sup>g</sup> AL EMIR YAHYA EBN AED'OLLATIF AL KAZWINI, in *Lebtârikh*, D'HERBEL. *Biblioth. orient.* p. 103. AL MAKRIZI, *TARIKH MEER*, RENAUD, ubi fup.

a high turbant, made in form of a crown. He was buried at *Meirâ* in *Khorasân*. The *Soltân*, after he had received the wound of which he died, was induced, by the counsel of *Nadhâm*, or *Nezâm*, *Al Molc*, his *Wazîr*, to declare *Mâlec Shâh* his successor, though he was not his eldest son. At the same time, he required both this minister and the officers of the army to take the oath of allegiance to that prince, according to *Al Makîn*. The same author relates, that *Mârûbîl Ebn Dawd Al Seljûki*, having been informed of *Alp Arslân's* death, raised an army, and marched from *Al Ray*, in order to assert his right to the crown. But *Mâlec Shâh* met him near *Hamadân*, and attacked him with so much bravery that he defeated him, and took him prisoner. Soon after which, *Kaderd*, *Mârûbîl's* brother, set up for himself in the province of *Kermân*, and advanced with a considerable force to *Kurj*. But *Mâlec Shâh* having in a most bloody battle overthrown him, by the valour of the troops of *Khorasân*, and gotten him into his hands, sent him under a strong escorte to a castle in that country; where he for some time kept him in durance, and afterwards poisoned him. *Alp Arslân* was born, in the year of the *Hejra* 421; and reigned nine years, six months, and twelve days. *Mâlec Shâh* did not only succeed him in the sovereignty of his dominions, but likewise in the post of *Emîr Al Omrâ* at *Baghdâd*. For, *Alp Arslân* was no sooner dead, than he was acknowledged his father's lawful heir and successor, at the head of the armies which he had commanded; and the *Khalif* not only sent him the instrument of investiture confirming to him the title and power of *Soltân*, but he likewise added thereto the quality of *Emîr Al Mûmenîn*, that is, *commander of the faithful*, which the *Khalifs*, till then, had reserved to themselves, without conferring it on any other *Mohammedan* prince whatsoever. This year, if we will believe some of the writers followed by *M. Renaudot*, *Nâsereddawla*, who had so long persisted in an open rebellion against *Al Mostanser Billah*, the *Khalif* of *Egypt*, and ravaged so considerable a part of that fertile region, was cut to pieces by *Begdekûr*, a *Turk*, one of his principal officers, whose daughter he had married, in the city of *Mesr*. The parts of the mangled body the assassin sent into different provinces, in order to shew his contempt and detestation of the person to whom they had belonged. We must not forget to remark, that, according to *Khondemir*, *Alp Arslân* presided over the people of *Khorasân*, in quality of lieutenant-general to *Togrol Bek*, ten years before he ascended the *Seljukian* throne <sup>h</sup>.

THE

<sup>h</sup> AL MAKIN, ubi up. p. 278, 279. GREG. ABU'L FARAJ, ubi

THE next year, being the 466th of the *Hejra*, beginning *Bedr Al Sept. 6th, 1073*, if some of *M. Renaudot's* authors may be *Jemâl* credited, *Bedr Al Jemâl*, the *Khalif Al Mostanser Bi'llah's* came first *Wazîr*, came first into *Egypt*; though one of the writers he frequently follows makes that event to have happened, in the *Egypt, in* *Kharajian* year of the *Hejra* 463. With regard to the *Kharajian* year, it may not be improper to remark, that this has been fully described by *Al Makrizi*; though our readers may expect a short account of it, either when we come to the transactions of the year of the *Hejra* 501, wherein the custom of computing by *Kharajian* years was suppressed, or in the history of the *Fâtemite Khalifs* of *Egypt*. As *Begdekûr* cut off all *Nâsero'ddawla's* brothers, either when he murdered that general, or in a short time after, his barbarity on this occasion proved the total extinction of the house of *Hamdân*.<sup>466.</sup>

THE following year, being the 467th of the *Hejra*, commencing *Aug. 27th, 1074*, *Al Kâyet Beamri'llah*, the *Khalif* *lîf Al* of *Baghdâd*, departed this life, on *Thursday*, the 13th of *Kâyet Shaabân*, according to *Abu'l Faraj*. But he died, on *Monday*, *dies.* the 10th of that month, if we may certainly depend upon *Al Makîn*. At the time of his death, he was seventy-six years and three months old, and had sat forty-four years and nine months upon the *Meslem* throne. As soon as he perceived his end to approach, he appointed *Abu'l Kasem Abd'allah Ebn Mohammed Ebn Al Kâyet*, his grandson, to succeed him; and sent for the principal grandees, the supreme *Kâdi*, or chancellor, and *Ebn Jabîr*, the *Wazîr*, to attend as witnesses to this designation. With regard to his disposition, *Al Kâyet* was learned, patient, mild, and sincere; a prince of an excellent political head, capable of giving the most salutary advice on any emergency, just, and one who greatly feared God. The first day of his reign was *Tuesday*, and the last *Thursday*. He cultivated the *belles lettres*, and had a taste for poetry, according to *Khondemir*; having left behind him several specimens of his poetical compositions, held in good esteem, if we will believe that author. *Mirkhond* relates, that, not long before his demise, such heavy rains fell in the *Arabian Irâk*, that they occasioned an extraordinary inundation of the *Tigris*; insomuch that many ani-

ubi sup. p. 347, 348. KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, MIRKHOND, AHMED EBN MOHAMMED ABD'ALJA'AFAR AL KAZWINI, in *Nighiaril*. ISM. ABU'LFED. in *chron. ad ann. Hej. 465*. AL MAKRIZI, *TARIKH MESR*, EBN SHOHNAH, D'HERBEL. *Biblioth. orient. p. 103, 104, 542, &c.* RENAUD. ubi sup. p. 443. AL MAKRIZI, *TARIKH MESR*, RENAUD. ubi sup. p. 442, 443.



mals, both wild and tame, were carried away by the rapidity of the current. To which he adds, that the *Khalîf* himself was in an instant so surrounded by the waters, on his throne, that he must inevitably have perished, had not one of his slaves, by taking him on his shoulders, preserved him from the impending fate <sup>k</sup>.

*A body of oriental Turks penetrate as far as Kâshgar in Mawarâ'nahr.* IN the *Khalîfat* of *Al Kâyem*, and the year of the *Hejra* 438, a numerous body of oriental *Turks*, or *Tartars*, passed mount *Imaus*, under the command of their great *Khân*, named *Nasarath* by *Abu'l Faraj*, and penetrated as far as the city of *Kâshgar*, in *Mawarâ'nahr*. These *Turks*, or *Tartars*, the very learned *Sig. Assemani* takes to be the *Kera-its*, *Kara-its*, *Kerites*, or *Karites*, an exceeding powerful tribe, or nation, seated near the borders of *Khotan* and the kingdom of *Tibet*. They are said by *Ebedjesu*, the metropolitan of *Merû*, in a letter he wrote to *John*, the patriarch of the *Nestorians*, to have been converted to the *Christian* faith, towards the beginning of the eleventh century after *CHRIST*. They were governed by a prince, who bore the title of *Ung, Wang, Onk*, or *Awank, Khân*. He was also styled by the *Arab* writers *King John*, and by the *European* travellers *Prester John*. The news of the irruption mentioned here was communicated by the *Nestorian* metropolitan of *Samarkand*, in a letter, which was read in the *Khalif* of *Baghdâd*'s palace. We might add many other particulars on this head; but, as the history of the kingdom of *Prester John* will be inserted in the supplement to this extensive work, we shall supersede all farther accounts of it here <sup>l</sup>.

## S E C T. XLVIII.

*Al Moktadi Beamri'llah sends the* *ABU'L Kasem Abd'allah Ebn Mohammed Ebn Al Kâyem* was created *Khalîf* the same day on which his grandfather, *Al Kâyem Beamri'llah*, died, and assumed the title, or surname, of *Al Moktadi Beamri'llah*; after which, the no-

<sup>k</sup> *AL MAKIN*, ubi sup. p. 279. *GREG. ABU'L FARAJ*, ubi sup. p. 448. *ISM. ABU'LFED.* in chron. ad ann. *Hej.* 467. *EBN SHOHNAH*, *KHONDEMIR*, *MIRKHOND*, apud *Teixeir.* p. 301. *D'HERBEL.* *Biblioth. orient.* p. 241. *RENAUD.* ubi sup. p. 442.

<sup>l</sup> *GREG. ABU'L FARAJ*, ubi sup. p. 427, 428, 435, 473. & in *Chron. Syriac.* ad an. *Hej.* 438. apud *Jos. Sim. Asseman.* in *Bibl. orient. Clem. Vatic. tom. tert. par. secund.* p. 488. *Romæ*, 1728. *JOS. SIM. ASSEMAN.* ibid. & in *tom. secund.* p. 444. *Romæ*, 1721. *D'HERBEL.* *Biblioth. orient. art. Carit.* p. 256. *Vid. etiam Jo. LAUR. MOSHEM.* *Hist. Tartaror. ecclesiastic.* p. 23, 24, 25. *Helmstadii*, 1741.

blesse



blesse and great officers of the court took the oath of allegiance to him. The new *Khalif* said the funeral service at his predecessor's interment, and enjoyed a prosperous reign. The people of *Syria*, *Arabia*, *Palestine*, and *Irâk*, recognized his authority; and the city of *Baghdâd* flourished, whilst he sat on the *Moslem* throne. He was born six months after his father *Mohammed*'s death, and was the only male of *Al Kâyet*'s family that survived him. He has been represented as a brave and magnanimous prince, highly revered by his subjects. In his time, the *Moslems* recovered *Al Rohâ*, or *Edeffa*, and *Antakiyah*, or *Antioch*, from the *Greeks*. He was the twenty-seventh *Khalif* of the house of *Al Abbâs*, and had more respect paid him by *Mâlec Shâh*, the *Emîr Al Omrà*, than had been received from the *Soltân*, or prime minister of the *Khalifat*, by many of his predecessors<sup>1</sup>.

THE same year, *Mâlec Shâh Al Seljûki*, the *Emîr Al Omrà*, according to *Khondemir*, sent his cousin *Solimân Ebn Kûtûlmîsh* into *Syria*, with an army capable of reducing that province. *Solimân* acquitted himself so well of his commission, that in a short time he subdued all that part of this country extending from the *Euphrates* to *Antioch*, a city then of very considerable note. About this time, the face of affairs in *Egypt* was intirely changed; plenty and order, after *Nâfero'ddawla*'s death, succeeded scarcity and confusion there. However, the *Fâtemite Khalif's Wazîr* began now to rule with an absolute sway. Nor did the following *Wazîrs*, who either acquired their high dignity by force, or by bribing the soldiery, without any manner of regard to the consent of the *Khalif*, who was obliged to confirm the choice the troops had made, lose this power, till the time of *Salâh'addîn*, or *Salâho'ddîn*, who ejected the *Fâtemites* out of *Egypt*. *Mahmûd Azzo'ddawla*, the *Sâheb*, or lord, of *Aleppo*, a prince of great honour and bravery, whose praises have been celebrated by the poet *Ebn Habûs*, departed this life, the present year, according to *Al Makin*. He repossessed himself of the city of *Aleppo*, in the month of *Ramadân*, and the year of the *Hejra* 455; and, in the 460th year of that æra, took the castle of *Arta* from the *Greeks*. *Al Emîr Nasr Ebn Mahmûd*, his son, mounted the throne of *Aleppo*, after his demise. *Al Emîr Nasr's* mother was of the house of *Bûiya*, if we will believe the last mentioned author. But, notwithstanding what has been advanced on this head by *Al Makin*, *Mahmûd*

<sup>1</sup> AL MAKIN, ubi sup. p. 280. GREG. ABU'L FARAJ, ubi sup. p. 360. ISM. ABU'LFED. ubi sup. & ad ann. Hej. 402. EBN SHOHNAH, KHONDEMIR, MIRKHOND, ubi sup. D'HERBEL. Biblioth. orient. art. *Mo'adî Bemrillah*, p. 591. RENAUD. ubi sup. p. 442.

*Azzo'ddawla*, if *Abu'lfeda* merits any attention in this point, died, in the month of *Dhu'lhajja*, the following year <sup>m</sup>.

*The most remarkable occurrences of the year 468,* IN the 468th year of the *Hejra*, beginning *Aug.* 16th, 1075, *Aksîs Al Khowârazmi*, or the *Khowârazmian*, one of *Soltân Mâlec Sbâb's* generals, marched to *Damascus* with a powerful army, formed the siege of that city, and at last obliged it to capitulate, for want of provisions. At this time, the famine raged so grievously there, that a *Gerâra* (F) of corn was sold for above twenty *dinârs*. He likewise reduced the greatest part of *Syria*, and caused the oration to be made in the name of *Al Muktadi*, the *Khalîf* of *Baghdâd*; that of *Al Mostanser*, the *Khalîf* of *Egypt*, having before been mentioned in the mosques of this country. The last article, which we have extracted from *Abu'l Faraj*, if admitted, will in a good measure invalidate *Khondemir's* account of *Solimân Ebn Kûtûlmîsh's* expedition into *Syria*, the preceding year. *Al Emîr Nasr Ebn Mahmûd* was assassinated by some *Turkish* foldiers, near *Aleppo*, the 2d of *Shawâl*, according to *Al Makîn*. He was, if that author may be credited, a munificent, upright, and magnanimous prince; treading in his father's footsteps, through the whole course of his short reign. The poet *Ebn Habûs* celebrated his praises in a copy of verses, a specimen of which has been preserved by *Al Makîn*; for which, *Al Emîr Nasr* made him a present of 1000 *dinârs* in a silver dish. This excited other poets to follow *Ebn Habûs's* example; but, their performances being inferior in point of merit, they did not meet with so ample a reward. *Al Emîr Nasr* was succeeded by *Al Amîn Sâbek Ebn Mahmûd Ebn Nasr Ebn Sâleh Ebn Mardâs*, his brother; who presided over the people of *Aleppo* till the year of the *Hejra* 472, as we learn both from *Abu'lfeda* and *Al Makîn* <sup>n</sup>.

<sup>m</sup> D'HERBEL. ubi sup. art. *Malek Schab*, p. 542. *AL MAKIN*, ubi sup. ISM. *ABU'LFED.* in chron. ad an. *Hej.* 402. *RENAUD.* ubi sup. p. 443. <sup>n</sup> GREG. *ABU'L FARAJ*, ubi sup. p. 360. *AL MAKIN*, ubi sup. p. 280, 281, 282. ISM. *ABU'LFED.* in chron. ad ann. *Hej.* 468. & ad ann. *Hej.* 402. *EBN SHOHNAH*, *KHONDEMIR*, &c.

(F) The word *Gerâra*, or, red to, it must be taken in a with the article prefixed, *Al Gerâra*, properly denotes a large more confined and limited sense; sack, capable of containing hay, though the particular kind of corn, or any thing of that kind, measure our author had in view, we cannot take upon us to determine (38). But, in the passage here refer-

(38) *Gol. lex. Arab. in voc.*

THE

THE next year, being the 469th of the *Hejra*, which and of the commenced Aug. 4th, 1076, *Mâlec Shâh Al Seljâki*, surnamed year 469. *Jalâlo'ddîn*, or *Jalâlo'ddawla*, went to *Baghdâd*, and paid the *Khalif* the honour due to his high dignity. He ever afterwards likewise lived upon good terms with him. This was contrary to the ordinary custom of the *Soltâns*, who heretofore generally treated the *Khalifs* in a very disrespectful manner. *Mâlec Shâh* returned to his *Persian* territories, after he had made a short stay at *Baghdâd*°.

THE same year, *Aksîs Al Khowârazmi*, called *Aysar Al Aksîs Al Afsîs* by *Al Makin*, after he had reduced *Damascus* and *Khawâ-Hems*, marched into *Egypt*; which so frightened *Al Mostanser razmi in-Bîllab*, the *Fâtemite Khalif*, that he resolved to fly by night vades from his capital. But, the citizens of *Al Kâhirah* and *Saw-Egypt.* *dân*, advancing against him, defeated his troops, though much superior in number. In his return to *Damascus*, he put a considerable number of men to the sword at *Al Ramla*, and 3000 at *Jerusalem*, amongst whom was the *Kâdi* of the place. It seems probable from *Mirkhond*, that *Ibrahim*, *Ferokhzâd's* brother, the *Soltân* of *Gazna*, extended his conquests in *Indostân*, about the time that we are now upon. P.

THE following year, being the 470th of the *Hejra*, which The prin- began July 25th, 1077, *Jalâlo'ddawla Mâlec Shâh*, enter- cipal- taining an opinion that *Al Afsîs*, *Al Aksîs*, or *Aysar*, had events of been slain in the *Egyptian* expedition, wrote to his brother the year. *Tâjo'ddawla* to go and conquer *Syria*. *Tâjo'ddawla* no 470, sooner arrived at *Diyâr Becr*, than he was informed, that *Aysar*, or *Al Aksîs*, the lord of *Damascus*, was alive, and in perfect health; who, hearing that the other was advancing against him, offered to pay the *Soltân* an annual tribute. This proposal being accepted by *Mâlec Shâh*, he commanded his brother to abandon *Diyâr Becr*, and retire to *Manbij*. *Tâjo'ddawla*, therefore, in pursuance of the orders he had received, moved at the head of his forces to the latter of those places, and marched from thence to *Haleb*, or *Aleppo*, then possessed by *Al Sâbek Ebn Mahmûd Ebn Nafr Ebn Sâleh Ebn Mardâs*: but, not being able to reduce that city, he returned by *Harrân* to *Diyâr Becr*; which put *Moslem Ebn Koreish* (G) *Ebn Bedrân Al Okaili*, the *Sâheb*, or prince, of

° KHONDEMIR, D'HERBEL. ubi sup. p. 591. P AL MAKIN, ubi sup. p. 282. MIRKHOND, apud Teixeira. p. 302.

(G) *Erpenius*, in his *Latin* original *Arabic* word to be *Sîn*; version of *Al Makin*, writes this whereas, from the very manu- script he followed, it appears supposes the last letter in the to be *Shin*. This is farther con- firmed



of *Nasibîn* and *Sinjâr*, or *Senjâr*, the *Singara* of the antients, upon his guard. It appears from some good authors, that about this time considerable numbers of *Moslems*, or *Mohammedans*, were settled in the kingdom of *Nubia*; though the greatest part of the inhabitants of that vast tract, if we will believe these writers, professed the *Christian* faith. It may not be amiss to remind our readers here, that the people of *Nubia* had been subdued, or rather rendered tributary to the *Khalif*, by the *Arab* forces, under the command of *Abd'allah Ebn Sa'id*, the governor of *Egypt*, as early as the year of the *Hejra* 31<sup>9</sup>.

and of  
471.

IN the 471<sup>st</sup> year of the *Moslem* æra, which commenced July 14<sup>th</sup>, 1078, *Mâlec Shâh* undertook the conquest of the country beyond the *Jihân*; whose *Khân*, called *Solimân*, he overthrew with very great slaughter, took him prisoner, and sent him under a strong escorte to *Esfahân*, then the capital of his dominions. For a farther account of this expedition, our readers may have recourse to the history of the *Seljûks* of *Irân*, which will have a place assigned it hereafter in this work. The same year, the *Soltân* took to wife *Turkân*, or *Tarkân*, *Khâtûn*, the daughter of *Tamghaj Khân*, the son of *Bagra Khân*, or *Terâb*, king of the *Turks*, as he is called by *Al Makin*. That prince brought him a son, in 479, denominated *Sanjâr*, from a little city of that name in *Khorasân*, where he was born. Some, however, have given this prince the appellation of *Mahmûd*. About this time, *Ibrahim Ebn Mas'ûd*, the ninth *Soltân* of the race of *Gazna*, after his return from *India*, where he had considerably extended his conquests, being informed, that *Mâlec Shâh* was making great preparations to attack him, sent ambassadors to the *Seljûkian* court; who prevailed upon the *Soltân* to desist from his intended invasion of the territories of the house of *Gazna*. They even persuaded *Mâlec Shâh* to enter into an alliance

<sup>9</sup> AL MAKIN, ubi sup. p. 282, 283. ISM. ABU'LFED. in ehron. ad ann. Hej. 402. JOS. SIM. ASSEMAN. dissert. de Monophysit. RENAUD. ubi sup. p. 444. AL MAKIN, ubi sup. p. 32.

firmed by the *Leyden* manuscript of *Abu'lfeda's* chronicon, or rather by *M. Reiske's* Latin translation of a passage in that manuscript; wherein this *Sharfo'dawla Moslem* is called *filius Coraischi*, that is, *Ebn Koraisch*, or rather *Ebn Koreish*, in conformity to *Erpenius's* manuscript of *Al Makin*. The same name likewise occurs in *Dr. Pocock's* MSS. of *Abu'l Faraj*; which puts the point we are now insisting upon beyond all dispute (29).

(29) *Al Makin*, ubi sup. p. 283. & *a'b. Reisk. Abu'lfeda's annal. Moslemic.* p. 325. *Lipsæ*, 1754. *Græc. Abu'l Far.* p. 229, 230.

with



with *Ibrahim*, and to marry his daughter to *Mas'ûd*, that prince's son. According to some writers followed by *M. Renaudot*, *Christodulus*, the *Jacobite Alexandrian* patriarch, departed this life, the present year <sup>r</sup>.

THE next year, being the 472d of the *Hejra*, beginning *What* July 4th, 1079, the forces of *Mesr*, or *Egypt*, advancing to *Damascus*, in order to besiege it, *Aksîs*, or *Afsîs*, who com- *in the year* manded in that city, sent for assistance to *Tâjo'ddawla*; at *of the* whose approach the *Egyptians* thought fit to retire. Here- *Hejra* upon *Afsîs*, coming to visit him, was seized, and slain, by <sup>472,</sup> his command. Then, taking the city, he became master of all his riches and valuable effects. After this, the inhabitants, who had fled into *Irâk* and *Khorasân*, to avoid the tyranny of *Afsîs*, returned, to enjoy the protection of the *Seljûks*. The same year, *Sharfo'ddawla Ebn Moslem Ebn Koreish*, the *Sâheb*, or lord, of *Al Mawfel*, having obtained leave of *Mâlec Shâh* to subdue *Haleb*, or *Aleppo*, on condition of paying him annually 300000 *dinârs*, marched against that place; which, after it had been for some time besieged, was, together with the castle, delivered up to him. The *Sâheb*, or prince, of *Aleppo*, when *Sharfo'ddawla* took possession of it, was *Sâbek*, or *Sâbak*, *Ebn Mahmûd Ebn Nafr Ebn Sâleb Ebn Mardâs*, whose ancestors had reigned near sixty years there. As *Mâlec Shâh* had received the instrument of investiture from *Al Moktadi*, the *Khalîf* of *Baghdâd*, so all the lesser *Mohammedan* princes, *Sâhebs*, or *Emîrs*, derived their authority from the *Soltân*. The *Seljûkian* empire was at this time one of the most potent monarchies that had ever been erected in the East, extending from the borders of *Egypt*, according to some authors of good repute, to a considerable distance beyond the *Fihûn*, the *Amû*, or the *Oxus*. *Cyril*, the *Jacobite Alexandrian* patriarch, answered a synodical letter, written in the name of *Dionysius*, the *Jacobite* patriarch of *Antioch*, the metropolitans, bishops, and priests, under his jurisdiction, and directed, or addressed, to *Christodulus*; whose name, on account of his death, was expunged, and that of *Cyril* substituted in its room. The letter was brought by one *Thomas*, a *Syrian* presbyter, from *Antioch* to *Mesr*, and read publicly in the *Jacobite* churches there. After this, *Dionysius's* name was inserted in the diptychs, and mentioned at the altars, during the time of divine service. As for *Cyril*, he resided for the most part at *Mesr*, near the church of *St. Michael*, generally called *Mokhtâra*, or *Al Mokh-*

<sup>r</sup> KHONDEMIR, D'HERBEL. Biblioth. orient. p. 542. AL MAKIN, ubi sup. p. 287. MIRKHOND, ubi sup. RENAUD. ubi sup. p. 447.

*târa*, in a neighbouring cell. He afterwards intended to have fixed his residence in *Al Rif*; but was prevented from carrying his design into execution, not only by the frequent conferences he had with *Al Mostanser Bi'llah*, the *Khalif* of *Egypt*, but likewise by the numerous legations out of *Nubia* and *Ethiopia* <sup>s</sup>.

and in  
473.

THE following year, being the 473d of the *Hejra*, commencing June 22d, 1080, *Sedîd'oddawla Abu'l Hasan Ali Ebn Moklad Ebn Nasr Ebn Monkad Al Catâni* advanced to *Shaizar* at the head of a powerful army, laid siege to that city, and at last obliged it to surrender to him. This fortress, with the district appertaining to it, which comprehended a considerable prefecture of *Syria*, remained in the possession of *Sedîd'oddawla's* family, till it was taken by *Al Mâlec Al Adel Nâro'ddîn Mahmûd Ebn Zenki*, after an earthquake, which had destroyed a great part of the place. When this dire event happened, all *Sedîd'oddawla's* descendents were buried in the ruins of the walls and buildings that had been demolished by the shocks, according to *Al Makîn*. The same year, *Salmon*, or *Solomon*, the king of *Nubia*, having abdicated his kingdom, and placed *George*, his sister's son, upon the throne, entered upon the monastic state; and, that he might intirely devote himself to the service of Almighty God, retired into the valley of *Abunefser*, or *St. Onufrius*, where a church had been erected, under the protection of that saint. This church was about three days journey from the confines of *Nubia*. The governor of *Afwân*, being informed, that the king of *Nubia*, some of whose subjects were *Mohammedans*, had taken up his residence in a neighbouring desert, sent a party of twenty soldiers to remove him from thence, and conduct him to *Al Kâbirah*. The governor had received his intelligence from one of *Kenazo'ddawla's* brothers, who had been defeated by *Bedr Al Jemâl*, and made his escape into *Nubia*; but was sent back into *Egypt*, by *Salmon*, at the requisition of that *Emîr*. Upon his arrival at *Mesr*, *Salmon* was treated with uncommon marks of distinction; trumpets sounding, and drums beating, when he entered that city, by the *Fâtemite Khalif's* command, in order to do him the greater honour. *Bedr Al Jemâl*, the *Wazîr*, or *Emîr*, for he was dignified with both those titles, entertained him in a very hospitable manner, ordered a proper apartment to be magnificently fitted up for him, and most copiously supplied him with all the necessaries and elegancies of life. He died about a year after his arrival

<sup>s</sup> AL MAKIN, ubi sup. p. 284, 279, 280. ISM. ABU'LFED. ubi sup. AL MAKRIZI, RENAUD. ubi sup. p. 447—452.

at *Al Kābirah*, and was buried in the monastery of St. George in *Khandek*. He assigned as a reason for his abdication the almost inevitable necessity kings lie under of indulging their irregular appetites, shedding blood, and committing acts of injustice; which, however specious and agreeable their conduct may appear to men, must render them extremely criminal and reproachable in the sight of Almighty God. With regard to *Salmon's* appointment of his successor, before he abdicated the crown; this, as we are told by an *Armenian* author, was perfectly consonant to the laws and political constitution of *Nubia*, according to which the king's nephew, by his sister, after his death ascended the throne. Nor were there lately wanting instances of the same kind in other remote countries, particularly the *Indies*, if we will believe *M. Renaudot*, and any attention is to be paid to several of the most eminent *Portuguese* writers †.

THE 474th year of the *Hejra*, which began June 11th, 1081, was rendered remarkable by the death of *Nūro'ddawla* *Dobais Al Asadi*; who departed this life, before the close of it. He reigned fifty-seven years, lived eighty, and was adorned with many excellent virtues. His subjects almost adored him, for the rectitude and moderation of his government. *Manfūr*, surnamed *Bahao'ddawla*, his son, who succeeded him, bore likewise the character of a most upright and equitable prince. Immediately after his accession, he was confirmed in the sovereignty of the province over which his father had presided by *Mālec Shāh*, and honoured by *Al Muktadi Beanrillab*, the *Khalif* of *Baghdād*, with a royal vest. About this time, *Severus*, a youth of great erudition, at the recommendation of *Bedr Al Femāl*, the *Wazir*, who had received some very valuable presents from him, and a promise of several more, was ordained by *Cyril*, the *Jacobite Alexandrian* patriarch, the metropolitan of *Ethiopia* †.

IN the 475th year of the *Hejra*, which commenced June 1st, 1082, *Sedido'ddawla Abu'l Hasan Ali Ebn Moklad Ebn Nasr Ebn Monkad Al Catāni* died at *Shaizar*, after he had reigned there a year and several months. He was a wife, excellent, and magnanimous prince. *Abu'l Merhaf Nasr Ebn Ali Ebn Moklad*, his son, succeeded him at *Shaizar*, and was surnamed *Māleco'ddawla*. As for *Sedido'ddawla*, besides his other accomplishments, he had a taste for poetry, and was even himself an eminent poet. A specimen of his poetical performances has been preserved by *Al Makin* †.

† AL MAKIN, ubi sup. p. 284, 285. ISM. ABU'LFED. AL MAKRIZI, ABUSELAH ARMEN. RENAUD. ubi sup. p. 451, 452.

‡ GREG. ABU'L FARAJ, ubi sup. p. 360. RENAUD. ubi sup. p. 452, 453.

§ AL MAKIN, ubi sup. p. 285.



*Nothing remarkable happened, the following year.* THE next year, being the 476th of the *Hejra*, beginning May 20th, 1083, produced not many remarkable events, at least scarce an account of any such events has been handed down to us by the oriental writers. However, it may not be improper to remark, that *Mohammed Ebn Habeth*, who succeeded his father *Habeth Ebn Abu'l Kasem*, in the year of the *Hejra* 461, reigned through the whole course of it at *Corduba* in *Spain*. This prince's dominions were of a very considerable extent. He presided over the *Moslems* of *Corduba* and many other towns, whom he governed with great lenity and moderation, and in a very prosperous manner, till he was dispossessed of all his territories by the *Al Moravides*, called *Al Morabeta* and *Molathemiyah* by the *Arabs*, under the command of *Yusef Ebn (H) Tefsefin*; a relation of whose conquests will be inserted in a future part of this work, to which it will more properly belong \*.

*The chief transactions of the year 477.* THE following year, being the 477th of the *Hejra*, commencing May 9th, 1084, *Mâlec Shâh* sent *Al Kashtakar*, his *Hâjeb* and general, to *Baghdâd*, as his lieutenant there; at which time, his *Wazîr's* son was in that city. The same year, his brother *Takash* rebelled against him; and, having taken *Merâ*, or *Marwa*, in *Khorasân*, would not permit his army to enter it for three days. However, he and a select party that attended him plundered it during that term, lay with such women as were prohibited by the *Moslem* law, and drank wine in the great temple or mosque, in the month of *Ramadân*. But, receiving advice, that *Mâlec Shâh* was marching against him, he retired into the castle of *Berjes*; which being taken, he was thrown into irons, and confined in a fortress of considerable strength. This year, *Sharfo'd-dawla Ebn Koreish*, the *Sâheb* of *Aleppo* and *Al Mawfel*, moved at the head of his forces to attack *Antioch*, then in the hands of *Solimân Ebn Kotolmîsh*; who put his army to flight, and he died of his wounds. Before the beginning of the action, he had sent a detachment of his troops to summon the city, but found the garrison determined to defend it to

\* EBN SHOHNAH, ROD. TOLETAN. hist. Arab. c. XLVII. p. 37, 38. D'HERBEL. Biblioth. orient. p. 623, 624.

(H) This name is strangely corrupted in the oriental manuscripts; being written *Bash- tekin*, *Bashkebin*, *Tashkebin*, and *Nashkebin* there. *Yusef Ebn Tefsefin*, or *Tassifin*, is said to have built the city of *Marâkash*, *Marâkes*, or *Morocco*, which the *Al Moravides* made the capital of their empire, in the year of the *Hejra* 462 (1).

(1) D'Herbel. Biblioth. orient. p. 554, 623, 624, 877.



the last extremity. About this time, *Severus*, who had promised *Bedr Al Jemâl*, *Al Mostanser's Wazîr*, to prevail upon some of the *Abissinian* princes to submit to the *Fâtemite Kbalîf*, when he appeared as metropolitan, was opposed by one *Cyril*, said to be an intruder and impostor, who pretended to have been ordained by, and received a proper authority from, *Christodulus*, the *Jacobite Alexandrian* patriarch, in *Ethiopia* <sup>y</sup>.

IN the 478th year of the *Hejra*, which began *April 29th*, and of the 1085, *Al Mâlec Tâjo'ddawla*, having been apprized of *Sbar-year 478. fo'ddawla Ebn Koreish's* death, marched towards *Aleppo*, accompanied by *Artak Al Turkmâni*, or the *Turkmân*, who had made himself master of *Hokwân* and *Al Habel*. These two commanders agreed to attack *Solimân*, the *Sâheb* of *Antioch*, who seems to have been then either in possession of *Aleppo*, or to have formed the siege of that city. They fought several battles with him, under the walls of *Aleppo*; in the last of which *Solimân* was slain, and his forces routed. After this victory, *Tâjo'ddawla* seized upon *Al ppo*, and reduced to his obedience the whole country of *Syria*. It appears from *Anna Comnena*, that *Tâjo'ddawla* was called by the *Greeks Tutuses*; which appellation is not very remote from *Tatash*, the name, or rather surname, given *Tâjo'ddawla* by *Abû'l Faraj*. *Anna Comnena* likewise relates, that the great *Soltân*, being informed of *Tutuses's*, or *Tâjo'ddawla's*, success, and fearing he would grow too powerful, in order to strengthen himself, sent a *Chaus*, or *Chaussh*, that is, a messenger of state, to the emperor *Alexis*, to propose an alliance with him by way of marriage; of which we shall oblige our readers with a more particular account, in a future part of this work. About the time that we are now upon, though the year in which this event happened has not been precisely determined, *Bedr Al Jemâl*, *Al Mostanser's Wazîr*, put to death his son. That young nobleman, having been made the governor, or rather commandant, of *Alexandria*, at the instigation of some of his officers, whose fathers, or other relations, had been executed, for joining *Nâsîro'ddawla* in his defection, rebelled against the *Fâtemite Kbalîf*. But, after he had sustained a siege for two months, he was obliged to surrender to his father, who commanded the *Kbalîf's* troops, upon terms; the principal of which was, that the citizens of *Alexandria*, who had joined the *Wazîr's* son in his rebellion against the *Fâtemite Kbalîf*, and even cut off that prince's garrison in their city, should be fined or mulcted

<sup>y</sup> AL MAKIN, ubi sup. p. 285, 286. AL MAKRIZI, RENAUD. ubi sup. p. 453.

a very considerable sum. The *Wazîr*, being in possession of the town, insisted upon a larger sum, amounting to 120000 *dinârs*, than what had been stipulated in the capitulation; which seems to have highly exasperated his son, as he afterwards, with several other persons, conspired against his father's life. The *Wazîr*, therefore, finding him absolutely incorrigible, confined him to his chamber eighteen months, and at the end of that term put him to death; though as to the manner in which this was done, the *Egyptian* writers are far from being perfectly agreed <sup>z</sup>.

Manfûr  
Ebn Nû-  
ro'ddaw-  
la dies.

THE next year, being the 479th of the *Hejra*, which commenced *April* 18th, 1086, *Bahao'ddawla Manfûr Ebn Nûro'ddawla Dobais Al Afadi* departed this life, and was succeeded in the sovereignty of *Hella*, *Al Nil*, and all the other places he possessed, by *Saifo'ddawla Sadaka*, his son. *Hella*, or *Hellab*, the first of these, a city seated on the *Euphrates*, not far from *Anbâr*, is supposed, with good reason, to have been erected either on or near the spot where *Babylon* stood. We must not forget to remark, that, according to some of the authors followed by *M. D'Herbelot*, *Yusef Ebn Tassefin*, the *Molathemiyan* general, gained the battle of *Zalah*, or *Zalafah*, near the city of *Badajos*, or *Bad-jox*, wherein king *Alphonfus* was defeated and slain, the present year. That general had before secured the person of *Mohammed Ebn Habeth*, the king of *Corduba*, who had called him to his assistance against the king of *Castile*; so that the victory obtained at *Zalah* enabled him to complete the conquest of the *Moslem* part of *Spain*. It ought to be here observed, that this *Molathemiyan* prince acknowledged for his sovereign, and recognized the authority of, *Al Mektadi Beamri'llah*, the *Khalif* of *Baghdâd* <sup>a</sup>.

Al Mok-  
tadi mar-  
ries Mâlec  
Shâh's  
daughter.

THE following year, being the 480th of the *Hejra*, beginning *April* 7th, 1087, the *Khalif Al Mektadi* espoused the daughter of *Mâlec Shâh*. This princess was a lady of transcendent beauty, and the public rejoicings at *Baghdâd*, when she made her entry into that capital, were such as surpassed every thing of the same kind that before had happened in the *Moslem* world. For, all the streets of the city were illuminated with wax torches on this occasion; and the *Khalif*, in order to demonstrate his affection for so charming a creature, prepared for her a most magnificent festin; in forming the desert of which 24000 pounds weight of sugar was consumed.

<sup>z</sup> AL MAKIN, ubi sup. p. 286. ANN. COMNEN. in Alex. l. vi. p. 170. Parisiis, 1651. GREG. ABU'L FARAJ, ubi sup. p. 366, 374. AL MAKRIZI, RENAUD. ubi sup. p. 460. <sup>a</sup> GREG. ABU'L FARAJ, ubi sup. ISM. ABU'LFED. in geogr. EBN SHOH-NAH, D'HERBEL. Biblioth. orient. p. 624.

Every other article of this most superb entertainment, if one of the eastern writers may be credited, who has been followed in his valuable work by M. *D'Herbelot*, were proportionably grand <sup>b</sup>.

IN the 481st year of the *Hejra*, commencing *March 27th*, *Mâlec 1088*, *Mâlec Shâh* performed the pilgrimage to *Mecca*, according to *Hamdallah Mestûfi*, in the *Târikh Khozideh*, with an incredible expence. For, besides abolishing the usual tribute which the pilgrims paid, he laid out very large sums in building towns in the desert; where he ordered a great number of wells and cisterns to be made, and water to be conveyed to them from all sides. He likewise commanded plenty of provisions to be carried, for the subsistence of the pilgrims; and distributed immense sums amongst the poor, with an unparalleled liberality. We must not forget to observe, that *Ibrahim Ebn Mas'ûd*, either the eighth or the ninth *Soltân* of the house of *Gazna*, who had entered into an alliance with *Mâlec Shâh*, died, according to *Mirkbond*, the present year <sup>c</sup>.

THE next year, being the 482d of the *Hejra*, beginning *March 16th*, 1089, *Mâlec Shâh's* daughter, who had been married to *Al Moktadi Beamrillah*, the *Khalif* of *Baghdâd*, left her husband in disgust <sup>d</sup>, and returned to *Esfahân*, then her father's residence, and the capital of the *Seljukian* empire. Here she remained to the time of her death; but when that happened, we have not been certainly informed. This year, the brother of *Severus*, the metropolitan of *Ethiopia*, came into *Egypt* out of that country, with presents for *Bedr Al Femâl*, *Al Mostanser's Wazîr*; which, if we will believe the author here referred to, by no means pleased him. The *Wazîr* had no sooner received them, than he sent for the *Jacobite Alexandrian* patriarch; who immediately, with ten bishops, waited upon him. He then asked the patriarch, Why he had ordained the metropolitan of *Ethiopia*, without paying the usual sum to the *Fâtemite Khalif*? He likewise complained, that the metropolitan had neither caused any mosques to be erected in *Ethiopia*, nor sent him any rich presents, as he had promised to do. To this the bishop of *Danku*, one of those who attended the patriarch, made answer, That the metropolitan of *Ethiopia* had not been ordained but by his express order; to which the *Wazîr* replied, that both he and the patriarch lied. He then signified to them, that he insisted upon two bishops being immediately dispatched into

<sup>b</sup> KHONDEMIR, apud D'Herbel. Biblioth. orient. p. 591. ut et ipse D'HERBEL. ibid.

<sup>c</sup> HAMDALLAH MESTUFI, D'HERBEL. Biblioth. orient. p. 542. MIRKBOND, ubi sup.

<sup>d</sup> KHONDEMIR, D'HERBEL. Biblioth. orient. p. 591.

*Ethiopia*, who should take care to have a certain number of mosques built there, and see that divine service was performed in them after the *Mohammedan* manner. The *Wazîr* also gave them to understand, that the *Moslem* merchants, as he had been informed, were not permitted to traffick in *Ethiopia*; and that, if this was true, he knew what course to take. When he dismissed them, he obliged the bishops to take with them two soldiers a-piece, and to pay each of them a *dinâr* a day; with which money, by his command, they were to be supplied by the patriarch. He farther intimated to them, at their dismissal, that this mulct should be continued till *Mark*, the bishop of *Wissim* and *Gizet*, and *Theodore*, the bishop of *Sinjâr*, or *Senjâr*, were sent upon the abovementioned errand into *Ethiopia*. In the mean time, an embassy arrived at *Al Kâbirah* from *Basilus*, the king of *Nubia*, with magnificent presents for the *Wazîr*; the principal of which embassy was the son of the late king, who desired to be ordained a bishop. The *Wazîr* hereupon sent for the patriarch, the ten bishops, with the soldiers that lived upon them, and the brother of the metropolitan of *Ethiopia*. When they appeared before him, he communicated to them the contents of a letter he had received from a *Mohammedan* merchant; who therein accused the metropolitan of shutting him out of *Ethiopia*, and seizing upon all his substance by force. But it was proved, in answer to this accusation, that, at the time when these things were supposed to be done, *Severus*, the metropolitan, was in prison, where he had been before confined by the king of *Ethiopia*. The *Wazîr* then said, that the metropolitan had promised him to erect four mosques in *Ethiopia*, and that he had not been as good as his word. His brother instantly replied, that he had actually built seven mosques there; but that the *Ethiopians* had levelled them with the ground, and the king had imprisoned him for what he had done. This pacified the *Wazîr*, who thereupon demanded what they intended to do? We will, said they, write letters to the metropolitan and the king of *Ethiopia*, in *Coptic* and *Arabic*, drawn up in whatever terms you shall think fit to dictate to us, which shall be read to you, for your approbation; and we will moreover send two bishops with them into *Ethiopia*, that they may have the greater weight there. By this means they extricated themselves out of the difficulties in which they were involved, and pleased the *Wazîr*; who thereupon supplied the two bishops with all things necessary for their intended journey, and took their brethren and the patriarch again under his protection. The same author adds, that he was told by persons worthy of credit, that the *Wazîr* likewise dispatched an ambassador with the bishops to the court



court of *Ethiopia*, with a letter to the king, importing, that, if he did not comply with every one of his demands contained therein, he would absolutely demolish all the *Christian* churches in *Egypt*. To which, continues this writer, the *Ethiopian* monarch made answer, that if he displaced but a single stone in any of the *Christian* churches under his jurisdiction, he would send him all the stones and tiles of the temple at *Mecca*, and make up every one that was wanting with its weight in gold. Hence it appears, that the *Ethiopians*, or *Abissinians*, were at this time so far from being *Moslems*, that *Mohammedism*, though professed by some of the *Scimitar* *Khalifs* subjects in that country, was not publickly tolerated in *Ethiopia*.

THE following year, being the 483d of the *Hijra*, which *The prince* commenced *March* 6th, 1090, the *Bataniyah*, not *Bathania*, *capital* or *Bathaniyah*, as they are called by M. D'Herbelot, began *events* to subdue the castles of *Deylim* and the *Persian Irak*. *The of the year* first they took was in the former province, and denominated 483, *Al Rûdiyar*. It belonged to *Kamâh*, a prince in alliance with *Mâlec Shâh*; and was delivered by *Kamâh's* lieutenant to *Al Hasan Ebn Masbûh*, who had seduced him, for 1200 *denirs*. This *Al Hasan*, who had persuaded the governor of *Rûdiyar* to turn *Bâtanist*, was a native of *Merû* in *Khorasan*, and had been secretary to *Abd'alrezâk*, or *Harâm*. Afterwards going to *Egypt*, he met with a *Bâtanist*, who brought him over to their persuasion; and, by the consent of the people, made him, whose family was one of the noblest in *Merû*, the chief, and head, of the sect. He had many followers, who paid an implicit obedience to him. As he soon grew considerable, *Mâlec Shâh* sent him a threatening letter, requiring his submission. *Al Hasan* hereupon ordered the *Soltân's* messengers to be brought before him; when he sent for a company of his people, and commanded one of them, a young man, to kill himself: Which he instantly did, without the least hesitation. He ordered another to throw himself headlong from the top of the castle; which he performed immediately, and broke his neck. After this, *Al Hasan* told the *Sejûkian* ambassador, that he had no other answer to return the *Soltân*, than that he had 70000 men at his command, who obeyed him in the manner which he had seen. *Mâlec Shâh* was not a little surprized, when these things were reported to him; and, having other affairs on his hands, he thought it not adviseable to enter into a war with that prince. His troops therefore, in a short time, reduced several other castles; and, amongst the rest, that of *Al*

\* TAKIO'DDIN AHMED AL MAKRIZI in *Mawred'illatafa*, ABUSELAH ARMEN. RENAUD. ubi sup. p. 462, 463, 464.

*Amât.* This, being rendered almost impregnable, they esteemed as their strongest hold, and royal seat. These *Bâtanites*, or *Bâtenites*, are likewise called *Ismaelians*, by some authors, and were nearly related to the *Karmatians*, if they were not a branch of them. They are also termed, by the *Arabs*, *Al Molâbedah*, or the *impious*; and, by the writers of the history of the holy wars, *Assassins*. They agreed with the *Karmatians* in many respects; such as their inveterate malice against those of other religions, and especially the *Mohammedan*, their unlimited obedience to their prince, at whose command they were ready for assassinations, or any other bloody and dangerous enterprize, their pretended attachment to a certain *Imâm* of the house of *Ali*, &c. These *Bâtanites* dispersed themselves over several parts of the east. The word signifies *Esfoterics*, or people of *inward* or *hidden* light or knowledge. As these enthusiasts now possessed themselves of the best part of *Al Jebâl*, in the *Persian Irâk*, under the conduct of *Al Hasan Ebn Masbâh*, or *Al Hasan Sabâh*, as he is sometimes called, the commencement of the dynasty of the *Ismaelian* princes is generally placed in the year that we are at present upon. The style, or title, adopted by these princes was, *Sheikh Al Jebâl*, that is, *the prince of Al Jebâl*, or *the chief of the mountainous country*; the province of *Al Jebâl* being such a sort of tract, and even from this circumstance deriving its modern name. The words *Sheikh Al Jebâl* may likewise be properly rendered *the senior*, or *old man*, of the *mountain*, as to every one in the least acquainted with the *Arabic* very clearly appears. The *Persians* give this territory the name of *Kîbestân*, or *Kâbîstân*, a term in their language of the same import with *Jebâl* in the *Arabic* tongue, and denoting a *mountain*, or *mountainous tract*. Hence the chief of these *Assassins* goes under the appellation of *the old man of the mountain* amongst the writers of the history of the holy wars. *Al Hasan Ebn Masbâh* and his descendants reigned in *Al Jebâl* an hundred and seventy-one years, till the whole race of them was destroyed by *Hûlâkû*, or *Holagu*, the *Tartar*; who abolished the *Khalîfat*, by the reduction of *Baghdâd*, in the year of the *Hejra* 656<sup>f</sup>.

and of the THE 484th year of the *Moslem* æra, which began Feb. year 484. 23d, 1091, seems not to have produced many memorable events. However, *Mâlec Shâh*, during the course of it, according to some of the eastern writers, undertook a second journey to *Baghdâd*, and returned from thence to *Esfabân*,

<sup>f</sup> AL MAKIN, ubi sup. p. 286, 287. D'HERBEL. Biblioth. p. 104, 437, 505, 620, & 784. GREG. ABU'L FARAJ, ubi sup. p. 505, &c. ISM. ABU'LFED. EBN SHOHNAH, &c.

his royal seat. About this time, or rather a little earlier, *Severus*, the metropolitan, who had ineffectually endeavoured to expel polygamy from thence, introduced several salutary regulations, tending to reform the manners both of the king and his subjects, into *Ethiopia* &c.

THE next year, being the 485th of the *Hejra*, which commenced Feb. 12th, 1092, was rendered remarkable by the deposition and assassination of *Nodhâm*, or *Nezâm*, *Al Molc*, *Mâlec Ma'ec Shâh's Wazîr*. The *Soltân* having sent *Kûdan*, one of his principal slaves, to *Merû* in *Khorasân*, *Othmân Ebn Jamâl Al Molc*, *Nodhâm Al Molc's* grandson, the governor of that city and the prefecture belonging to it, presuming on his grandfather's uncontrollable power, and excited thereto by the indiscretion of his youth, treated him extremely ill; which so incensed the *Soltân*, that he sent him a sharp and expostulating letter, to the following effect: "If you are in reality my partner in the empire, go on as you please; but if you are my minister, you ought not to pass the limits prescribed ministers and subjects. This has been done by some of your family, and particularly by *Othmân Ebn Jamâl Al Molc*, your grandson, in *Khorasân*." This letter being delivered to the *Wazîr*, the purport of his answer was as follows: "Do you not remember, that, when your father was slain, I had the management of all your affairs, and suppressed all the rebellions that soon after broke out against you? At that time, your whole dependence was upon me. But now, after you have proved superior to all your enemies, and when every one of your subjects obeys you, you give ear to my accusers, and listen to the calumnies they have forged against me. Are you ignorant that the agreement and connection between your turban and my ink-stand are the true cause of the prosperity you have enjoyed; and that your future felicity, and the stability of your throne, will intirely depend upon them." The imprudent and unguarded expressions in this answer extremely irritated *Mâlec Shâh*, who thereupon immediately deprived him of his employment. *Khondemir* writes, that this *Wazîr* was greatly imbroiled with the *Soltâna*, *Turkân Khâtûn*, upon the subject of the succession, which she had a mind should fall upon her youngest son; but was opposed herein by *Nodhâm Al Molc*, who was for elevating to the throne after his father *Barkiarok*, as being both the eldest son and the most capable of taking upon himself the government. The *Soltâna*, therefore, according to this author, in order to carry her de-

*Nodhâm Al Molc, Mâlec Ma'ec Shâh's Wazîr, is deposed and assassinated.*

\* *Khondemir*, D'HERBEL. *Biblioth. orient.* p. 591. *RENAUD.* ubi sup. p. 453, 454.

sign into execution, meditated the destruction of the *Wazîr*. For which purpose, she accused him of absolutely disposing of all places in the empire, and dividing them amongst his sons; which, by reason of a bold answer returned by the *Wazîr* to a message he received from the *So'tân*, finally terminated in his disgrace. *Ahmed Ebn Mohammed Abd'aljaasar Al Kazwîni*, the author of the *Nighiaristan*, ascribes *Nodhâm Al Mole*'s dismissal to the conduct of his son *Mowayyad*, or *Mowayyed*, *Al Mole*; who, soon after he had been made secretary of state, turned out *Ahu Jaasar Al Zâzeni*, surnamed *Al Adib*, the first clerk in the office, esteemed the most excellent writer of the large character called by the *Turks* and *Persians* *Togra* of his time, though put in by the *Soltân*'s order, and returned an insolent answer to *Mâlec Shâh*, when he sent to have him restored. This at last drew the *Wazîr* himself into the dispute, and ended in his amotion from the sublime post he had filled with so much reputation about thirty years. *Nodhâm al Mole*, after he was dispossessed of his charge, followed the court, which just at that time set out from *Esfahân* for *Baghdâd*; and being arrived at *Nahawând*, a boy of the *Bâtanie* sect, approaching him under pretence of begging, or otherwise, stabbed him with a knife, by the procurement of *Taj Al Mole Kami*, the president of the privy council, who succeeded him in his sublime office. But *Al Hasan Sabah*, prince of the *Bâtanites*, according to the *Lebtârîkh*, commanded the assassin, who was a *Deylamite*, to perpetrate the horrid fact. Before the *Wazîr* expired, he wrote a letter to *Mâlec Shâh* in *Persian* verie, conceived in the following terms: "Supported by your authority, great monarch, I have spent one part of my life in banishing injustice from your dominions. I am now going to give an account of my administration, which I carry with me, as a witness of my fidelity to your majesty, to the sovereign king of heaven. The fatal term of my life happens in the ninety-third year of my age, and it is the blow of a knife that puts a period to my days. Nothing remains but to deliver into the hands of my son a continuation of the long services I have rendered you, by recommending him to GOD and your majesty." Hence it appears, that *Nodhâm Al Mole* was cut off in the 93d year of his age; though he was not above seventy-seven years old, at the time of his death, according to *Abu'l Faraj*. His father is said to have been the prefect, or governor, of a small town in the territory of *Tâs*. He learned *Arabic*, in his younger years, and was secretary to *Bajer*, lord of *Balkh*. But that prince plundering him the beginning of every new year, and telling him he was grown too fat, he fled to *Jaasar*, or *Jagri*, *Bek Dawd*,



*Dawd*, *Togrol Bek's* brother; who made him preceptor to *Alb*, or *Alp*, *Arslân*, his son. His palace was open to all learned and virtuous men, to whom he always professed himself a patron; which is not to be wondered at, as he was himself both learned and virtuous. The liberality, which this great man exercised, vastly enhanced his other rare qualities. In the first progress, which *Mâlec Shâh* made through his extensive dominions, the *Wazîr* distributed amongst the poor, out of his own coffers, no less than 280000 *dinârs*. Many epicedia, or copies of verses in praise of him after his death, were made by the *Arab* poets of that age; the best of which seems to have been one written by *Shabib'addawla*, that has been handed down to us by *Abu'l Faraj*. But, for a full and ample account of this celebrated minister, we must beg leave to refer our curious readers to the reign of *Mâlec Shâh*, the third *Soltân* of the *Seljûks* of *Irân*, to which it more properly belongs<sup>h</sup>.

THE same year, soon after the assassination of *Nodbâm Al Mâlec Molc*, *Mâlec Shâh* proceeded to *Baghdâd*; where he arrived *Shâh's* the 14th of *Ramadân*. He went a hunting, with many at- *death and* tendants, on the third of *Shawâl*; and, eating some of the flesh of *character.* the game, returned sick to his palace. A vein being opened, but little blood came out; which increased his illness to a burning fever; so that he died on a *Friday*, about the middle of the same month. He survived *Noahem Al Molc*, his *Wazîr*, only eighteen days. His wife, *Tarkân Khâtûn*, concealed his death while she stayed at *Baghdâd*, and probably carried his remains with her to *Esfahân*. She also distributed considerable sums of money amongst the military men; by which means, and the assistance of *Taj Al Molc*, the *Wazîr*, she prevailed upon the army to take the oath of allegiance to *Mahmûd*, the youngest of *Mâlec Shâh's* sons. The death of the *Soltân* occasioned a tetra-stich, or quatrain, in *Persian*, made by a *Magrebian* poet, the sense of which was to the following effect: "The old *Wazîr* dies in one month, and  
" the young king follows him in the next. The power of  
" God discovers to us the weakness of princes, to the end  
" that we should adore him alone, and not attach ourselves  
" too closely to any thing else." This great prince, who was

<sup>h</sup> GREG. ABU'L FARAJ, ubi sup. p. 361, 362, 363. KHOND-EMIR, AHMED BEN MOHAMMED ABD'ALJA'AFAR AL KAZWINI, in *Nighiarist*. AL EMIR YAHYA BEN ABD'OLLATIF AL KAZWINI, in *Lebtârîkh*, D'HERBEL. *Biblioth. orient. art. Malek-shah*, p. 542, 543. & art. *Nadham Al Molc*, p. 654, 655. Vide etiam MIRKHOND, apud D'Herbel. p. 543. ut et ipse D'HERBEL. *ibid*.

the third *Soltán* of the *Seljúks* of *Irán*, lived thirty-seven years, and five months; of which he reigned twenty, and some months over. As to his person, he was very handsome both in shape and features, besides being extremely polite in his behaviour. With regard to his character, he was an excellent prince, wise, liberal, courageous, had fine parts, and was remarkable for his sincerity and piety. He reduced the taxes, and put a stop to other vexations; repaired bridges, high roads, and canals; erected the temple of *Baghdád*, called *Al Fâma' Al Soltân*, the temple of the *Soltân*; as also the *Hanîfean* college, near the chapel of the famous *Imâm*, *Abu Hanîfa Al Nómân Ebn Thâbet*, in the quarter of the city called *Al Rusâfa*, and most munificently endowed it. He likewise ordered, according to *Khondemir*, other colleges, besides hospitals, and houses of pleasure, to be built in several parts of his dominions. He moreover constructed market-places and towns. He acquired an immense quantity of plunder, during the wars in which he was engaged, obtained many victories over his enemies, and extended the frontiers of his empire from *Turkestân* to the *Holy Land* and *Yaman*. He made the roads secure, and, by the wise measures he pursued, procured plenty of every thing in all places. He was a terror to bad men, and a support to the innocent, the widow, and the poor; who had always justice done them in his courts. Soon after *Nis*, *Tacash*, or *Takash*, his brother, had rebelled against him, he went to *Tûs*, in order to visit the *Mashhad Ali Ebn Mûsa Al Radi*, that is, the sepulchre, or place of martyrdom, of *Ali Ebn Mûsa Ebn Jaafar Al Radi*, descended in a right line from *Ali Ebn Abu Tâleb*, and esteemed by the *Persians* as one of the twelve *Imâms*. He was attended in this journey by *Nodhâm Al Molc*, his *Wazîr*; who prayed most devoutly, as soon as he reached *Ali Ebn Mûsa's* tomb. The *Soltân*, observing this, could not forbear asking him what might be the object of such fervent supplications? He immediately replied, "I am now offering up my prayers to heaven for your majesty, that you may extinguish the unnatural rebellion lately broke out in your dominions; and prove superior to your brother *Takash*." To which the *Soltân* made answer, "My prayer is of a different kind; it is conceived in the following terms. O Almighty God, if my brother will govern the Moslems better than I, let him gain the victory; if not, let me prove superior to him." Many other such instances of real piety and devotion were exhibited by him, according to *Al Makin*. Though he lived in good understanding, and even perfect amity, with the *Khalîf*, he ordered that prince to retire from *Baghdád*; that he might be the supreme sovereign, and have the chief command, in the metropolis

metropolis of the *Moslem* empire. The *Khalif*, after the *Soltân's* arrival there, begged he might be permitted to stay ten days longer in his capital; and before the expiration of that term, says *Al Makîn*, *Mâlec Shâh* departed this life in that city. The same author relates, that he was buried at *Baghdâd*; though *Tarkân Khâtûn* carried his corpse with her out of that place, probably to *Esfahân*, according to *Abu'l Faraj*. The two chief blemishes in his character seem to have been his intended expulsion of the *Khalif Al Moktadi Beamri'llah* from *Baghdâd*, and the suspicion he lay under of being privy to the murder of *Nodhâm Al Molk*. With respect however to the former of these, it was not improbably occasioned by something which the *Soltân* might judge censurable in the *Khalif's* conduct; especially, as we have been told, that *Mâlec Shâh* commanded that prince to depart the city in twenty-four hours, and was not without some difficulty prevailed upon to suspend his banishment for only ten days. As to the latter, there does not appear to be any real foundation for it; the assassin having, by the *Soltân's* order, met with the punishment due to his atrocious crime. He was naturally merciful, and spared many great offenders; though the exigency of affairs, and the necessity of the times, obliged him to put to death his uncle, and others of his relations. Some writers have represented him as a patron of learned men, and one who had an uncommon affection for those who cultivated the sciences. The *Seljukian* empire in the reign of *Mâlec Shâh* comprehended *Syria*, or at least the most considerable part of that region, *Mesopotamia*, *Fârs*, *Kermân*, the *Persian* and *Arabian Irâks*, *Khorasân*, *Khovârazm*, *Anatolia*, *Great Bukhâria*, or *Mawarâlnahr*, the kingdom of *Kâshgar*, or *Little Bukhâria*, extending to the borders of *Tibet*, and several other provinces. It was governed by princes, who originally derived their authority from the *Soltân*; though many of them, several of whom were related to him, afterwards set up for themselves, and seemed to be independent on him. Nay, he is said to have disposed of not a few of the abovementioned provinces, in his life-time, amongst his relations and domestics. He gave to his cousin *Solimân Ebn Kotolmîsh*, or *Kâtâlmîsh*, the country of *Al Rûm*, or what he had taken from the *Greek* emperor; of which *Arzerûm*, or *Erzerâm*, was then the capital. He established *Soltân Shâh*, the son of his uncle *Kaderd*, with whom he had been imbroiled in the beginning of his reign, in *Kermân*; of which he was the second *Seljuk Soltân*. Part of *Syria* he assigned to his brother *Tâjo'ddawla*, *Tatash*, or, as *M. D'Herbelot* calls him, *Tebis*; *Khovârazm* to *Tûstakîn*; the district of *Aleppo* to *Aksenkâr*; that of *Al Mawfel*, or *Mosul*, to *Tchaghir-*

*Tchagirmish*, or *Jagarmish*; and *Mâredin*, or *Mâradîn*, to *Katmâr*. From whence we may conclude, that *Mâlec Shâh*'s ambition was confined within moderate bounds; though he was the most powerful, as well as the most excellent, of the *Seljukian* princes. From some of the aforesaid prefects, or lieutenants, of provinces, descended the *Atabeks* of *Fars* and *Irâk*, the latter of which were the princes of the house of *Zenki*, or *Zengi*, settled at *Al Mawfel*, who possessed themselves of almost the whole country of *Syria*. Several of their descendants were likewise cut off by the *Franks* in *Palestine* and *Syria*, others were destroyed two hundred years after by the *Tartars*, and others did not only preserve, but likewise enlarge the territories they had acquired. One of these was the famous *Nâro'ddîn*, who overthrew the *Franks*, after a bloody battle, near *Antioch*; in which *Raymond*, the prince of that city, was slain. *Mâlec Shâh*'s greatest passion was for hunting. He kept 47000 horses for his ordinary guard, and the chase; in which he spent a good deal of time. The author of the *Lebtârikh* relates, that he had constantly on foot a standing army of 48000 horse. For every beast, which he killed himself, he gave a *dinâr* to the poor: and it once happened, that he either slew or took 10000 of them in a day. On this occasion he probably surrounded a whole forest with his nets and toils, as *Môhammed IV*, the *Othmân Soltân*, did, in the last century; by which means he got into his hands, in so short a time, such an infinity of game. He is said also to have taken vast delight in travelling, and to have made the tour of his extensive dominions no less than ten times. The reformation of the *Persian* kalendar, called *Târikh Al Jalâlî*, or the *Jalulean kalendar*, derived its name from *Jalâl*, or *Jalûl'ddawla*, a title conferred upon *Mâlec Shâh*, and was owing to an order of that prince; but of this our readers may expect to meet with a full and ample account, in a subsequent part of this work<sup>1</sup>.

Cyril, the Jacobite patriarch of Alexandria, died Cyril, the Jacobite patriarch of Alexandria, who sat fourteen years, three months, and fifteen days, in the patriarchal see there, and was buried in the church of Alexandria, dies, *Al Mokhtâra* in the isle of *Mesr*; from whence he was

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 363, 364. D'HERBEL. Biblioth. orient. art. *Malekshah*, p. 544. AL MAKIN, ubi sup. p. 287, 288. ISM. ALU'LFED. in Chron. ad an. Hej. 485. KHONDEMIR, BEN SHOHNAN, BEN KHALECAN, RENAUD ubi sup. p. 468, 469, 470. AL EMIR YAHYA BEN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, ULUG BEIGH. epoch. celebr. p. 38. BEVERIDG. instit. chronolog. p. 68, 69. Lond. 1721.

afterwards



afterwards transferred to the monastery of St. *Macarius* in the valley of *Habib*. He read, some time before his death, the four gospels in *Coptic*, and wrote *Tafassir*, or commentaries, upon them in *Arabic*; the *Coptic* being then, especially amongst the common people, but little understood. He spent all the money he could spare in relieving the poor, in repairing and rebuilding churches, and in other acts of charity; so that, when he died, he did not leave so much as a single *dirhem* behind him. He fasted often, and lived for the most part till evening upon pulse; other sort of food being prepared for his scholars, or disciples. He spent much of his time in praying, and frequently conversed with those he was to instruct upon divine subjects. When he administered the holy communion, he made use of a form in the *Coptic* tongue. He was extremely well versed in the sacred writings, and acquainted with every thing that could in any manner contribute to a proper illustration and interpretation of them. One *Mikhâyel*, or *Michael*, who had been formerly detained in prison at *Sinjâr*, or *Senjâr*, was elected patriarch in his room. We must not forget to remark, that a dreadful earthquake made terrible havock at *Antioch*, and many other cities of *Syria*, the preceding year. *Jerusalem* at that time was in the hands of the *Az* (H), or rather *Gaz*, *Turks*; who seem to have succeeded the house of *Artak* there. Soon after the earthquake abovementioned, the city of *Antioch* was laid almost intirely under water by an inundation of the *Orontes*; which overthrew a vast number of buildings, and did incredible damage in that place. The *Nile* likewise overflowed its banks the same year, and fertilized some of the remoter provinces of *Egypt* in a most wonderful manner; insomuch that a greater plenty was then observable in them than had ever before been known. *Artak Ebn Aksak* (I), the *Turkmân*, the prince of *Mâredîn*, who had formerly been put in pos-

(H) In some of the manuscript copies of *Abu'l Faraj*, these *Turks*, or *Turkmâns*, are called *Az*, and in others, *Gaz*; the same character standing for *A* and *G*, in the *Arabic* alphabets, and being determined to the latter by the diacritical point (1).

(I) This we learn from some of the authors followed by M. *Renaudot*, in the piece referred

to here; though if this *Artak Ebn Aksak*, or *Ortok Ebn Aksak*, as he is sometimes called, be the same person with the *Aksankor*, or *Kesmaro'ddawla*, of *Al Makîn*, as there is some reason to believe, he must have been killed in battle by *Tojo'ddawla*, in the year of the *Hejra* 487 (2).

(1) *Abu'l Faraj*, ubi sup. p. 337. *Makîn*, ubi sup. p. 287, 288, 289, 290.

(2) *Renaud.* ubi sup. p. 466. *Al*

cession of *Haleb*, or *Aleppo*, by *Mâlec Shâh*, departed this life, in the year of the *Hejra* 484; after whose death, *Sakmân* and *Ilgâzi*, his sons, occupied *Jerusalem*, and many other towns in *Syria* of considerable note. But they soon (K) relinquished their territories in these parts to the *Gaz Turks* abovementioned; who, as well as the descendants of *Artak*, acknowledged for their *Soltân Mâlec Shâh*. Nor was it an unusual thing for the petty princes, who recognized the authority of that chief, to quarrel among themselves, and engage in bloody wars one with another, though they were all tributary to the *Seljukian Soltân*; who was by no means displeased with this unaccountable conduct, as it weakened them all, made them more tractable, and obliged them to persevere in their obedience to him, by rendering them incapable of rebelling against him. Some writers pretend, that a supernatural luminous appearance was seen in the church of the resurrection at *Jerusalem*, either in or about the year, that we are now upon<sup>k</sup>.

Barkîârok  
succeeds  
Mâlec  
Shâh.

It has been already observed, that, by the management of *Tarkân Khâtûn*, and *Taj Al Molc*, the *Wazîr*, the army had been engaged to take the oath to *Mahmûd*, her son; who had been appointed to succeed him, though he was then not six years old, by his father *Mâlec Shâh*. This was done by concealing the *Soltân's* death, by carrying his corps privately out of *Baghdâd*, and by distributing money copiously among the troops. *Tarkân* was a lady of great prudence and sagacity, and had a body of 10000 *Turks*, that she could depend upon, intirely at her devotion. She found it therefore no difficult matter to prevail upon the *Khalîf* to confirm *Mahmûd* in the dignity of *Soltân*. This he did by ordering his name to be published in the pulpits, by sending him the ensigns of investiture, and by commanding him to be cloathed with the *Soltân's Kaftân*, or vest, in the presence of *Abu'l*

<sup>k</sup> AL MAKIN. ubi sup. p. 289. TAKIO'DDIN AHMED AL MAKRIZI, in Mawredo'llatafa, YAHYA EBN SA'ID EBN YAHYA EBN MINA EBN AL KOLZOMI, ISM. ABU'LFED. GREG. ABU'L FARAJ, EBN SHOHNAH, KHONDEMIR, &c. RENAUD. ubi sup. p. 466, 467, 468.

(K) Notwithstanding this is plainly intimated, or rather positively asserted, by M. Renaudot; yet it clearly appears from *Abu'l Faraj*, that *Sakmân* and *Ilgâzi*, or *Aylghâzi*, the sons of *Ar'ak*, occupied the city of *Jerusalem*, when it was taken by the *Egyptians*, a little before it fell into the hands of the *Franks*, in the year of the *Hejra* 492 (2).

(2) Renaud. ubi sup. p. 466. Greg. Abu'l Faraj, ubi sup. p. 369.

*Manfūr Ebn Hamyar*. At the same time, the crown was put on his head, and the royal sword girt to his side. On this occasion it has been observed by *Al Makin*, that never prince so young behaved with better grace, he moving neither hand nor foot, nor any other part of his body, whilst the ceremony was performing; and that, after *Abu'l Manfūr Ebn Hamyar*, the *Khalif's Wazir*, who conducted the whole affair, had made him his master's compliments, he returned thanks for the favours received in a very handsome manner. *Abu'l Manfūr* then went to *Tarkān Khâtūn*, and congratulated her on her son's elevation to the *Soltānat*, as well as condoled with her in the *Khalif's* name for her husband's death. After which, the young *Soltān* and his mother paid their acknowledgements to the great arbiter of events for the assistance he had vouchsafed them; and then marched at the head of a body of troops to *Nabrawān*, where they incamped. It appears from *Khondemir*, that the *Soltāna* procured the instrument of investiture from the *Khalif* chiefly by dint of rich presents; and that *Mahmūd*, wherever he might have been at the time of his father's death, was crowned and inaugurated at *Baghdād*<sup>1</sup>.

IN the mean time, *Tājo'ddawla*, the *Sāheb* of *Damascus*, *Tājo'd-* and brother to *Mālec Shāh*, receiving advice of the *Soltān's* dawla sets demise, set up for himself in that city. He also dispatched a <sup>up for</sup> minister to *Baghdād*, to bring him the patent of investiture <sup>himself at</sup> from the *Khalif*; but was refused it by that prince, who had <sup>Dama-</sup> before granted to *Tarkān Khâtūn* his declaration in favour of *Mahmūd*. *Tājo'ddawla* hereupon marched to *Rahaba* upon the *Euphrates*, and possessed himself of that city; after which, he obliged *Kasmaro'ddawla*, on whom the government of *Aleppo* had been conferred by *Mālec Shāh*, to make his submission to him. It may not be amiss to remind our readers here, that *Haleb*, or *Aleppo*, fell into the hands of *Tājo'ddawla*, who was afterwards forced to cede it to *Kasmaro'ddawla* by *Mālec Shāh*, in the year of the *Hejra* 478<sup>m</sup>.

WHILE *Mahmūd* was crowned at *Baghdād*, *Abu'l Mod-Barkiarok* <sup>is pro-</sup> *haffer Kasem*, called *Barkiarok*, the deceased *Soltān's* eldest <sup>claimed</sup> son, was acknowledged, in right of his birth, for legal suc- cessor at *Esfahān*, where he at that time made his residence. *Soltān at* He was joined by many people there on account of his *Esfahān* primogeniture, and because they thought him more capable of governing the state than a woman and a child. *Tarkān*

<sup>1</sup> GREG. ABU'L FARAJ & AL MAKIN, ubi sup. KHONDEMIR, D'HERBEL. Biblioth. orient. art. *Barkiarok*, p. 185. <sup>m</sup> AL MAKIN, ubi sup. p. 287, 288. KHONDEMIR, D'HERBEL. Biblioth. orient. ubi sup

*Khâtûn*, being informed of what had happened at *Esfahân*, marched thither with a considerable army of *Turks* from *Nabrawân*, and surprized *Barkîârok* in that city, which she took. But some domestics of *Nodhâm Al Molc*, the late *Wazîr*, who had always wished well to that prince, found means for him to escape out of his mother-in-law's hands, and retire to *Shîrâz*; where resided *Takâsh Takîn*, who had been made *Atâbek*, or lieutenant-general, of *Fârs* by *Mâlec Shâh*. This prince did not only furnish *Barkîârok* with troops, to defend him from all the attempts of his enemies, but likewise conducted him in person under a strong escorte to *Al Ray*, one of the capitals of the *Persian Irak*; where he ordered him to be proclaimed *Soltân*, in his father's room. In the mean time, *Tarkân Khâtûn* caused her son *Mahmûd* to be crowned at *Esfahân*, the other capital, and sent troops to pursue *Barkîârok*; but many of them going over to his side, he defeated the rest. Among the prisoners taken on this occasion was *Taj Al Molc*; who being brought to the *Soltân*, the friends of his predecessor slew him. He was a person endowed with many virtues, and excellencies of every kind; but all his good qualities were defaced by the murder of *Nodhâm Al Molc*. *Abu'l Ma'âlî Nûhas*, a poet of some note, being not a little affected with his tragical fate, was thereby induced to write several stanzas upon the inconstancy of fortune, and the instability of human affairs. It must be remembered here, that *Mâlec Shâh* left behind him four sons, *Barkîârok*, *Mohammed*, *Sanjar*, and *Mahmûd*. The first of these, probably by a wrong position of the diacritical points, is named *Tarkîârok* in Dr. *Pocock's* manuscripts of *Abu'l Faraj*<sup>n</sup>.

Mahmûd  
resigns.

AFTER the desertion and defeat of *Mahmûd's* troops, *Barkîârok* advanced to *Esfahân*, and laid siege to that city, where his brother was then shut up, with an army of 20,000 men. *Tarkân Khatûn*, finding herself pressed, and her subjects disposed to a revolt, made proposals for an accommodation to *Barkîârok*; which being accepted by that prince, *Mahmûd* and his mother were left in possession of *Esfahân*, with its dependencies, and *Barkîârok* received half of his father's treasure, amounting to 500,000 *dinârs*. The peace being concluded, the *Soltân* raised the siege, and turned his arms towards *Hamadân*, where *Ismae'*, one of his uncles,

<sup>n</sup> KHONDEMIR, D'HERBEL. ubi sup. p. 185, 186. GOLII not. ad Alfragan. p. 210—218. GREG. ABU'L FARAJ. ubi sup. p. 354. ABU'L MA'ALI NUHAS AL MAGREBI, apud D'HERBEL. ubi sup. p. 544 ut et ipse D'HERBEL. ibid. AL MAKIN, ubi sup. p. 287.

then



then commanded. It appears from *Khondemir*, that the name *Barkîârok* received at his circumcision was *Kasem*, or *Kassem*. The life of that celebrated minister *Nodhâm Al Molc*, so famous over all the East, has been written by several of the oriental historians and biographers, and particularly by *Ebn Khalecân* °.

THE following year, being the 486th of the *Hejra*, which began Feb. 1st, 1093, *Ismael*, *Barkîârok*'s uncle, having been allured by *Tarkûn Khatûn*, with hopes of marriage, led all the forces he could draw together in the district of *Hamadân* against his nephew. The two armies, which were pretty equal, met in the plains of *Hamadân*; where, after an obstinate engagement, *Ismael* was overthrown, in the month of *Ramadân*. Being taken prisoner in the action, he was immediately put to the sword. This rebellion was scarce extinguished, when *Takaşh Shâh*, the son of *Arslân Shâh*, another of *Barkîârok*'s uncles, declared war against him; and, having a much greater force, obliged him to retire towards *Esfahân*, where he was very kindly received by his brother *Mahmûd*, whose mother was then dead. However, *Mahmûd*'s friends, judging they should do him important service by such a measure, came to a resolution to seize upon the person of *Barkîârok*; which having executed, they confined him in a certain castle. Nay, it is said, an order was actually given to deprive him of sight; when, by another more absolute order of providence, *Mahmûd*, being taken with the small-pox, died in a few days. This unforeseen accident proved extremely favourable to *Barkîârok*; who was hereupon set at liberty, and saluted emperor, by the very people who just before had imprisoned him, and would have rendered him incapable of government. Being thus seated a second time on the throne, he chose for his *Wazîr*, or prime minister, *Mowayyad Al Molc*, the son of *Nodhâm Al Molc*, who had the management and direction of all affairs in the reign of *Mâlec Shâh*. He did not, however, continue long in that sublime post; the *Soltân* soon dismissing him, through some distrust, and putting his brother *Fakhr Al Molc*, whom he sent for out of *Khorasân*, in his place. These particulars, which we have extracted from *Khondemir*, nevertheless run counter to what has been handed down to us on the same head by *Al Makîn*. That author gives us to understand, that *Kasmaro'ddawla*, having renounced his allegiance to *Tâjo'd-dawla*, went over with a formidable body of troops to Bar-

*The most memorable occurrences of the year 486.*

° KHONDEMIR, D'HERBEL. ubi sup. p. 185, 186. EBN SHOH-NAH, EBN KHALECAN, ISM. ABU'LFED. &c. Vide etiam RENAUD. ubi sup. p. 470.

*klârok*, and excited him to come to a rupture with his brother *Mahmâd*; who was deserted by his forces, and driven by his brother from *Baghdâd*, according to the same writer, the following year. Nor did *Tarkân Khâtûn* depart this life before the commencement of that year, notwithstanding what has been advanced to the contrary by *Khondemir*, if we will believe *Al Makîn* p.

Al Mok-  
tadi's  
death and  
character.

IN the 487th year of the *Hejra*, commencing January 21st, 1094, the *Khalif Al Moktadi Beamrillab* died at *Baghdâd*; to which event the following circumstances have been handed down to us by the eastern historians. *Soltân Barkiârok* having entered *Baghdâd*, on the 15th of *Al Moharrâm*, the present year, made many rich and valuable presents to the *Khalif*, and demanded the patent of investiture of that prince. This being granted by *Al Moktadi*, he ordered the instrument to be drawn out in form, perused it, signed it, laid it before him, and commanded the *Soltân's Kâstân*, or vest, to be carried to *Barkiârok*. After he had dined, and washed his hands, he read the patent over a second time; and then immediately asked *Shems Al Nabâr*, one of his women, then with him, who those persons were that presumed to come into the room, and to approach him without his permission? *Shems Al Nabâr*, astonished at this, turned her head about to discover who they were; but seeing nobody, she cast her eyes upon the *Khalif*, and perceived his countenance changed. His hands and feet at the same time failed him, and that very instant he dropt down dead on the ground. Which so terrified her, though she thought him at first only in a swoon, that she immediately called in *Yamîn*, his servant. *Abu'l Mansûr*, his *Wazir*, and *Abu'l Abbâs Ahmed*, his son and successor, being then sent for, his body was prepared for interment, and afterwards inhumed with the usual ceremonies. He lived thirty-eight years, eight months, and some days; of which he reigned nineteen, and eight months, according to *Abu'l Faraj*. The author of the *Nighiaristân* relates, that after the table was taken away, only two of his women, *Kâhermanab* and *Shamsalnabâr*, or *Shams Al Nabâr*, continued with him; that he drank no more than his usual quantity of liquor that day; and that he suddenly, as if in a state of distraction, proposed to *Shams Al Nabâr* the question above mentioned. With regard to his character, he is said to have been extremely well versed in the rites and institutions of *Mohammedism*, pious, a lover of learned and honest men, brave, courteous, beneficent, and a very good poet. A spe-

p. *Khondemir*, D'Héræel. ubi sup. p. 186. *Al Makîn*, ubi sup. p. 288.

cimen of his poetical performances has been preserved by *Al Makin*. He has been represented by *Khondemir* as a prince who had the reputation of being an admirer of justice, and as one who reformed a great number of abuses, that had crept into the state, in contempt of the laws, whilst he sat upon the *Moslem* throne. As he took vast delight in patronizing men of erudition, several excellent persons dedicated their works to him. Amongst these may be ranked *Sa'id Ebn Hebatallah* (K), the author of the book intituled, *Mogni fil Tebb*, a physical treatise written for the use of this *Khalif*, and *Ebn Fazlah* (L), who composed a piece, bearing the title of

(K) This *Sa'id Ebn Hebatallah* seems to be the *Hebatallah Ebn Sa'id Ebn Al Talmid* of *Abul Faraj*. He was physician to several of the *Khalifs* of the house of *Al Abbâs*, and died at *Baghdâd*, in the year of the *Hijra* 560. At the time of his death, which happened in the month of *Safar*, he was about an hundred years old. We shall give a farther account of him, when we come to the transactions of that year (1).

(L) *Yahya Ebn Isa Ebn Fazlah* was originally a *Christian*, and studied physic among those of his own religion at *Baghdâd*. But none of the *Christians* there being at that time versed in logic, which he was desirous of learning; he applied himself to *Abu Ali Ebn Al Walid*, a celebrated adept therein, to be instructed in the principles of that art. He did not therefore teach it *Ebn Al Walid*, as *M. D'Herbelot* asserts. As his master was one of the principal doctors of the *Môtazalites*, he at last prevailed upon him not only to embrace *Islamism*, but even the tenets of the *Môtazalite* sect. He had not long professed him-

self a *Moslem*, before he was caressed and employed by *Abu Abd'allah Al Dâmagâni*, or *Dâmaghâni*, chancellor to the *Khalif Al Moktadi*; who had the highest regard for him, both as a physician and a scribe. As he excelled in both those capacities, he is frequently styled *Al Kateb* and *Al Thabib Al Baghdâdi*, by the *Arab* writers. In this situation, he discharged the duties of his posts with reputation and applause; and prescribed for all his friends and acquaintance, without fee or reward. After his apostacy, he is said to have written a letter, which he addressed to *Elias*, a *Christian* priest, in order to justify his conduct. In this letter, by a deplorable blindness, he pretends to prove, that *Mohammed* had been predicted and announced both in the Old and New Testament. His two physical treatises ought to be held in more esteem. That which he wrote first bore the title of *Takwim Al Abdân*, and the other that of *Al Menhâj*. They consist of tables divided into several parts, where all kinds of diseases, and their respective cures,

(1) *Greg. Abu'l Faraj, ubi sup. p. 393, 394. D'Herbel. Biblioth. orient. art. Hebatallah, p. 440.*

of *Takwīm Al Abdān*, another physical performance, dedicated to *Al Muktadi*, the twenty-seventh *Khalīf* of the house of *Al Abbās*. His views for the advancement of the sciences were admirably well seconded by *Mālec Shāh* and *Nodbām Al Mole*, this prince's *Wazīr*. For, if *Ebn Shohnah* may be depended upon, they, by the *Khalīf*'s order, assembled all the famous astronomers of those parts of the East, that flourished at this time, in the year of the *Hejra* 467, and the beginning of *Al Muktadi*'s reign; who fixed the *Newrūz*, or first day of the solar year of the *Persian* kalendar to the first degree of *Aries*, it having then, by the negligence of astronomers, or rather a succession of years, been gradually removed to the fifteenth degree of *Pisces*, insomuch that they found themselves obliged to suppress fifteen intire days. The *Julian* kalendar was reformed after much the same manner, in the year of our LORD 1582, when ten whole days were suppressed, in order to bring back to the first degree of *Aries* the vernal equinox. The 467th year of the *Moslem* æra was therefore the true and genuine epoch of the reformation of the *Persian*, or *Jalūlean*, kalendar; though *Zacuti*, a *Jewish* author, places this epoch in the year of the *Hejra* 472, five years later than the *Arab* writers, and makes the *Newrūz* to have fallen on the fourteenth day of the month *Nisan*, or *March*. Both the first and last days of this *Khalīf*'s reign were *Friday*, according to *Al Makīn*. The distemper that carried him off so suddenly is called by the *Arabs* *Fajia* and *Mefajian*, a name which they likewise assign to the plague. The *Mohammedans* believe, that it proceeds from certain spirits, or goblins, armed with bows and arrows, sent by GOD to punish men for their sins, whenever he pleases; and

are treated of in an alphabetical order. Dr. Pocock's manuscripts of *Abu'l Faraj* make the *Al Menhāj* to have been composed first by *Ebn Jazlab*; whereas that it was written after the other, most clearly appears from the preface prefixed to it, wherein the *Takwīm Al Abdān* is mentioned, as a piece that had seen the light before. As for the *Al Minhāj*, it was evidently not published 'till after its author became a convert to *Islamism*.

*Abu'lfeda*, in the preface to his geography, says, that he borrowed the method of his tables from *Ebn Jazlab*, which he applied to the description of countries and provinces, and for this reason he has given those tables the title of *Takwīm Al Boldān*. *Ebn Jazlab* left all his books to the chapel, or oratory, of *Abu Hanīfa*. He died, in the year of the *Hejra* 473, not 493, as M. D'Herbelot asserts, according to *Abu'l Faraj* (1).

(1) D'Herbel. Biblioth. orient. art. *Giazlab*, p. 400. Not. MS. ad *Abu'l Faraj*, ubi sup. p. 365, 366, apud Joannem Swintonum, A. M. ex *Æde Christi Oxon.* ut et ipse Greg. *Abu'l Faraj* ibid.



that when the wounds are given by spectres of a black colour, they certainly prove mortal, but not so, when the arrows are shot by those that appear white. 'Tis in this manner that the *Moslems* reason upon the plague, and it is upon this foundation that they never take any precaution (M) to guard themselves against it<sup>1</sup>.

THE same year, died *Al Mostanser B'llah*, the *Khalif* of *Al Mostanser B'llah*, *Egypt*, on *Thursday*, the 18th of *Dhu'lhajja*, at midnight, after he had reigned about sixty years. He survived only a few months *Bedr Al Femâl*, the *Armenian*, his general and *Wazîr*; who for several years had the sole management and direction of the *Egyptian* affairs, *Al Mostanser B'llah*, the *Fâtemite Khalif*, himself being in reality nothing better than a nominal prince. A little before the *Wazîr* departed this life, he obtained the instrument of investiture from his master, by which *Abu'l Kâsem*, his son, was appointed to succeed him in the post of *Wazîr*, had the title of *Shâhinsbâh*, or *Shâhensbâh*, that is, *king of kings*, conferred upon him, and received the honourable appellation of *Afdal*. As for *Al Mostanser* himself, he was famous for nothing but the uncommon length of his reign. He at first designed to declare *Nezar*, his eldest son, his successor; but altered his intention, some time before his death, and called to the succession *Abu'l Kâsem Ahmed*, surnamed *Al Mosta'li B'llah*, his younger son, then not above twenty years of age. Some of the *Mohammedan* writers inform us, however, that after *Al Mostanser's* demise, *Al Mosta'li* was saluted *Khalif*, by the influence and activity of *Afdal*, the *Wazîr*; who prevailed upon the *Emîrs*,

*Al Mostanser B'llah, the Khalif of Egypt, dies.*

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 364, 365. AL MAKIN, ubi sup. p. 288, 289, 290. ISM. ABU'LFED. in chron. ad an. Hej. 487. EBN SHOHNAH, KHONDEMIR, EBN KHALECAN, MIRKHOND, apud Teixeira. p. 302. AL MAKRIZI, ubi sup. ZACUTI, D'HERBEL. Biblioth. orient. art. *Mo'etadi Benrillah*, p. 591, 592. AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in Nighiarist. RENAUD. ubi sup. p. 469.

(M) Some of the *Turks* at present seem to have receded from the practice of their ancestors in this particular. For, according to Dr. *Mackenzie*, who was himself then upon the spot, the better sort of *Turks* took greater precaution than usual, when the dreadful plague, which made such terrible havock there, broke out at *Constantinople*, in the year 1751. Hence it came to pass, that only two of their great men then died; though four of the grand signor's ladies, in the seraglio, were said to have been carried off at that time by the distemper (1).

(1) *Philosopb. Transact.* vol. xlvii. p. 390. Lond. 17 3.

*Kâdis*, and other great men of the court, to espouse the interest of this prince, and take the oath of allegiance to him. *Nezar*, continue they, made the *Wazîr* his enemy, by treating him in a contumelious manner, because he did not light off his horse once when he met him; on which occasion, that prince, considering himself as next heir to the crown, and being highly provoked at the affront, said to *Afdal*, by way of contempt, "*Armenian*, get down." It is also reported by these authors, that *Nezar* had engaged to advance one of his own friends to the dignity of *Wazîr*, as soon as he had seated himself upon the throne. On both which accounts, *Afdal* conceived an utter aversion to *Nezar*, and persuaded *Al Mostanser* to defer from time to time obliging his subjects to take the oath to *Nezar*; as his immediate successor, as he intended to have done; and at last, by his intrigues, induced all the officers of the army, the learned men of the law, and those who filled the principal posts in the state, to acknowledge *Al Mosta'li*, after his father's demise, for their sovereign. The last point he carried, by publicly declaring, that *Al Mostanser*, a little before his death, nominated *Al Mosta'li* to succeed him; and by producing witnesses, as he pretended, of undoubted credit, in support of his assertion. *Nezar* and his other brothers were therefore obliged to submit to *Al Mosta'li*, and recognize his authority; though *Nezar* afterwards fled to *Alexandria*, and set up for himself there. But he was besieged, and made a prisoner, by *Afdal*; who, notwithstanding the heinousness of his crime, spared his life. However, soon discovering an inclination to revolt again, he was thrown into irons, and starved to death with hunger. Others write, that he was immured, 'or shut up between two walls, just sufficient to inclose him; and that he there, probably for want of sustenance, miserably ended his days.

BEFORE we conclude our short account of *Al Mostanser Billah*, the *Fâtemite Khalif* of *Egypt*, and his two last *Wazîrs*, in this place, it may not be improper to relate a most remarkable occurrence (N) of his reign, transmitted down to us

\* AL MAKIN, ubi sup. p. 290. EBN KHALECAN, AHMED EBN MOHAMMED ABDA'LJAAFAR AL KAZWINI, &c. ubi sup. D'HERBEL. Biblioth. orient. art. *Mostadbaber*, p. 628. ISM. ABULFED. ubi sup. EBN SHOHNAH, AL MAKRIZI, in *Mawredo'ilatafa*, *TARIKH MESR*, D'HERBEL. Biblioth. orient. art. *Mostanser Billah Abou Temim Al Fathemi*, p. 633. RENAUD. ubi sup. p. 474, 475.

(N) *Al Makrizi* has extracted occurrence from *Al Makin*. For his account of this memorable the better understanding of which

us by *Al Makin*. This *Khalif*, according to that historian, the Jacobite *Michael*, or *Mikhâyel*, the *Jacobite* patriarch of *Alexandria*, as his ambassador, with magnificent presents, to the *Najâshi*, or king of *Ethiopia*, to prevail upon that monarch to open the chanel that conveyed water to *Egypt*, which for some time had been stopped. This had reduced the *Khalif's* subjects almost to the last extremity, for want of provisions; it being well known, that the whole tract of *Egypt* has always been fertilized by the overflowings of the *Nile*. The *Najâshi* readily granted the patriarch's request; that prince himself, as well as the greatest part of his people, being then of the *Jacobite* sect. The consequence of which concession was, that the *Nile*, which had before vastly failed, rose three yards in one night, and rendered the land of *Egypt* as capable of cultivation as ever. The *Khalif* treated the patriarch with uncommon marks of distinction, at his return, and munificently rewarded him for the important service he had done him. Whether this remarkable event happened under the administration of *Bedr Al Jemâl*, or that of his son *Afdal*, we have not been certainly informed; but that, the latter of those *Wazîrs* ruled the *Egyptians* with great prudence, equity, and moderation, an author, frequently cited by *M. Renaudot*, has not scrupled to affirm<sup>s</sup>.

<sup>s</sup> AL MAKIN, ubi sup. p. 289, 290. AL MAKRIZI, in *Mawredo'llatafa*. RENAUD. ubi sup. p. 480, 481, 482, 483.

which account, it may not be improper to remark, that the springs, or fountains, of the *Nile* are in *Ethiopia*, as we have fully evinced in our antient Universal History; so that a surprizing decrease of the *Nile*, from the cause here hinted at, can by no means be deemed impossible. This likewise appears from what *Gregory*, the *Abyssinian*, or *Abissinia*, related to the famous *Job Ludolfus*; from *Alfonso Albuquerque's* commentaries; and from what has been

observed by other reputable authors. However, *M. Renaudot* believes *Al Makin* not to be worthy of the least degree of credit in this particular. But, as we have not room here for the arguments that may be urged for and against the authority of *Al Makin* in the point before us; we must beg leave to refer our learned and curious readers, for farther satisfaction on this head, to the last mentioned writer, and our antient history of the *Ethiopians* (1).

(1) *Al Makrizi*, *Renaud*, ubi sup. p. 480—483. *Univ. Hist.* vol. xviii. p. 268. *Lond.* 1748.

## S E C T. XLIX.

Abu'l Abbâs Ahmed Al Mof-tadher is Khalif. **A**BU'L Abbâs Ahmed, Al Muktadi's son, by one of his concubines, was acknowledged for *Khalif* and *Emîr Al Mûmenîn* by the people of *Baghdâd*, as soon as his father's death was publicly known. He was in a short time after inaugurated in form, and assumed the title, or surname, of *Al Mof-tadher Bi'llah*, as we learn from *Abu'l-feda*, *Al Makîn*, and *Abu'l Faraj*. Al Soltân Barkiârök Ebn Jalâlo'ddawla Mâlec Shâh was then at *Baghdâd* with his army, and confirmed by his authority *Al Mof-tadher Bi'llah*'s elevation to the *Moslem* throne. He also secured to himself the office of *Emîr Al Omrà*, or *Soltân*, as the prime minister to the *Khalif* was at this time called; and, in consequence of the sublime post he filled, as well as by the vast power he had acquired, was not only master of *Al Mof-tadher*'s person, but likewise of the *Khalifat* itself<sup>1</sup>.

Barkîâ- It has been already observed, that *Tarkân Khâtûn* died, rok's suc- the present year, according to *Al Makîn*; and that about the cess. same time, or rather a little after that princess's decease, *Barkîârök* drove his brother *Mahmûd* out of *Baghdâd*. The *Soltân* had no sooner possessed himself of that city, than he ordered his name to be mentioned in the pulpits, and received the title of *Rocno'ddin*, or *Rucno'ddin*, that is, *the pillar, prop, or support of the faith, or religion, from the Khalif*. He also assumed that of *Emîr Al Mûmenîn*, which no prince before *Mâlec Shâh* had been honoured with. Having settled his affairs, he applied himself intirely to war. His first expedition was against *Tâkash*, or *Tacash Shâh*, one of his uncles, who had obliged him to retire to *Esfahân*, the preceding year; and, after some bloody engagements between them, *Tacash Shâh* at length was slain. This year, *Al Mâlec Tâjo'ddawla* led an army against *Aksankar*, or *Kasmaro'ddawla*, whom *Mâlec Shâh* had made governor of *Haleb*, or *Aleppo*, after he had taken it from *Tâjo'ddawla*, his brother, and fought several battles with him. The war was, however, terminated by the death of *Aksankar*; who was killed, in the former *Yomâda*, the present year. After which, *Tâjo'ddawla* possessed himself of *Aleppo*, and made the necessary dispositions for carrying his victorious arms into *Irâk*<sup>2</sup>.

THE

<sup>1</sup> ISM. ABU'LFED. GREG. ABU'L FARAJ, & AL MAKIN, KHONDEMIR, EBN SHOHNAH, MIRKHOND, EBN KHALECAN, AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, &c. ubi sup. D'HERBEL. Biblioth. orient. art. *Mof-tadbaher*, p. 628.

<sup>2</sup> AL MAKIN, ubi sup. p. 288. GREG. ABU'L FARAJ, ubi sup.



THE next year, being the 488th of the *Hejra*, beginning *Tâjô'd-Jan. 11th, 1095, Tâjô'ddawla Tatafsh* advanced at the head of *dawla is* his forces to *Al Ray*, in the *Persian Irâk*; where he was met *vanquish-* by *Barkîârok*, and overthrown with very great slaughter. *ed and slain.* This battle was fought, in the month of *Safar*, according to *Al Makin*. *Tâjô'ddawla*, who was killed in the action, had before sent *Yusef*, the son of *Artak*, not *Arfak*, as he is called in *Erpenius's MS. of Al Makin*, the *Turkmân*, to *Baghdâd*, with a body of troops, as it should seem from the last-mentioned author, in order to prevail upon the *Khalîf* to acknowledge him *Soltân*. But *Al Mostadher Bi'llah*, who had already honoured *Barkîârok* with the *Kasîân* of *Soltân*, or imperial vest, crowned him king of *Baghdâd*, adorned him with the collar and bracelets, and appointed him ruler over his court, being informed of his approach, dispatched his *Hâjeb*, or chamberlain, to *Yusef*; commanding him to quit, without delay, the territory of *Baghdâd*. But he was so far from paying any regard to the *Khalîf's* commands, that he laid waste part of that district, and even formed a design to plunder the capital itself. But whilst he was intent upon the execution of this pernicious scheme, he received the news of *Tâjô'ddawla's* death and defeat; upon which, he immediately fled to *Aleppo*. The text of *Al Makin*, in the passage here referred to, may by some perhaps be thought to imply, that the *Khalîf* at first proposed to detach his *Hâjeb* with some of his forces to attack *Yusef Ebn Artak*; and that afterwards, for some particular reasons omitted by this historian, that measure was laid aside. But whether this sense, or the other just assigned the passage before us, which is pretty intricate and obscure, be more eligible, and consonant to the author's meaning, we must leave to our learned and intelligent readers to decide<sup>w</sup>.

REDWAN, surnamed *Fakhr Al Molc*, then at *Damascus*, Other being apprized of his father *Tâjô'ddawla's* death, made the events of best of his way also to *Aleppo*; and, upon his arrival there, the year possessed himself both of the citadel and the town. *Dekâk*, gene- 488. rally called *Shams Al Moluc*, the sun of kings, his brother, was no sooner informed of his father's fate, than he retired likewise to *Aleppo*, out of *Diyâr Becr*; from whence he was attended with a considerable body of troops. He had not been long at *Aleppo*, when he received a letter from *Sûbekîn Al Hâdem*, the governor of the castle of *Damascus* for *Tâjô'ddawla*; who therein offered to deliver up that city, and the territory appertaining to it, into his hands. *Dekâk*, therefore, left privately his bro-

sup. p. 364. KHONDEMIR, D'HERBEL. ubi sup. p. 185.

<sup>w</sup> AL MAKIN, ubi sup. p. 290, 291.

ther *Redwân*; who, being informed of what had happened, sent in pursuit of him a detachment of 400 men. But they not coming up with him, he arrived safe at *Damascus*, where *Sûbekîn Al Hâdem*, in conformity to his promise, obliged the troops to take an oath of fidelity to him. *Dekâk*, in return, made that officer his lieutenant there. But he soon after put him to death, and appointed *Atâbek*, not *Abâbek*, as he is styled in *Erpenius's* faulty manuscript of *Al Makîn*, *Ta'belîn* to succeed him. This *Ta'belîn* had formerly been one of *Tâjo'ddawla's* slaves, and was not at first much esteemed by his master. But finding him afterwards a person of merit, that prince conferred on him the post of *Hâjeb*; and at last raised him to the government of *Damascus*, in order to reward his conduct and bravery. *Tâjo'ddawla* likewise appointed him to preside over the people of *Mayyâfûrakîn*, and even made him preceptor to *Dekâk* himself. He was taken prisoner in the battle of *Al Ray*, at the time that *Tâjo'ddawla* was killed. Being released by *Barkîârök*, he went to *Damascus*, and became one of *Dekâk's* greatest favourites, after *Sûbekîn Al Hâdem* had settled his authority there. This giving *Subekîn* no small disgust, he grew jealous of *Ta'belîn*, whom he looked upon as a formidable rival in his master's affections, and even conceived an utter aversion to *Dekâk* himself; which occasioned such a contumelious treatment on his part of that prince as brought on his disgrace, and at last a deprivation of life itself. After which, *Ta'belîn* was placed at the head of the administration; and took to wife one *Al Khâtûn*, a lady for whom *Dekâk* himself had a vast esteem\*.

One of  
the Greek  
historians  
mention  
*Tâjo'd-*  
*dawla's*  
death.

WE must not forget to observe, that *Anna Comnena*, the Greek historian (O), mentions the death of *Tâjo'ddawla*, *Tatafsh*, or *Tûtus*, as she calls him. She says, that *Puzan*, who had been sent by the *Soltân* against *Apel Kasem*, or *Abu'l Kasem*, at *Nice*, as soon as he heard of his master's death, marched towards *Khorasân*, against *Tutus*, and was slain in battle. After which, continues she, *Tutus* expected to be acknowledged *Soltân*;

\* AL MAKÎN, ubi sup. p. 291, 292.

(O) It may not be improper to remark, that *Anna Comnena* calls *Barkîârök*, *Aksankar*, and *Tatafsh*, if we chuse not to strip her names of the Greek terminations, *Spargarouk*, or *Paragbarouk*, *Puzanos*, and *Tutuses*, as appears from the passages of her history

here referred to. Her account, however, of the *Moslem* affairs, at this time, is very confused and indistinct; so that, for a satisfactory relation of them, we must necessarily have recourse to the eastern writers (1).

(1) *Ann. Comnen. in Alex. lib. vi. p. 168, 172, 179, &c. Parisiis, 1651.*

but

but, being met by *Barkîârok*, the late *Soltân's* son, was routed, and slain. According to this account, *Puzan* must have been the *Aksankar*, or *Kasmaro'ddawla*, of *Al Makin*. *Abu'l Faraj* relates, that *Tatafsh*, or rather *Tacafsh*, one of *Barkîârok's* uncles, was smothered under water, and his son killed at the same time, the preceding year. He also writes, that *Tatafsh Ebn Alb Arslân*, or *Tâjo'ddawla*, another of them, was slain, in the year we are now upon. He does not, however, hand down to us any of the circumstances of his death; but only remarks, that, after he was killed, *Barkîârok* was firmly settled upon the throne.

THE following year, being the 489th of the *Hejra*, which *Redwân* commenced Dec. 31st, 1095, *Redwân Fakhr Al Molc Ebn besieges Tâjo'ddawla*, the *Sâheb* of *Aleppo*, having received advice that *Damascus Dekâk Shams Al Molc*, his brother, the *Sâheb* of *Damascus*, in vain, had marched at the head of his forces toward the sea coast, presented himself before the latter of those cities with a powerful army, and laid siege to it. But the citizens so annoyed him with stones, discharged out of their military engines from the walls, that he found himself incapable of making his approaches in a regular manner; and therefore ordered his men to retire to their tents, which were pitched at some distance from the town. In the mean time *Dekâk*, returning from his late expedition, entered *Damascus*, without opposition; which so discouraged *Redwân*, who had before met with a very vigorous resistance, that he immediately abandoned the siege. As there was nothing he more ardently desired than to possess himself of *Damascus*, where he received his education, and which he looked upon as the most charming place in the world, the bad success that now attended his arms proved an exceeding great mortification to him. He, therefore, wrote to *Al Mofta'li*, the *Khalîf* of *Egypt*; promising to have his name published in the pulpits of *Aleppo*, if he would move to his assistance, and enable him to take *Damascus* from his brother *Dekâk*. This the *Khalîf* engaged to do, and the *Khotbah* was made accordingly in his name; but failing to send *Redwân* the stipulated succours, that prince transferred his allegiance from him to his former master, the *Khalîf* of *Baghdâd*.

THE same year, the astrologers at *Baghdâd* predicted an inundation, little inferior in its extent and effects to the general deluge that happened in the days of *Noah*; which struck the people of that metropolis, as well as the court itself, with the

*An astrologer foretells a deluge, or in-*

Y ANN. COMMEN. in Alex. lib. vi. p. 168, 172, 179, &c. Parisiis, 1651. / GREG. ABU'L FARAJ, ubi sup. p. 366. Z AL MAKIN, ubi sup. p. 292.

undation,  
to the Kha-  
lif Al  
Mostad-  
her.

utmost terror and consternation. Hereupon the *Khalif Al Mostadher* sent for *Ebn Isûn*, or rather *Ebn Aysûn*, one of his most celebrated astrologers, in order to interrogate him about the impending judgment, with which he and his subjects, and even almost the whole race of mankind, were threatened. *Ebn Aysûn*, being brought before him, said, "that in *Noah's* time all the seven planets met in the sign of *Pisces*; but that only six of them, *Saturn* being in another part of the heavens, would meet in that sign the present year. Had *Saturn*, continued he, occupied any part of the above-mentioned sign, when all the other six planets appeared there, an universal deluge would have been the necessary and immediate effect of so great a vicinity of those celestial bodies. However, subjoined he, there will most certainly be a dreadful inundation, which will lay under water some considerable city, tract, or district, where a vast multitude of people from different countries will be assembled." As there was a prodigious concourse of merchants and others, coming from all even the remotest regions of the East, at *Baghdâd*; this prediction so terrified the inhabitants of that capital, who were extremely numerous, that they erected mounds, or dams, in those places that seemed to be the most exposed to an eruption of the waters, and took all other precautions which they judged necessary for their security. And, in conformity to this prediction, it happened, that most of the pilgrims going to *Mecca*, who had pitched their tents in the valley of *Al Manâkeb*, were carried away by an irresistible torrent, together with their beasts of burden, baggage, and every thing they brought with them, and drowned; a few of them only escaping, who found means to retire to the neighbouring mountains. This tragical event so raised the reputation of *Ebn Aysûn*, that the *Khalif* made him a present of a sumptuous vest, in order to do him honour, as a reward for the skill he had shewn in his art, according to *Abû'l Faraj* <sup>a</sup>.

Barkîâ-  
rok be-  
comes  
master of  
Khorasân.

IN the 490th year of the *Hejra*, which began Dec. 19th, 1096, *Barkîârok* marched into *Khorasân*, where *Arslân Shâh*, the father of *Tacash*, or *Takash*, who commanded there, had on foot a considerable body of troops. But the *Soltân* was delivered from all future apprehensions of *Arslân Shâh*, by one of that prince's sons; who slew his father, before he had an opportunity of coming to an engagement with *Barkîârok*. He committed that parricide, in order to seize his father's government; which yet did not fall to his share. For *Barkîârok*, having made himself master of *Khorasân*, appointed *Sanjar*,

<sup>a</sup> GREG. ABU'L FARAJ, ubi sup. p. 366, 367. D'HERBEL. Biblioth. orient. art. *Mosta'li Billah*, p. 632.



one of his brothers, to preside over that province, and returned to Irâk. However, *Arslân Shâh*, or *Arslân Argûn Ebn Arslân*, as he is called by *Abu'l Faraj*, was assassinated by one of his domestics, to free mankind, as he gave out, from his injustice, according to the last-mentioned author. The *Franks* defeated *Soltân Solimân* (P), and reduced the city of *Nice* in *Bithynia*, if we will believe some of the eastern the present year <sup>b</sup>.

THE next year, being the 491<sup>st</sup> of the *Hejra*, commenc-<sup>The most</sup> ing Dec. 9th, 1097, a vast army of *Franks*, under the com-<sup>memor-</sup> mand of king *Baldwin*, called *Bardawil* by some of the oriental<sup>able trans-</sup> historians, entered *Syria*, sat down before *Antioch*, and took<sup>actions of</sup> it. In consequence of what has been related here, our<sup>the year</sup> readers will observe, that the reduction of this city happened 491<sup>st</sup>. either in the first or second campaign of the famous crusade, or war of the cross, most commonly denominated the holy war. Some time before the *Franks*, or *Franji*, under which appellation the *Europeans*, or western *Christians*, frequently go amongst the eastern authors, undertook this expedition, they had made themselves masters of *Toledo*, and other cities of *Andalusia*, expelled the *Moslems* from *Sicily*, and wrested out of their hands a considerable part of *Africa*. *Kawâmû'd-dawla Codbûka*, named *Corbanas* and *Corbagath* by the western historians of the crusade, who was then in *Mesopotamia*, being informed of the surrender of *Antioch* to the *Franks*, marched with all the troops he could assemble into *Syria*, and laid siege to it. There were then in the city five *Christian* princes; namely, *Bardawil*, or *Baldwin*, *Sakhâl*, or *Sanjil*, i. e. the count de *St. Giles*, *Conodfri*, or *Godfrey*, *Al Kûmes*, or *Al Kormes*, the *Sâheb* of *Al Rohâ*, and *Baymûnd*, the *Sâheb*, or prince, of *Antioch*. These, the third of whom was the famous *Godfrey* of *Bulloin*, afterwards king of *Jerusalem*, and the fourth the count of *Edeffa*, falling in want of provisions, sent to *Codbûka*, offering to quit the town, on condition that he would suffer them to depart, and permit them to be safe in their persons: but he refused, saying, *they should escape no otherwise than by making their way with the sword*. At this

<sup>b</sup> KHONDEMIR, ISM. ABU'LFED. GREG. ABU'L FARAJ, ubi sup. p. 367. D'HERBEL. Biblioth. orient. p. 185, 544. RE-NAUD. ubi sup. p. 478.

(P) *Anna Comnena* denominates him *Amîr*, or *Emîr*, *Solimân*; but the title *Soltân*, or *Al Soltân*, was more in vogue amongst the *Turks*, at least, if not the *Arabs*, at the commencement of the crusade (1).

(1) *Ann. Comnen. in Alex. lib. vi. p. 168. Parisiis, 1651.*

critical juncture, a monk in high esteem amongst them, who was a person of great craft and subtlety, told them, that they should certainly vanquish their enemies in battle, if they could find the staff of *St. Peter*, strengthened with iron at the end, which was buried in the church of the priests; but that, if they could not discover this, they should all infallibly perish. He, therefore, ordered them to fast and pray, that they might obtain the divine assistance in this most important and interesting affair; which having done for three whole days, he led them on the fourth to the aforesaid church, and at last by digging in all parts of it found the staff. Animated by this good omen of victory, they marched out of the city, on a *Thursday*, about five or six at a time. *Codbúka's* officers advised, that their soldiers might stand at the gates, and kill all who came forth; but he said that it was better to let them all come out first, and then to put them to the sword. When they were all come out to the last man, they formed a numerous army, which put the *Moslems* to flight. The last who fled was *Sakmán Ebn Artak*. The *Franks*, on this occasion, cut to pieces many thousands of the enemy, made themselves masters of their camp, and seized all the provisions, riches, beasts of burthen, and arms, they found therein. After this victory, which intirely re-established their affairs, they advanced to *Maarra Al Nomán*, or *Ma'ra Al Na'mán*, a city in the province or district of *Hems*, and possessed themselves of that place. The prince, styled *Al Málec*, or *the king*, by *Al Makin*, who presided over the people there, they slew; and, according to the last mentioned author, maintained themselves in that town till the year of the *Hejra* 526. From *Maarra Al Nomán* they moved to *Rama*, or *Al Ramla*, a very antient city of *Palestine*; which, without any remarkable resistance, surrendered to them. They also took several other places of lesser note, and massacred a very considerable number of *Mohammedans* they met with therein. We must beg leave to remark, that the *Franks* are called *Al Afranj* by *Abu'l Faraj* c.

Jerusalem  
is taken  
by the  
Franks.

THE following year, being the 492d of the *Hejra*, beginning *Nov. 28th*, 1098, the *Egyptians*, perceiving the weakness of the *Turks*, formed the siege of *Jerusalem*, termed *Al Beit Al Makdes* by *Abu'l Faraj*; where *Sakmán* and *Aylgázi*, the sons of *Artak*, the *Turkmán*, with their uncle *Sánej*, were shut up. The besiegers battered the town with their military

c GREG. ABU'L FARAJ, ubi sup. p. 367, 368. AL MAKIN, ubi sup. p. 292, 293. GOLII not. ad *Alfragan*. p. 140, 141, 276, &c. ALB. SCHULT. ind. geographic. in vit. *Salad*. Lugd. Batavor. 1732.

engines above forty days, and at last obliged the garrison to capitulate; permitting the troops that composed it, with *Sakmân* at their head, to retire to some other place. In the room of *Sakmân*, the *Egyptians* substituted one *Astekhârô'ddawla*, to command in the holy city. Soon after, the *Franks* presented themselves before it; and, having erected two towers against it, they took it on the north side, and put the people they met with to the sword. They continued to kill the *Moslems* in the adjacent country for several weeks together; destroying in the chapel *Al Akfa*, or *the farther chapel*, above 70000 of them at once. They likewise drove all the *Jews* into their temple, and burned them in it. Amongst the booty acquired on this occasion, which was immense, there were above forty silver lamps, weighing each 3600 drachms; a furnace, weighing forty pounds; and above twenty lamps of gold. Some authors relate, that the *Egyptians* reduced *Jerusalem*, in the year of the *Hejra* 489, about three years before it fell into the hands of the *Franks*; and that this expedition was conducted by *Afdal*, the *Fâtemite Khalif's* *Wazîr*. They farther intimate, that the *Egyptians* kept possession of it from the year 489 to the time they were expelled by the *Franks*. But this apparently runs counter to what has been advanced on this head by *Abu'l Faraj*; who clearly and positively asserts the *Egyptians* to have made themselves masters of *Al Beit Al Makdes*, or *Jerusalem*, in the 492d year of the *Moslem æra*, as has been already observed. We are also told, that the loss of *Jerusalem* was not less regretted by the *Jacobite Christians* than by the *Moslems* themselves; since the *Franks* would not permit them to go on pilgrimage thither, nor even on any account whatsoever to approach that place. *Jerusalem* is said to have been recovered from the *Mohammedans* on *Friday*, the 13th of *Shaabân*, the present year<sup>d</sup>.

OF the reduction of *Jerusalem*, or *Al Kuds*, the loss of which so affected the *Moslems* of all ranks and denominations, *Abu'lfeda*, the celebrated *Arabian* historian, has handed down to us the following particulars: "In the 492d year of the *Hejra*, the *Franks* made themselves masters of *Al Kuds*. "That city had been formerly delivered by *Tanash* into the "hands of *Al Emîr Artak*; after whose decease, it came to " *Sakmân*, or *Sokmân*, and *Aylgâzi*, his sons. These princes "were possessed of it till the year of the *Hejra* 489, when "they were ejected from thence by the forces of the *Khalif* "of *Egypt*. Of all which transactions an account has already

<sup>d</sup> GREG. ABU'L FARAJ, ubi sup. p. 369. AL MAKIN, ubi sup. p. 292, 293. BEN SHOHNAH, BEN KHALECAN, RENAUD. ubi sup. p. 478, 479.

“ been given. The sons of *Artak* being thus expelled *Al Kuds*,  
 “ *Sokmân* went to *Al Rohâ*, or *Edeffa*, and *Ayigâzi*, or *Ilgâzi*,  
 “ into *Irâk*. But the *Franks* wrested that city (*Al Kuds*)  
 “ this year (492) out of the hands of the *Egyptians*, after a  
 “ siege of between forty and fifty days. It was on *Friday*,  
 “ the twenty-second of *Shaabân*, that the enemy entered  
 “ the town. For a whole week they continued butchering  
 “ the *Moslems*; being under no manner of restraint, on ac-  
 “ count of the sanctity of the place. Above 70000 perished  
 “ in the *Masjed Al Akfi*, or *Aksa* (that is, *the farther mosque*,  
 “ a high and lofty temple so called); amongst whom were  
 “ many of our *Imâms*, besides a great number of learned and  
 “ pious men, taken under the more immediate protection of  
 “ ALMIGHTY GOD, dwelling constantly in his house, and  
 “ famous for their unspotted chastity and austerity of life.  
 “ The spoils taken on this occasion were so immense, that  
 “ no proper estimate could be made of them. The news of  
 “ this terrible destruction reached *Baghdâd*, in the month of  
 “ *Ramadân*. The terrified couriers, who brought it, im-  
 “ plored both the *Khalif*’s and the *Soltân*’s assistance in the  
 “ most moving terms. The inhabitants of *Baghdâd* were so  
 “ affected with the melancholy news, that with continued  
 “ tears, and even opprobrious language, they insisted upon  
 “ immediate relief. Nay so transported were they with grief,  
 “ so infatuated, and so regardless of their duty to God, that,  
 “ being fatigued and even worn out with sorrow, they pol-  
 “ luted by their daily meals the fast of *Ramadân*. To this  
 “ extreme of misery were the *Moslems* reduced by the dis-  
 “ cords, dissensions, and intestine wars, that reigned amongst  
 “ the *Seljukian Soltâns*; which enabled the *Franks* to ravage  
 “ whole provinces, almost without opposition. It was a re-  
 “ flection upon these tragical affairs which inspired with  
 “ such indignation the poet *Al Modhaffer Al Abiwerdi*, that  
 “ he wrote a poem (A) upon them, full of spirit and fire, of  
 “ which the following verses are a small part.” Hence it  
 appears, that, according to *Abu’l feda*, as well as the author fol-  
 lowed

(A) We have not given our  
 readers an *English* translation of  
 that part of this poem preserved  
 by *Abu’l feda* here, as this would  
 a little interrupt the thread of  
 the history; and as such a trans-  
 lation, however well it might be  
 received, would by no means  
 come up to the spirit and fire of  
 the original. *Al Abiwerdi* was

born at *Abiwerd*, a city of *Kho-  
 rasân*, that has given birth to  
 several very great men. He pre-  
 tended to be descended in a right  
 line from *Othmân*, the third  
*Khalif* of the *Moslems*, and was  
 honoured with the appellation of  
*the glory of Khorasân*. He was  
 the author of a *Diwân*, which  
 he composed in *Arabic* verse,  
 with



lowed by M. Renaudot, the Egyptians occupied *Al Kuds*, from the 489th year of the *Hejra*, when they drove from thence the family of *Artak*, to the 492d year of that era, when they were forced to give way to the *Franks*. This is, however, flatly contradicted both by *William of Tyre* and *Abu'l Faraj*; who affirm, that it was taken by the Egyptians from the *Turks*, the same year in which it was obliged to surrender to the *Franks*. As, therefore, *William of Tyre*, is a writer of the best authority, and lived almost upon the spot, not far from the time of the transaction itself, and consequently could not have been ignorant of what had so lately happened there; and as *Abu'l feda* was not only much posterior to *William of Tyre*, but likewise something later than *Abu'l Faraj*, an author greatly esteemed in the East, both by *Christians* and *Mohammedans*; we are strongly inclined to adopt what has been advanced, in the point before us, by the two last writers\*.

MOWAYYAD AL MOLC, being greatly chagrined at his dismissal from the post of *Wazîr*, did his utmost to foment new troubles in the state. He began by spiriting-up *Anzâr*, who was formerly one of *Mâlec Shâh's* slaves, and had no small influence in the province of *Irâk*. By his assistance, *Anzâr* set a considerable army on foot; and might have given the *Soltân* much trouble, had he not been taken off by an assassin, in the city of *Sawa*, to which place he was advanced, in order to give his sovereign battle. He afterwards applied to *Mohammed*, brother to *Barkîârök*, then residing in *Adherbijân*; and, by his continual solicitations, at last prevailed upon him to take up arms against his brother. This *Mohammed*, surnamed *Gayâtho'ddin*, and *Sanjar* were brothers by the same venter, and both of them sons of *Mâlec Shâh*. *Mohammed*, after his father's death, followed the interest of his brother *Mahmûd*; but being reconciled to *Barkîârök*, he obtained, from that prince, the city of *Ganja* (B), and its dependencies,

\* ISM. ABU'LFED. in chron. ad an. Hej. 292. WILHELM. TYR. vii. 19. viii. 10. GREG. ABU'L FARAJ, ubi sup. p. 369. RENAUD. ubi sup. p. 478.

with a preface at the head of it in prose. This work is in the French king's library, n. 1073. He died, in the year of the *Hejra* 507 (1).

(B) *Ganja*, called by the *Arabs* *Canja*, or *Hanjab*, is a city of *Arrân*, considered by some as part of *Adherbijân*, near the river *Kûr*, and the borders of *Georgia*. Others, however, and particularly *Abu'l feda*, make *Arrân* to be a separate province; distinguishing it, in express terms,

(1) *Ism. Abu'l feda. in chron. ad an. Hej. 492. & 507. D'Hertel. Biblioth. orient. p. 11.*

dencies, for his support. From this place he moved, in the year we are now upon, with a small army; which soon became formidable by the accession of a vast number of malecontents, who daily flocked to him. For, the Lords of *Barkîârok's* court being incensed against *Mejared Al Molc*, his *Wazîr*, cut him in pieces, and obliged the *Soltân* himself to abandon *Irâk* to his brother. This, together with the influence of *Mowayyad Al Molc*, who exerted himself in his favour, did not only supply *Mohammed* with troops, but likewise put him in possession of an extensive territory without striking a stroke. He therefore made *Mowayyad Al Molc*, who had been so serviceable to him, his *Wazîr*, and sent an ambassador to *Baghdâd*, to demand the patent of investiture; which was granted him, in the month of *Dhu'lhajja*, by the *Khalîf*. We must not forget to remark, that the city of *Ganja*, in *Adherbijân*, is corruptly named *Hamkha* in *Erpenius's* manuscript of *Al Makîn*; at which we are not to be so much surprized, as the forms of the *Arabic* letters constituting those two words are so simular, that a careless and inattentive transcriber may very easily be supposed to have committed such a mistake.

and defeats  
Barkîâ-  
rok. IN the 493d year of the *Hejra*, commencing Nov. 17th, 1099, *Barkîârok*, repairing to *Baghdâd*, assembled a powerful army; at the head of which he advanced to *Mahdân*, in order to attack his brother *Mohammed*. Hereupon a fierce conflict ensued, in which *Barkîârok* was overthrown with very great slaughter, and made his escape with only fifty horse. Upon which, *Mohammed* resumed the office of *Emîr Al Omrâ*, or *Soltân*, the 14th day of *Rajeb*, at *Baghdâd*. After his defeat, *Barkîârok* fled from *Al Ray* to *Khûzeistân*; where *Ayyâz*, formerly slave to *Mâlec Shâh*, ruled with almost an absolute sway. *Ayyâz* having joined the *Soltân* with all the troops under his command, that prince found himself once more in a condition to make head against *Mohammed*, and assert his right to the *Seljûkian* crown. In his flight from *Al Ray*, *Barkîârok* passed by *Esfahân*, the residence of the *Seljûkian* princes; but

• *KHONDEMIR, AL MAKIN*, ubi sup. p. 293. *D'HERBEL. Biblioth. orient.* p. 186, 187.

from *Adherbijân*. The city of 5000 men, in the month of October 1734. It stands, if *Abu'l-* though the *Turks* had before *feda* may be credited, in long. thrown into it a garrison of 74°. lat. 48° (1).

(1) *Khondemir, Ism. Abu'Ised in tab. geogr.* 18. *D'Herbel. Biblioth. orient. art. Barkiarok*, p. 186. *Hanway's Hist. of Nadir Shâh*, cò. xiii. p. 115. *Lond.* 1753. *Alb. Schult. ind. in vit. Salad. Lugd. Batav.* 1732.

did not enter that capital. We are informed, that the Nile rose to eighteen cubits, and fifteen digits, in the year that we are now upon<sup>f</sup>.

THE next year, being the 494th of the *Hejra*, which began Nov. 6th, 1100, *Barkîârok* was so effectually succoured by the efforts *Ayyâz* had made to support him, that he brought into the field an army of 50000 men. *Soltân Mohammed* met him, with all the forces he could assemble; which did not amount to above 15000 strong. The two armies had not long faced each other, before an obstinate engagement ensued; in which *Mohammed*, being borne down by numbers, was obliged to betake himself to a precipitate flight. Hereupon, taking the route of *Khorasân*, in order to seek aid of king *Sanjar*, his brother, he stopped at *Forjân*. Here *Sanjar* joining him with a body of troops, they advanced to *Dâmâgân*; where the army laid waste the country to such degree that the inhabitants, for want of dogs and dead animals, fed upon one another. After this, marching against *Barkîârok*, they were overthrown; and their mother, who attended them in this expedition, being made captive, was exchanged for some of *Barkîârok*'s men, who had been taken prisoners by *Sanjar* before. This year, the *Franks* carried *Hayfa* by storm, and *Arsûf* by capitulation; making themselves masters of most of the maritime places. We are informed by *Khondemir*, that several actions happened this campaign between the princes of the house of *Seljuk*; in one of which *Mowayyad Al Molc*, *Mohammed's Wazîr*, fell into the hands of *Barkîârok*, and afterwards met with the reward which his treason had so justly deserved. The increase of the Nile was estimated at eighteen cubits, and seven digits, the present year. It must be remembered here, that the defeat of *Sanjar*, or *Senjar*, however repugnant this may be to *Abu'l Faraj*, has been ranked amongst the principal events of the preceding year by *Al Makîn*<sup>g</sup>.

THE following year, being the 495th of the *Hejra*, which commenced Oct. 26th, 1101, *Al Mosta'li Bi'llah*, the *Khalîf* of *Egypt*, departed this life, after he had sat upon the *Fâtemite* throne seven years, and two months, according to *Al Makîn*. The last two months are, however, omitted by *Abu'l Faraj*. He was succeeded by *Abu Ali Al Mansûr*, his son, then only five years old; who had the title, or surname, of *Al Amer Beahcâmî'llah*, and made *Afdal*, or *Al Afdal*, his

<sup>f</sup> KHONDEMIR, AL MAKIN, ubi sup. p. 293, 294. GREG. ABU'L FARAJ, ubi sup. D'HERBEL. Biblioth. orient. ubi sup. RENAUD. ubi sup. p. 482. <sup>g</sup> KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. p. 369, 370. AL MAKIN, ubi sup. p. 294. D'HERBEL. Biblioth. orient. p. 187. RENAUD. ubi sup.



*Wazîr*. The young prince was inaugurated immediately after his father's death; but could not sit on horseback, by reason of his tender age. The *Khalîf* was no sooner dead, than *Alu Mansûr Berâr*, his brother, fled to the citadel of *Alexandria*; where *Astekîn*, *Al Afdal's Mamlûk*, or purchased slave, at that time commanded. Upon his arrival there, he promised peace and security to the people of *Alexandria*, and was proclaimed *Khalîf* by *Astekîn*. He assumed the title of *Al Mostafî Addîn*; but did not long enjoy the high dignity to which he had aspired. For *Al Afdal* soon marched with a body of troops to that place, laid siege to the castle, and got both *Berâr* and *Astekîn* into his hands; though what afterwards became of them, we have not been told. *Amer Beah-câmî'llah* was the seventh of the *Fâtemite Khalîfs* that reigned in *Egypt*, and the tenth of those that had acquired large dominions in *Africa*. Though his infancy rendered him incapable of business himself, *Al Afdal Ebn Bedr Al Jemâl*, his *Wazîr*, and the commander in chief of all his forces, who had served his father in the same capacities, governed the *Egyptians* with such justice, lenity, and moderation, that he was universally applauded and esteemed. *Amer*, the new *Khalîf*, lived thirty-five, and reigned near thirty, years. He is censured by all the historians who have taken any considerable notice of him, for being, after the example of his predecessors, a favourer of the *Shiites*, cruel, obstinate, crafty, false, proud, addicted to gaming, attached to all kinds of unlawful pleasures, and ungrateful to *Al Afdal*. It has been by them, however, allowed, that he did not want parts, was learned, and wrote an elegant style. But we shall expatiate more largely upon his character hereafter, in the supplement to this extensive work; to which the histories of all the *Mohammedan* dynasties, collateral with the *Khalîfs* of the house of *Al Abbâs*, will more properly belong<sup>h</sup>.

*The farther progress of the Franks.* THE same year, the *Franks* advanced to *Tripoli*, and formed the siege of that city. Whereupon *Dekâk Shams Al Molûc*, the prince of *Damascus*, and *Hosein Henâho'ddavola*, the *Sâheb* of *Hems*, having been applied to by *Fakhr Al Molc Ebn Amâr*, the sovereign of the place, for assistance; they sent a body of troops to his relief. But the *Moslem* auxiliaries, at a small distance from the town, were attacked and routed by the *Franks*. The animosity that reigned between the *Khalîfs* of *Egypt* and *Baghdâd*, on the score of religion, as well as their different political views, and the division of *Syria*, or *Al Shâm* (most

<sup>h</sup> GREG. ABU'L FARAJ, ubi sup. p. 370. AL MAKIN, ubi sup. ISM. ABU'LFED. in chron. ad an. Hej. 495. AL MAKRIZI, ubi sup. EBN SHOHNAH, D'HERBEL. Biblioth. orient. art. *Mysta'li Billak*, p. 632. RENAUD. ubi sup. p. 492, 493.



of the principal cities of which tract were at this time governed by their respective *Emirs*, who had set up for themselves there), into several lesser states, greatly facilitated the reduction of that country to the obedience of the *Franks*, and the erection of the kingdom of *Jerusalem*; of which a full and ample account has already been given, from the *Christian* writers, in another place i.

IN the 496th year of the *Hejra*, which began *Oct.* 15th, *The chief* 1102, *Soltân Barkiârok* shut up *Soltân Mohammed*, his brother, in *Esfahân*; but, for want of forage and provisions, *ences of* was obliged to raise the siege of that city. *Mohammed* here- the year upon assembled a body of troops, with which he engaged his 496, brother; but being overthrown, he fled into *Armenia*, and left *Barkiârok* in possession of *Irâk*. *Hosein Henâbo'ddawla*, the *Sâheb* of *Hems*, quitted *Fakhr Al Molc Redwân's* party, of which he had hitherto been, this year, and went over to *Dekâk*; whereupon *Redwân* hired three *Bâtanists*, or *Bâtenites*, to assassinate him in the great *Jâma'*, or temple, at *Hems*. The news of which being brought to *Atâbek Tagtakîn* and *Dekâk*, they marched to *Hems*, and made themselves masters both of the town and the castle. This happened just at the time when the *Franks* arrived at *Rustan*, or *Rosten*, seated upon the *Assi*, or *Orontes*, between *Hems* and *Hama*, with a design to attack *Hems*; but, on advice that *Dekâk* was there, they returned. About the same time, died *Michael*, the patriarch of the *Jacobites* at *Alexandria*, and was succeeded by *Macarius* in that see. Either in or about this year, *Ardshir*, or *Ardeshir*, *Ebn Mansûr*, a native of *Merû*, in *Khorasân*, so distinguished himself by his preaching, in the mosque erected by *Nodhâm Al Molc* at *Baghdâd*, that 30000 persons frequently resorted thither to hear him. Amongst them there was a great number of women and beautiful youths; who all, at his persuasion, cut off their hair. A thing so extraordinary this that several of the *Mohammedans* have looked upon it as almost exceeding the bounds of all belief. Many of the *Moslems* likewise who had accustomed themselves to wine, influenced by his exhortations, ever afterwards abstained from that liquor. Some writers pretend, that this impostor died in the year we are now upon; as did also another, according to them, named *Sheikh Abu'l Mubal*, a person of uncommon austerity of life, who always slept in a sitting posture, and had never more than one garment. Such knaves as these, says a modern author, did the father of lies raise up in the East, whilst the *Franks*, or western *Christians*, were there, in order to hinder the *Mo-*

<sup>i</sup> AL MAKIN, ubi sup. p. 294, 295. KHONDEMIR, D'HERBEL. & RENAUD. ubi sup. & alib. Univ. Hist. vol. xvii.

hammedans from receiving the truth, and to prevent the glorious light of the gospel from shining amongst them<sup>k</sup>.

and of  
the year  
497.

THE next year, being the 497th of the *Hejra*, commencing *October* 5th, 1103, *Dekâk Shams Al Molûc*, the *Sâheb* of *Damascus*, died in that city. His mother, who was married to the *Atâbek Tagtakîn*, is supposed by some to have sent him a servant maid, who poisoned him, by pricking a grape with an invenomed needle, which he plucked and ate. This, say they, corroded his intestines, and destroyed him. Be that, however, as it will, after his death, *Tagtakîn*, who was surnamed *Thabîro'ddîn*, or *Dhabîro'ddîn*, made himself master of the kingdom of *Damascus*, and its dependencies. *Dekâk*, however, who was of the house of *Seljûk*, left behind him a son under age, the care of whose education he committed to *Tagtakîn*. The same year, the *Franks* took *Acca*, or *Acco*, according to *Al Makîn*. *Baldwin*, who had wrested *Jerusalem* out of the hands of the *Mohammedans*, invested the place with his troops. He was accompanied by the *Genoese Franks*; by the addition of whose ships, his fleet amounted to ninety sail. Having, therefore, for some time, straitly besieged the city both by sea and land, he at last took it by storm. *Zabro'ddawla Al Habûsi* commanded then in the town for the *Khalîf* of *Egypt*. After the loss of the place, he retired to *Damascus*, and from thence into *Egypt*. He was *Bedr Al Femâl's* freed-man, besides which we scarce meet with any particulars in history relating to him. Some authors write, that *Baymünd*, or *Boamund*, and *Tancred*, two generals of the *Franks*, were overthrown by the *Mohammedans* in *Syria*, and lost 10000 men, the present year<sup>l</sup>.

The Sel-  
jûkian  
empire is  
divided  
between  
Bâkiâ-  
rok and  
Moham-  
med.

THE following year, being the 498th of the *Hejra*, beginning *Sept.* 23d, 1104, a partition of the *Seljûkian* empire was made between the *Soltâns Barkiârok* and *Mohammed*, the sons of *Mâlec Shâb*. As their armies had often skirmished, for some time past, without coming to a general engagement, and in such a manner that no considerable advantage had been gained on either side; those princes had both had leisure to think seriously of an accommodation. In order to this, therefore, conferences were held; which, by the interposition of their common friends, ultimately terminated in a treaty of peace: whereby *Fârs*, *Al Jebâl*, *Irâk*, *Khorasân*, *Kermân*, *Mawarâ'lnahr*, and that part of *India* on this side the *Ganges*, were to be possessed by *Barkiârok*. As for *Mohammed*, by virtue of the same treaty, he remained master of *Al Shâm*, or *Syria*, *Diyâr Becr*, *Al Fazîra*, or *Mesopotamia*, *Al*

<sup>k</sup> AL MAKIN, ubi sup. p. 295. ISM. ABU'LFED. in chron. ad an. Hej. 496. RENAUD. ubi sup. p. 493. <sup>l</sup> AL MAKIN, ubi sup. AL MAKRIZI, RENAUD. ubi sup. p. 493, 494.

*Mawfel*, or *Mosul*, *Adherbijân*, *Armenia*, and *Georgia*. It was also agreed, that *Barkiarok* should not meet *Mohammed* with drums, nor be named in the pulpits with him, in any of the provinces, which, by the foregoing convention, were ceded to him. With regard, however, to the particular countries assigned each prince by this treaty of partition, authors are not perfectly agreed; *Khondemir* enumerating them as here laid down, *Abu'l Faraj* making *Georgia*, *Armenia*, and *Adherbijân*, to appertain to *Barkiarok*, and another writer affirming that *Khorasân*, of which he had long been governor, or rather sovereign, was allotted *Sanjar*, another of the sons of *Mâlec Shâh*. The eastern historians likewise a little disagree, in relation to the year wherein the aforesaid division of the *Seljukian* territories was made; *Khondemir*, as followed by *M. D'Herbelot*, intimating that it happened in the 498th year of the *Hejra*, and *Abu'l Faraj*, whose authority in this point is preferred to that of *Khondemir* by *M. Renaudot*, placing it in the 497th year of that æra. Which of the abovementioned writers, on the foregoing heads, are the most to be depended upon, we shall not here take upon us to determine; but leave this to our learned and curious readers, who are the best acquainted with oriental history, to decide<sup>m</sup>.

AFTER the late pacification, *Barkiarok* advanced towards *Barkîa-Baghdâd*, where his friend and benefactor *Ayyâz*, or *Ayyûd*, <sup>rok dies.</sup> as he is called by *Al Makîn*, commanded with an absolute sway; though *Al Mostadher* was acknowledged for *Khalîf*, *Emîr Al Mûmenîn*, and sovereign pontiff of the *Moslems*, in that city. His design herein was to enjoy with *Ayyâz* their common good fortune, and to fix upon a lasting foundation the future repose of his dominions. But he was stopped upon the road by death; when he had lived thirty-four years, and reigned fourteen, if we may credit *Al Makîn*. *Khondemir* nevertheless informs us, that he died in the twenty-fifth year of his age, after he had sat upon the *Seljukian* throne about thirteen years. Being afflicted both with a consumption and the piles together, he found himself obliged to rest, for some time, at *Esfahân*; where, both his distempers increasing, he at last expired. Before his death, he declared *Mâlec Shâh*, the second of that name, his son, for his successor; who was then only four years, and ten months, old. By reason, therefore, of his tender age, he put him under the tutelage of *Ayyâz* and *Sadeka*, two of his most trusty friends; in whose fidelity, which he had often experienced, he could intirely confide. The succession being in this manner settled, he or-

<sup>m</sup> KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. D'HERBEL. Biblioth. orient. p. 187. RENAUD. ubi sup. p. 493, 494.



dered the young prince to be cloathed with a *Kaftân* in his presence, and appointed *Ayyâz* his principal *Atâbek*, or governor; all his great officers at the same time attending, and promising to obey his commands. After which, the *Khotbah* was made in the infant *Soltân's* name; and he was dignified with the title of *Jalâlo'ddawla*, or *the ornament of the state*. Notwithstanding which, *Soltân Mohammed* repaired without delay to *Baghdâd*, entered that city, and took possession of the *Soltânat*, or post of *Emîr Al Omrà*, there; though *Ayyâz* had assembled a body of 25000 horse, if we will believe *Al Makin*, to oppose him. For, an accommodation taking place between them, *Al Mostadher Bîllah*, the *Khalif* of *Baghdâd*, presented *Mohammed* with the *Kaftân*, and delivered into his hands the command of the palace. The new *Soltân* was no sooner confirmed in his sublime office, than he put *Ayyâz*, in violation of the late convention, to death. An historian, cited by M. *Renaudot*, relates, that *Barkîârok's* age did not exceed twenty-four years, at the time of his demise; and that *Mâlec Shâh II.*, his son, who was never ranked amongst the *Seljukian Soltâns* of *Irân*, his authority having been recognized only a few days, was just four years old, when that tragical event gave him a right to the crown<sup>n</sup>.

The most  
memorable  
events of  
the year  
499,

IN the 499th year of the *Hejra*, commencing Sept. 13th, 1105, *Soltân Mohammed* marched from *Adherbijân* to *Al Marwef*, in order to take that place from *Jakarmîsh*, the lord, or *Sâheb*, of it. He first invested the town with his troops, and then besieged it. The people of the country, however, on his approach, rose in their sovereign's defence, and attacked him with great bravery. A strong party of infantry likewise sallied upon the besiegers, and killed them abundance of men. The siege nevertheless continued from the month of *Safar* to that of the former *Jomâda*; when *Jakarmîsh*, receiving advice of *Barkîârok's* death, resolved to make his submission to *Mohammed*. For this purpose, he first addressed himself to the *Wazîr*, and afterwards waited upon the *Soltân* himself, from whom he met with a most gracious reception. That prince, having embraced him, said, "Go back to your subjects, whose hearts are set upon you; they, with impatience, expect your return." *Jakarmîsh* then prostrated himself, and the next day prepared a most magnificent entertainment for his friends without the city. He also sent very valuable presents both to the *Soltân* and the *Wazîr*. When he went to *Mohammed*, the inhabitants of *Al Marwef* threw

<sup>n</sup> AL MAKIN, ubi sup. p. 296. GREG ABU'L FARAJ, ubi sup. ISM. ABU'LFED. in chron. ad an. Hej. 498. EBN SHOHNAH, RHONDEMIR, D'HERBEL. Biblioth. orient. ubi sup. RENAUD. ubi sup. p. 494.



dust upon their heads, and shewed all the expressions of sorrow, usual on the most doleful occasions; imagining, that the *Soltân* would not only strip him of his territories, but deprive him likewise of life itself. This year, the *Ismaelians*, *Bâtanites*, *Bâtenites*, or *Assassins*, took the castle of *Apamia*, and slew *Ablass Ebn Mulibeb*, by the command of *Abu Thâber*, their chief. Some writers assert this *Abu Thâber* to have been the same person with *Al Hasan Ebn Masbak*, the founder of the *Bâtanite* sect. Be that as it will, several smart actions happened between these *Ismaelians* and the *Franks*, according to some good authors, during the course of the present year °.

THE next year, being the 500th year of the *Hejra*, be- and of the  
ginning Sept. 2d, 1106, *Al Fâwali Sakâwwâ*, the *Sâheb* of year 500.  
*Al Robâ*, or *Orfa*, marched against *Jakarmîsh*, the lord of *Al Mawfel*, with only a body of 1000 men; and put to flight his troops, though double that number. As for *Jakarmîsh* himself, he was taken prisoner in the action; having been abandoned by all his men, and not able to make his escape. He was carried in a litter to the engagement; having been rendered incapable of mounting a horse by a paralytical disorder. As soon as he fell into the enemies hands, he was brought before *Al Fâwali*; who ordered him to be confined, and his keepers to have a watchful eye over him. The news of his captivity reaching the ears of the citizens, they conferred the supreme command upon *Al Emîr Zenki*, his son. Afterwards *Al Fâwali*, besieging *Al Mawfel*, exposed *Jakarmîsh* to the view of the people daily on a mule; offering to set him at liberty, in case they would surrender the city to him. Upon their refusal to comply with what he required, he imprisoned him in a place under-ground, where they one day found him dead. Hereupon his subjects wrote to *Kilij Arslân*, or *Kilij Arslân*, the son of *Solimân Ebn Kotolmîsh*, or *Kutulmîsh*, *Al Seljûki*, the *Sâheb* of *Koniya*, or *Iconium*, and *Aksara*; promising to deliver up the city to him, if he would move to their assistance. *Al Fâwali* being informed, that *Kilij Arslân* was on his march for *Al Mawfel*, thought fit to raise the siege at his approach. *Kilij Arslân*, having possessed himself of the city, encamped at *Al Miogreka*; where he honoured *Zenki* and his attendants with *Kaftâns*, ordered the name of *Soltân Mohammed* to be suppressed in the pulpits, and his own to be mentioned there in its room. He then advanced against *Al Fâwali*, who had retired to *Al Robâ*, and attacked his forces upon the banks of the *Khâbâr*; but was overthrown with great slaughter, and hotly pursued by the victors. Being, therefore, obliged to enter the river, where he defended him-

° GREG. ABU'L FARAJ, ubi sup. p. 370, 371. RENAUD. ubi sup.

self with his bow and arrows against the enemy, his horse carried him out of his depth, and he was drowned. His body appearing some days after, he was buried at *Al Shamâniyah*. Before this defeat, *Kilij Arslân* had not a little ingratiated himself with the soldiery, by distributing money amongst them, and reforming several abuses that had crept into the army. His father was routed by the *Franks*, about ten years before this tragical event happened, as has been already observed. *Al Jâwali*, after the victory he had gained, returned to *Al Mawfel*, and, without any difficulty, made himself master of that important place. *M. Renaudot*, from whom we have extracted several particulars in this work, writes, that *Sanjar*, the son of *Mâlec Shâh*, was assassinated by the *Bâtanists*, or *Bâtenites*, this year; and yet, in another place, he relates, that this prince was alive in the year of the *Hejra* 548. He is, therefore, not only inconsistent with himself, in the point before us, but has likewise been pleased to assert what is apparently false. For, that *Sanjar* succeeded his brother *Mohammed*, in the year of the *Hejra* 511, and died in the 552d year of that æra, will hereafter very clearly appear.

What happened, in the year 501.

THE following year, being the 501st of the *Hejra*, which commenced Aug. 22d, 1107, *Ayyâz*, or *Ayyâd*, and *Al Emîr Saïf'oddîn Sadeka Denîs Ebn Ali Ebn Yerîd Al Afadi*, the *Sâheb* of *Hella*, took the field, according to the author, or authors, made use of by *M. D'Herbelot*, in favour of *Mâlec Shâh II*, son to *Barkîârok*, with a powerful army. Being met by *Soltân Mohammed*, who had seized that part of the *Seljukian* empire assigned to *Barkîârok*, the proper dispositions were made on both sides for an engagement. But whilst the two armies faced each other, expecting the signal for battle, there appeared in the sky a cloud, in form of a dragon, which cast down so much fire upon the troops of *Mâlec Shâh*, that the soldiers, terrified with so frightful a meteor, threw down their arms, and begged quarter of *Mohammed*; who, by this means, became master of the persons both of his nephew and his two generals, whom he sent prisoners to the castle of *Lehed*. This account, however, our readers will observe, runs counter to what has been advanced by *Al Makîn*; who intimates, that *Mohammed* possessed himself of the territories which had been ceded to *Barkîârok*, deposed young *Mâlec Shâh*, and put *Ayyâz*, or *Ayyâd*, to death, in the year of the *Hejra* 498. Be that as it will, if we may believe the last mentioned writer, *Soltân Mohammed Gayâth'oddîn Ebn Mâlec Shâh* marched against *Al Emîr Saïf'oddîn Sadeka*, routed his forces, and slew him, after he had reigned

P GREG. ABU'L FARAJ, ubi sup. p. 371, 372, 373. RENAUD. ubi sup. p. 494, 529, 530.

at

at Hella twenty-two years, and lived fifty-six, the present year. If the historian, or historians, followed by M. D'Herbelot may be credited, *Mohammed*, as soon as his nephew's troops had submitted to him, repaired directly to *Baghdâd*, obtained of the *Khalîf Al Mostadher* the title of *Gayâtho'ddin*, or *Mogâyatho'ddin*, that is, *the propagator of the faith*, after he had paid his devoirs to that prince, and received the most ample and honourable patent from him. In this instrument, he was styled *Al Soltân*, and *Emîr Al Mûmenîn*, or *commander of the faithful*; in virtue of which, he assumed an absolute power over all the *Khalîf's* subjects. Whilst the *Soltân* resided at *Baghdâd*, he was informed, that one *Ahmed*, surnamed *Atthash*, a famous impostor, had, by his juggling tricks, gained many proselytes, amongst whom he passed for a prophet; and that he had made himself master of the fortress of *Dizghûeh*, an important place built by *Mâlec Shâh*, near *Esfabân*, in order to bridle the inhabitants of that large city, who were very subject to revolt. This fortress *Atthash* had reduced to his obedience, by debauching the minds of the garrison with his impious opinions; which, had he not soon been subdued, would in all probability have enabled him to become formidable both to the *Soltân* and the *Khalîf*. On this advice, therefore, *Mohammed* moved at the head of his forces thither, formed the siege of the castle, and at last, having escaped the treason of *Sa'id Al Molc*, surnamed *Awji*, his *Wazîr*, who had been infected with *Atthash's* infamous notions, and had corrupted a surgeon, who blooded him every month, with the promise of a thousand *Zechins*, and a purple vest, to destroy him with a poisoned lancet, forced it to surrender at discretion. After which, *Atthash* himself was conducted to *Esfabân*, tied neck and heels upon a camel; where, having been exposed as a laughing-stock to the people for several days, he was executed, with many of his followers, who had joined in the revolt. A certain writer, not seldom cited here, relates, that *Baldwin*, king of *Jerusalem*, laid siege to *Saidâ*, *Saydâ*, or *Saydân*, the antient *Sidon*, before the close of the year that we are now upon.

THE same year, being the fifth of the patriarch *Macarius*, The Copthe method of computing by the *Kharâjîan* years, which were <sup>tic suppu-</sup> solar, was suppressed in *Egypt*, by an edict of the *Wazîr*. <sup>tion by</sup> Of this computation, which has been copiously described by *Kharâjîan Al Makrîzi*, we shall here beg leave to give a short account; as <sup>years is</sup> it has never been touched upon, unless we are greatly deceived, <sup>suppressed.</sup>

9 AL MAKIN, ubi sup. p. 296. D'HERBEL. Biblioth. orient. art. *Mohammed fils de Melikschah*, p. 605, 606. RENAUD. ubi sup. p. 494.



by any of our chronologers. The *Christians* of *Egypt* observed the æra of the *martyrs*, called likewise the æra of *Dioclesian*, which commenced in the year of our LORD 284, especially in all ecclesiastical affairs; but in civil they likewise supposed their years from the *Hejra*, or flight of the *Moslem* prophet, in common with the *Mohammedans*. However, as the latter made use of lunar, and the former of solar years; a considerable difference between the *Coptic* and *Moslem* methods of computation in process of time ensued, the *Mohammedans* gaining a year of the *Copts*, or *Egyptian Christians*, in every thirty-three years. The tribute, denominated by the *Arabs* *Kharâj*, exacted of the *Christians* by the *Moslems*, was collected according to the order of those months, which formed the *Egyptian*, or solar, year; whence it came to pass, that this was called, both by the *Christians* and *Mohammedans*, the *Kharâj* year. That manner of supputing having been found very inconvenient, *Al Afdal*, the *Fâtemite* *Khalîf*'s *Wazîr*, at this time issued an edict for the abolition of it; so that we find no mention made of the solar, or *Kharâj* year, in any of the public accounts, or other civil affairs of *Egypt*, after the year we are now upon. We are told by *M. Renaudot*, that the suppression of the method of computing by the *Kharâj* year had been before ineffectually attempted by *Al Mostanjed Bi'llah*, the *Khalîf* of *Baghdâd*; but this must be a mistake, as *Al Mostanjed* did not mount the *Moslem* throne before the year of the *Hejra* 555. It may not be improper to inform our readers here, that *Joseph Scaliger*, though the most learned man of the age in which he lived, knew nothing of the *Coptic* supputation of years taken notice of in this place; which occasioned his falling into many errors, when he was endeavouring to correct those of other great men. We must beg leave farther to remark, that *Takî'oddîn Ahmed Al Makrizî* is the only author who has mentioned the edict issued by *Al Afdal*, on the afore-said occasion, the present year\*.

The principal transactions of the year 502.

IN the 502d year of the *Hejra*, which began Aug. 11th, 1108, *Mawdûd Ebn Altân Takîn*, or *Tacash*, with *Soltân Mohammed*'s army, advanced to *Al Mawfel*, and expelled *Al Fâwali* and his adherents from that city. The same year, the *Franks* took *Tripoli* by capitulation, after a siege of seven years; in which the greatest part of the inhabitants had been destroyed, by famine and the sword, together with the continued fatigues they found themselves obliged to sustain. *Tripoli* was, at this time, a very large city, full of *Mohammedans* and learned men. This we learn from *Al Makîn*.

\* TAKÎ'ODDÎN AHMED AL MAKRIZÎ, in descript. Mefr, GREG. ABU'L FARAJ, ubi sup. p. 397, 398. RENAUD. ubi sup. p. 489, 490. JOS. SCALIG. in Emend. Tempor. pass.

But,



But, according to *Abu'lſeda*, in the piece ſo often referred to in this work, that place did not ſurrender to the *Franks* before the month of *Dhu'lhajja*, the following year<sup>r</sup>.

THE 503d year of the *Hejra*, commencing July 31ſt, *The moſt* 1109, proved very favourable to the *Franks*; their military material operations being attended with good ſucceſs, this fortunate occur-  
campaign. *Tancred Al Franji*, or *Tancred the Frank*, the *Sâ- rences of*  
heb of *Antioch*, or *Antakiya*, marching to *Al Thogûr Al Shâ- the year*  
*miya*, reduced *Tarſus* and *Adena*, and laid ſiege to *Heſn* or 503,  
*Hiſn*, *Al Acrâd*, that is, the caſtle of the *Curds*; which, in a ſhort time, ſurrendered to him. This we find affirmed by *Abu'l Faraj*. But, according to *Al Makin*, the inhabitants of *Heſn Meſiâf* and *Heſn Al Acrâd* bought their peace, by agreeing to pay an annual tribute. Notwithſtanding which, continues that writer, the *Franks* ſome time after circumvented them, and violated the treaty they had concluded with them before. The *Franks* likewise poſſeſſed themſelves of *Heſn Acâd*, or *Accâd*, *Heſn Al Mînattara*, and *Beyrût*, or *Bayrât*, the *Berytus* of the antients; the laſt of which places, being gariſoned by the *Khalîf* of *Egypt*'s troops, ſuſtained a long ſiege, and made a very vigorous defence. The ſame year, died *Korâjâ*, the *Sâheb* of *Hems*; and was ſucceeded in that principality by *Samſâm Harbân*, his ſon. Some authors relate, that *Mohammed Shâh*, the *Soltân* of the *Seljûks*, having been joined by *Sakmân Ebn Artak*, or *Sokmân Ebn Ortok*, the prince of *Khalât*, or *Akblât*, in *Armenia*, *Sharſo'ddîn Mawdûd*, the *Sâheb* of *Al Mawſel*, and *Nojmo'ddîn*, the *Emîr* of *Mâredîn*, advanced againſt the *Franks*, under the command of *Baldwin* and *Tancred*, and gained ſome advantages over them, before the cloſe of this campaign<sup>s</sup>.

THE next year, being the 504th of the *Hejra*, beginning and of the  
July 20th, 1110, the *Franks* made themſelves maſters of year 504.  
*Saidâ*, *Saydâ*, or *Saydân*, the *Sidon* of the antients, and *Rardiâ*, with all the coaſt of *Al Shâm*, or *Syria*. This year, a dreadful tempeſt happened in *Egypt*; which filled the air with clouds of duſt, through all the tract it traversed. The air for ſome days after was exceſſively hot, and the ſky as red as fire. A ſpecies of the *Aurora Borealis*, reſembling flames, moving from one part of the hemisphere to another, at the ſame time appeared; which was followed by ſuch a thick darkneſs, as had not before been known in the memory of man. Theſe ſtrange and ſurprizing phænomena ſo terrified many people, that they abandoned their houſes; imagining that the day of

<sup>r</sup> GREG. ABU'L FARAJ, ubi ſup. p. 373. AL MAKIN, ubi ſup. ISM. ABU'LFED. in chron. ad an. Hej. 503.

<sup>s</sup> GREG. ABU'L FARAJ, ubi ſup. AL MAKIN, ubi ſup. RENAUD. ubi ſup. p. 494.

judgment, of which they took these to be the forerunners, must certainly be at hand <sup>t</sup>.

Mawdûd THE following year, being the 505th of the *Hejra*, which is killed by commenced July 9th, 1111, *Mawdûd*, who had been sent the Bâtanists against the Franks by Soltân Mohammed, who was alarmed nists in at the great progress of their arms in Syria, was killed the year by either one or more of the Bâtanists, near the city of 505. Damascus, according to *Al Makîn*. This event, however, is said to have happened in the 507th year of the Moslem æra by *Abu'l Faraj*. Be that as it will, it can scarce be doubted, but the Franks extended their conquests in *Al Shâm*, or Syria, and that *Al Emîr Mawdûd*, the lord of *Al Mawfel*, at least made preparations to oppose them, the present year <sup>u</sup>.

What happened in the year of the Hejra 506. IN the 506th year of the *Hejra*, which began June 28th, 1112, *Al Emîr Mawdûd*, the Sâheb of *Al Mawfel*, encamped near *Al Robâ*, or *Edeffa*, the modern Orfa, whose corn-fields were devoured by his army, according to *Abu'l Faraj*. This happened in the month of *Al Moharram*. From *Al Robâ* he moved to *Sarûj*, where his troops did the same thing. In this expedition, he held the Franks in great contempt, and took not the least precaution against them. Nay he scarce ever thought of them, till *Joslin*, or *Josseline*, the Sâheb of *Tel Bâsher*, surprized him, whilst the horses were dispersed in the pastures. This gave *Joslin* an opportunity of taking most of them, and killing a good number of *Mawdûd*'s men. After which, *Joslin* returned to *Tel Bâsher*, without having sustained any considerable loss. With regard to *Sarûj* and *Tel Bâsher*, or *Tel Bâser*, as it is called by *Abu'lfeda*, we shall only observe, that the former of those places was a town of *Mesopotamia*, about ten miles from *Edeffa*, near the same distance from *Harrân*, and a day's journey eastward of *Bir*, or *Birta*; and the latter, if we will believe *Abu'lfeda*, a fortress, or garrison, two days journey to the north of *Aleppo*, abounding with water and gardens. The same year, there was a most dreadful earthquake at *Mesr*. The very night this happened, the church of St. *Michael*, going under the appellation of *Al Mokbtâra*, was demolished, as *Al Afdal*, *Al Amer Beabcamî'llah's Wazîr*, caused to be given out, by the earthquake; though many people believed, that this was done by his command. *Al Makrîzi* writes, that the best part of this church was really damaged by one of the shocks; and that *Al Afdal*, after some of it was fallen down, ordered the rest to be demolished, because it stood too near his gardens. Another author relates, that one

<sup>t</sup> AL MAKIN, ubi sup. p. 296, 297. AL MAKRIZI, in *Mawredollatâfa*, RENAUD. ubi sup. p. 490.

<sup>u</sup> AL MAKIN, ubi sup. p. 297. GREG. ABU'L FARAJ, ubi sup. p. 374. ISM. ABU'LFED. in chron. ad an. Hej. 505.

*Yusef*, or *Joseph*, a renegado, and superintendant of *Al Afdal's* workmen, then employed in building an exceeding large edifice in the island of *Rauda*, near *Mesr* (whom the *Christians* had promised money, if he would not extend his structure to this church, but were afterwards so far from paying it him, that they threatened to complain of his exactions to the *Wazîr*), gave private orders to the people under him to level it with the ground, the night after the earthquake, by way of revenge. After which, continues this writer, his emissaries every-where published, that the church, which had long been going to ruin, and decayed with age, had, at last, tumbled down, through the carelessness and avarice of the *Christians*; who, notwithstanding the ruinous condition it had for many years been in, neglected to repair it. *Bâsil Al Armeni*, or *Basil the Armenian*, *Ebn Laôn*, that is, the son of *Leo*, the *Sâheb* of *Belâd Darâb*, surnamed *the robber*, or *thief*, because he secured to himself the possession of many castles, bordering upon his own frontiers, and remaining in the hands of the *Armenians* till the days of *Abu'l Faraj*, as it were by robbery, or theft, departed this life, in the year we are now upon <sup>w</sup>.

THE next year, being the 507th of the *Hejra*, commenced <sup>The principal</sup> June 18th, 1113, the *Moslems*, uniting their forces, made <sup>events</sup> an irruption into the acquisitions of the *Franks*; who, after a very sharp and obstinate engagement, were defeated near *Tiberias*, a city we have already described. After the end of the 507th action, *Al Emîr Mawdûd Ebn Altûn Takîn*, or *Tacash*, the *Sâheb* of *Al Marûsel*, one of the allied princes, permitted his troops to return, and refresh themselves, till the following spring, when he proposed to attempt another invasion of the *Christian* territories. In the mean time, he went himself to *Damascus*, to spend the season with *Tagtakîn*, the *Sâheb*, or lord, of that city. But one day, after he had entered the temple, or *Jâma'*, in order to perform his devotions there, a *Bâtanist* approaching him, under pretence of begging alms, stabbed him four times with a knife; of which wounds he died the same day, and the assassin was put to death. After the execution; the *Bâtanist's* head was cut off, and, together with the body, reduced to ashes; but who he was, or by whom employed to perpetrate so horrid a fact, could never be discovered. The same year, *Redwân Fakhr Al Mûc*, the son of *Al Mûlec Tâjo'ddawla Tatash*, the *Sâheb*, or prince, of *Aleppo*, departed this life, and was succeeded by *Tâjo'ddawla*, surnamed *Al Abras*, his son. It is remarkable,

<sup>w</sup> GREG. ABU'L FARAJ, ubi sup. p. 373. ABU'LFED. in descript. Syr. et alib. ANTONIN. Itinerar. JOS. SIM. ASSEMAN. dissertat. de Monophysit. TAKIO'DDIN AHMED AL MAKRIZI, in Mawredo'llatâfa, RENAUD, ubi sup. p. 490, 491.



that *Redwân* never thought fit to oppose the *Franks*; though they made continual excursions even to the gates of *Aleppo*, and carried many *Moslems* away with them into captivity. His son *Tâjo'ddawla Al Abras*, who likewise went under the name of *Alp Arslân*, was but sixteen years old, when he mounted the throne. After the murder of *Al Emîr Marwâd*, *Soltân Mohammed* conferred the government of *Al Mawfel* and *Fazîra* upon *Aksankar*; and assigned him for his *Wazîr* one *Zenki*, denominated corruptly *Sanguinus* and *Sanguineus* by the western historians. This *Zenki* was the father of the famous *Nâ-rô'ddîn Mahmûd*, who abolished the *Khalîfat* of the *Fâtemites* in *Egypt*, and obliged the people of that country to recognize the authority of *Al Mostadi Ebn Al Mostanjed*, the *Khalîf* of *Baghdâd*.\*

and of the year 508. THE following year, being the 508th of the *Hejra*, which began June 7th, 1114, *Alp Arslân Tâjo'ddawla Al Abras*, the *Sâheb* of *Aleppo*, who succeeded his father *Redwân* there, the preceding year, was assassinated, according to *Al Makîn*. He is said to have been about seventeen years old, at the time of his death. After this tragical event, the city and castle of *Aleppo* fell into the hands of *Lûlû*, page to *Tâjo'rawawfâ Ebn Al Jalâl*, under whose tuition *Alp Arslân Tâjo'ddawla Al Abras* had been placed by his father. *Lûlû*, probably by *Soltân Mohammed's* command, afterwards resigned them to *Al Soltân Shâh*, another of *Redwân's* sons. A dreadful earthquake happened in the East, which shook a considerable part of *Syria* and *Cilicia*, by its terrible concussions, and levelled with the ground the cities of *Al Mafîssa*, or *Mâmestra*, *Ma'resh*, and others, the present year\*.

Tagtakîn goes to Baghdad. IN the 509th year of the *Hejra*, which commenced May 27th, 1115, *Atâbek Tagtakîn*, the *Sâheb*, or prince, of *Damascus*, went to *Baghdâd*, in order to offer his service to *Al Mostadher Billah*, and *Soltân Gayâtho'ddîn Mohammed*, who received him with great honour. The same year, *Al Afdal*, the *Khalîf* of *Egypt's Wazîr*, concluded a truce with *Baldwin*, the king of *Jerusalem*, after that prince had made himself master of a rich *Moslem* caravan; the *Fâtemite Khalîf* despairing of doing his subjects, who had been plundered by the *Franks*, justice by force of arms. *Baldwin* pillaged the caravan near some salt pits, denominated from thence the salt

\* GREG. ABU'L FARAJ, ubi sup. p. 373, 374. AL MAKIN, ubi sup. ISM. ABU'LFED. EBN SHOHNAH, D'HERBEL. Biblioth. orient. art. *Noureddin*, p. 679, 680. RENAUD. ubi sup. p. 494, 495. Y AL MAKIN, ubi sup. RENAUD. ubi sup. p. 494. SHARIF AL EDRISI, WILH. TYR. lib. xi. GOLII not. ad *Alfragan*. p. 285, 286, 287.



pits of Baldwin; which name they retained, for many years, after that action had happened<sup>2</sup>.

THE next year, being the 510th of the *Hejra*, which began May 16th, 1116, *Atâbek Tagtakîn* returned to *Damascus*, *pened*, the extremely well pleased with the reception he had met with at *year sol-Baghdâd*. The same year, *Lûlû* departed from *Aleppo*, in *lowing*. order to possess himself of the castle of *Jaasar*; but was assassinated near *Bâlis*, a small town of *Syria*, seated upon the western bank of the *Euphrates*, on his march. Hereupon *Abu Ma'âli Ebn Al Mahali*, the secretary of war, took upon himself the command of the citadel of *Aleppo*, in his room. *Bâlis* stands in the *Jund Kinnisrîn*, or district of *Kinnisrîn*, fifteen parasangs from *Aleppo*, and thirteen from *Al Rakka*, upon the *Euphrates*. The castle of *Jaasar*, in some copies of *Abu'lfeda's* description of *Syria*, is called the castle of *Jaabar*, according to *Goliûs*. It is situated on the eastern bank of the *Euphrates*, about five parasangs from *Bâlis*. It first went under the appellation of the castle of *Dawshar*, which it derived from the name of its founder. At this place *Solimân Shâh*, the grandfather of *Othmân*, the progenitor of the *Othmân Soltâns*, attempting to pass the *Euphrates*, with his forces, was drowned. This year, *George*, a native of *Antioch*, surnamed, *The Philosopher*, by way of derision, a *Christian*, and *Abu'l Khair*, a *Jew*, two paltry physicians, practised in *Egypt*. *Rezkallah*, an astrologer, likewise set up for a fortune-teller there. A woman, coming once to consult him, and to demand the resolution of a certain question of him, he immediately erected a scheme; but refused to give her any satisfaction in the point required, till she had put a piece of money into his hand. He then told her, that the house of riches in the scheme before her indicated a great defect of cash in her coffers. To this she replied, "that he had hit the nail upon the head, and ought to be deemed an oracle." He then asked her, "Whether she had ever lost any money?" To which she made answer, "Yes, the money I have just given you;" and then immediately left him. Such ignorant pretenders to physic and astrology as these *Egypt* at this time abounded with. Notwithstanding which, *Al Kâdi Abu'l Hasan Ali Ebn Al Nafsîr*, surnamed *Al Adîb*, or the man of letters, a person of most profound erudition, and even one of the brightest ornaments of the age, flourished in that country, the present year, according to *Abu'l Faraj*<sup>2</sup>.

<sup>2</sup> AL MAKIN, ubi sup. AL MAKRIZI, RENAUD. ubi sup. p. 495.

<sup>2</sup> AL MAKIN, ubi sup. ISM. ABU'LFED. in descript. Syr. GREG. ABU'L FARAJ, ubi sup. p. 375—378. GOLIÎ not. ad Alfragan, p. 259, 260.

*Soltân*  
*Moham-*  
*med's*  
*death and*  
*character.*

THE 511th year of the *Hejra*, which commenced *May* 5th, 1117, proved fatal to *Al Soltân Gayâtho'ddîn Mohammed Al Seljûki*, the son of *Mâlec Shâh*. He died, in the month of *Dhû'l-hajja*, at *Esfabân*; being about thirty-seven years old, at the time of his death, if we will believe *Al Makîn*. The author of the *Lebtârikh* likewise makes him to have been born in the year of the *Hejra* 474; though, according to the copy followed by *M. Golmin*, he places his death in the 501st year of the *Moslem* æra, and says he was then twenty-four years of age. Whence it is plain, that the two last numbers must have been corrupted, and mistaken for 37 and 511, in that copy. He reigned about thirteen years. When he perceived his end to approach, he sent for *Abu'l Kâsem Mahmûd*, his son, but fifteen years old, whom he had declared his successor, kissed him, and wept. After which, he commanded him to sit on the throne; which the young prince declined, saying, it was, by the indication of the stars, an unlucky day. The *Soltân* answered, *You say true; but it is so to your father, not to you, who gain an empire on it.* Then ascending the throne, he was there adorned with the diadem and bracelets, and acknowledged for *Soltân*. With regard to his character, *Gayâtho'ddîn Mohammed Al Seljûki* was eminent for his gravity, justice, clemency, and valour. He was strong, and could talk well. However, notwithstanding his good qualities, as he left behind him in the treasury eleven millions of *dinârs*, besides furniture and other effects of equal value, he seems, at least during certain intervals, and on some particular occasions, to have been of a rapacious disposition. This might also be sufficiently evinced by a story related of him in the *Nighiari-stân*, which is too long to be inserted here; especially, as it will more properly make its appearance in a subsequent part of this work. He was interred, with the usual ceremonies; and his son *Mahmûd* was first pray'd for at *Baghdâd*, on *Friday*, the twenty third of *Al Moharram*, the following year. We are told, that five of his sons survived him, viz. *Mas'ûd*, *Mahmûd*, *Togrol*, *Solimân*, and *Seljûk*; the second of whom, *Mahmûd*, surnamed *Mogayâtho'ddîn*, was proclaimed *Soltân* at *Baghdâd*, and inaugurated there in form, immediately after his father was inhumed <sup>b</sup>.

*Al Emîr*  
*Bolgâri*

THE same year, *Al Emîr Bolgâri Ebn Aryk* possessed himself of *Aleppo*, according to *Al Makîn*. In the sovereignty of

<sup>b</sup> AL MAKIN, ubi sup. AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, GREG. ABU'L FARAJ, ubi sup. p. 374. ISM. ABU'LFED. in *chron.* ad an. Hej. 511. KHONDEMIR, D'HERBEEL. *Biblioth. orient. art. Mohammed fils de Melik-eshab*, p. 607. RENAUD. ubi sup. p. 495. Vid. etiam AHMED EBN MOHAMMED ABD'ALJAFFAR AL KAZWINI, in *Nighiari-stân*.

this city and its district he maintained himself five years. This *possesses himself of* *Al Emîr Bolgâri*, from his name, seems to have come originally from the country of *Bolgâr*, or *Bulgaria*, a very large tract, extending itself to the east of the *Volga*, formerly called *Aleppo*, *this year*. *Bolgâr*, or *Bulgar*, a denomination from thence applied to the whole region itself. *Al Berjendi* and *Ebn Alwardi*, in the seventh climate of their respective geographies, write, that the city of *Bolgâr*, or *Bulgâr*, the capital of this extensive tract, was, in their time, inhabited by *Moslems* of the sect of *Al Shâfeî*, and that it had formerly been a very considerable place; but that the *Russians* having taken it, in the year of the *Hejra* 358, demolished it, and reduced it to the miserable condition in which it remained at the time they wrote. They add, that the city of *Bolgâr* was distant from *Sarai* in the *Crimea* about twenty stations. Notwithstanding what is advanced to the contrary by *Al Makîn*, if we will believe *Ebn Shohnah*, the inhabitants of *Aleppo*, being afraid of the *Franks*, put themselves into the hands of *Ilgâzi*, or *Aylgâzi*, *Ebn Artak*, the lord of *Mâredîn*, who sent his son *Tamartash* to govern them, in the year that we are now upon <sup>c</sup>.

THE following year, being the 512th of the *Hejra*, be-  
ginning April 24th, 1118, the *Khalif Al Mostadher Bi'llah* *The Kha-*  
departed this life, at *Baghdâd*, the sixteenth day of the latter *lis* *Al*  
*Rabî*, according to *Abu'l Faraj*, or the twenty-third of that *Mostad-*  
month, if we will believe *Al Makîn*. He died in the forty-  
second year of his age, and the twenty-fifth of his reign. With *her Bi'll-*  
regard to his character, he is said to have been adorned with *lah's death*  
many fine intellectual endowments, mild in every point of *and cha-*  
conduct, liberal, eloquent, a good poet, a favourer of learned *acter*.  
men, a lover of justice, and constant in giving alms. *Mac-*  
*carius*, the *Jacobite* patriarch, was enthroned at *Alexandria*,  
either in the 496th or 497th year of the *Hejra*, whilst *Al*  
*Mostadher Bi'llah* sat upon the *Moslem* throne. He vacated  
his see by death, towards the close of the 524th, or the be-  
ginning of the 525th, year of the *Mohammedan* æra, accord-  
ing to both *Al Makrizi* and *Al Makîn*. The first day of *Al*  
*Mostadher's Khalifat* was *Saturday*, and the last *Monday*. He  
outlived three *Soltâns*, or *Emîr Al Omra's*, who were his  
cotemporaries, viz. *Tâjo'ddawla Tatash Ebn Alb*, or *Alp*, *Arslân*,  
*Barkîârak*, and *Mohammed*, all of them sons of *Mâlec Shâh*.  
The last of these he survived only four months, and some days,  
as we learn both from *Al Makîn* and *Abu'l Faraj*<sup>d</sup>.

## S E C T.

<sup>c</sup> AL MAKIN, ubi sup. AL BERJENDI, in geogr. EBN AL-  
WARDI, in geogr. NASSIR AL TUSI & ULUGH BEIK, ubi sup.  
D'HERBEL. Biblioth. orient. art. *Bulgâr*, p. 214, 215. EBN SHOHN.  
ad an. Hej. 511.

<sup>d</sup> AL MAKIN, ubi sup. p. 297, 298.



## S E C T. L.

Al Mo-  
starshed is  
saluted  
Khalif.

THE *Moslem* throne was no sooner become vacant, by the death of *Al Mostadher*, than his son *Abu Mansûr* was saluted *Khalif*, and assumed the title, or surname, of *Al Mostarshed Bi'llah*; having already been prayed for in the mosques, as his father's successor, twenty-three years, according to *Abu'l Faraj*. It appears from *Khondemir*, that the beginning of this prince's reign was by no means peaceable; his brother *Abu'l Hasan* retiring then to *Hella*, a city of the *Arabian Irák*, where he assembled a body of troops, which enabled him to advance to *Wâset*, upon the *Tigris*, and possess himself of that important place. It was here that he openly revolted against his brother *Al Mostarshed*, and took the title of *Khalif*. The dignity to which he aspired was, however, very short-lived; *Dobais Ebn Sadeka*, governor of the country for *Al Mostarshed*, soon coming up with him, and giving him an intire defeat. *Abu'l Hasan* himself, being taken prisoner in the action, was sent to the *Khalif*; who generously granted him his life, and set him at liberty. This appeased all the troubles of the empire, that had been excited by the defection of this prince. The same year, *Baldwin* (Q), the king of *Jerusalem*, or *Al Kuds*, marched with a powerful army into *Egypt*, in order to make himself master of that opulent region; but swimming in the *Nile* near *Belbeis*, or *Balbais*, a wound, which he had formerly received, opened, and could not be healed. This obliged him to return to *Jerusalem*, where he died, after having recommended the care of his kingdom to

GREG. ABU'L FARAJ, ubi sup. ISM. ABU'LFED. in chron. ad an. Hej. 512. MIRKHOND, apud Teixeira. p. 302. EBN SHOHNAH, KHONDEMIR, AL MAKRIZI, D'HERBEL. Biblioth. orient. art. *Mostadhaber*, p. 628. RENAUD. ubi sup.

(Q) The *Egyptian* author so frequently made use of by M. Renaudot informs us, that *Baldwin*, the king of *Jerusalem*, took *Farmâ*, or *Al Farmâ*, a maritime town of *Egypt*, on the coast of the *Mediterranean*, and, having contracted a distemper on his march, expired at *Arisb*, in the year of the *Hejra* 512, the very year assigned by *Abu'l Faraj* and *William of Tyre* to this expedi-

tion. The *Egyptian* writer adds, that his body, after it had been embalmed, was carried to *Jerusalem*, as he had ordered before his death, and buried in the church on mount *Calvary*; where his sepulchre, with an epitaph upon it, was very lately to be seen. *Ebn Shohnah* and *Ebn Khalecân* place the above-mentioned event in the year of the *Hijra* 511 (1).

(1) Aut. Egypt. ap. Renaud. ubi sup. p. 495. Greg. Abu'l Faraj, ubi sup. p. 377. Wilb. Tyr. Golii not. ad Alfragan. p. 145. Ebn Shohn. ad an. Hej. 511. Ebn Khalecân.

Al



*Al Kames*, or *Al Komes*, that is, *the count*, the *Sáheb*, or lord, of *Al Rohâ*; who had formerly fallen into *Jacarmîsh's* hands, and been released by *Al Fawâli*. We are told, that this very year, soon after *Al Mostarshed's* accession, *Togrol Bek*, surnamed *Ilgâzi Ebn Artak*, made himself master of a great part of Syria, or *Al Shâm*. It appears from the eastern writers, that *Mogayâtho'ddin Mahmûd Ebn Mohammed Al Seljûki* acted as *Soltân* at *Baghdâd*, during the course of the present year <sup>c</sup>.

IN the 513th year of the *Hejra*, commencing April 14th, *The Sel-*  
 1119, a sharp and bloody war began between *Soltân Mah-jûkian*  
*mûd* and his uncle *Sanjar*; who, according to *Khondenir*, had *empire is*  
 presided over the large province of *Khorajân* for twenty years, *divided*  
 under the reigns of the *Soltâns Mohammed* and *Barkîârok*. *between*  
*Sanjar*, having received advice of *Mohammed's* death, raised *Mahmûd*  
 a puissant army, and marched into the *Persian Irâk*, where *and San-*  
*Mahmûd* had assumed the title of *Soltân*, as successor to his *jar*.  
 father. The vicinity of the armies commanded by those two  
 princes soon brought on a general action between them; which  
 ending in *Mahmûd's* defeat, he was constrained to retire to the  
 castle of *Saveh*, or *Sawa*, a place of great strength and im-  
 portance. Finding his affairs intirely ruined, he was obliged  
 to sue for peace to his uncle, and sent to him for that purpose  
*Kemalo'ddin Ali*, his *Wazîr*, a very eloquent person; who,  
 by his address, brought about an accommodation. The treaty  
 of peace was no sooner concluded, than *Mahmûd* went to visit  
*Sanjar*; and was so well received, that he obtained of him the  
 investiture of the province of *Irâk*. This we learn from *Khon-*  
*demir*. However, if *M. D'Herbelot* may be credited, that histo-  
 rian, in another place, says, that *Sanjar* made *Mahmûd* his go-  
 vernor and lieutenant-general of both the *Persian* and *Arabian*  
*Irâks*. Be that as it will, as it does not appear from any of the  
 oriental historians, that *Sanjar* ever exercised the least power  
 within those provinces, *Mahmûd* seems to have acted inde-  
 pendently of him, and consequently to have ruled there with  
 an absolute sway. The conditions on which *Mahmûd* had  
 allotted him by *Sanjar* the province, or provinces, of *Irâk*,  
 were, according to *Khondenir*, to the following effect: that  
 the name of *Sanjar* should always be mentioned in the public  
 prayers before that of *Mahmûd*; that this latter should not  
 have the fourth veil, or curtain, hung before the door of a  
 room for state, in his apartments; that the trumpet should  
 not sound when he went in or out of his palace; and lastly,

<sup>c</sup> AL MAKIN, in MS. Oxon. inedit. GREG ABU'L FARAJ,  
 ubi sup. p. 377. MIRKHOND, ubi sup. KHONDEMIR, ISM.  
 ABU'LFED. in chron. ad an. Hej. 512. EBN SHOHNAH, AL  
 MAKRIZI, D'HERBEL. Biblioth. orient. art. *Mostarsched Bi'llah*,  
 &c. p. 633, 634, 131. RENAUD, ubi sup.

that he should retain the officers whom his uncle had established in that part of the empire he was to govern. These conditions *Mahmūd* thankfully submitted to, and, after *Sanjar* had imposed them upon him, spent as much of his time in hunting, without meddling with public affairs, as his situation would permit. We are told, that his hunting equipage was so magnificent, that he kept four hundred blood-hounds and grey-hounds; every one of which wore a collar set with jewels, and a covering edged with gold and pearls. *Ebn Shohnab* relates (R), that *Ilgāzi Ebn Artak*, the *Sāheb* of *Māredin*, intirely defeated the *Franks*, near *Aleppo*, this year <sup>f</sup>.

The Sel-  
jûks are  
invaded,  
the follow-  
ing year.

THE next year, being the 504th of the *Hejra*, which began *April* 2d, 1120, the *Kôrj*, who are the same with the *Khozars*, the *Kassjaks*, and other nations, uniting their forces, made an irruption into the *Moslem* territories; of which *Al Emir Ilgāzi*, or *Aylgāzi*, lord of *Māredin*, *Dobais Ebn Sadeka*, the *Sāheb* of *Hellā*, and *Al Mālec Togrol*, *Mahmūd's* brother, to whom belonged *Arrân* and *Nakhjawān*, having received advice, they advanced to meet them as far as *Teflis*, with an army of 30000 men. The troops on both sides being drawn up in order of battle, a body of 200 *Kassjaks* appeared, with an intention, as the *Moslems* supposed, of surrendering themselves prisoners. But, in this, they were egregiously mistaken: for the *Kassjaks*, or *Kipjaks*, as soon as they came within distance, attack their front so vigorously with arrows, that they put them into disorder; which those in the rear taking for a flight, they fled with such precipitation, that they fell upon one another. The *Korj* pursuing for twelve parangs, with the utmost ardor, slew the greatest part of them, and took 4000 prisoners. *Al Mālec Togrol*, *Aylgāzi*, and *Dobais*, however, found means to make their escape. The

<sup>f</sup> GREG. ABU'L FARAJ, ubi sup. KHONDEMIR, ALEMIR YAHYA EBN AED'OLLATIF AL KAZWINI, in *Lebtārikh*, EBN SHOHN. ad an. *Hej.* 513. D' HERBEL. *Biblioth. orient.* p. 537, 755, 756, 131.

(R) If we will believe *Ebn Shohnab*, the sepulchre of *Abraham*, in which *Isaac* and *Jacob* were likewise interred, was discovered near *Beit Al Makdes*, *Al Kuds*, or *Jerusalem*, this year. He adds, that the bodies of those three patriarchs were found therein, intire, and not in the least injured by time, together with several gold and silver lamps; and that these were all

seen by many people, seated in the neighbourhood of the place. The *Mohammedans* hold in such veneration *Abraham's* tomb, that they go in pilgrimage thither; though this is not done till they have visited *Mecca*, *Medina*, and *Jerusalem*, on the same occasion, and performed, with proper devotion, all the prescribed ceremonies there (1).

(1) *Ebn Shohn.* ad an. *Hej.* 513. D' Herbel, *Biblioth. orient.* art. *Abraham*, p. 16.

consequence of this defeat was the loss of *Teflis*, which the *Korj* immediately besieged, and carried by storm, the following year. Some of the eastern geographers place the city of *Tafis*, *Teflis*, or *Tiflis*, in the province of *Shirwân*, others in *Georgia*, and others in *The Greater Armenia*; but it has been considered as the capital of *Korj*, or the country of the *Korj*, not far from the borders of *Arrân* and *Adherbijân*, by *Nasîr Al Tûsi* and *Ulugh Beik*. Whence we may conclude, that the *Korj*, or *Khozars*, kept possession of *Teflis*, and looked upon it as one of their principal towns, if not their capital, at least a considerable time, after their reduction of it, in the year 515. It appears from *Ebn Shohnah*, that *Al Emîr Ahmed Ebn Tomart*, or *Al Emîr Mohammed Ebn Tomrut*, and *Mâlec Abd'almûmen*, the founders of the dynasty of the *Al Moâbedun*, called *Al Mohades* by the *French* and *Spanish* historians, began to make a figure about the time that we are now upon. The *Al Moâbedun*, or *Al Mohades*, whose leaders pretended to deduce their origin from *Al Hosein*, the son of *Ali Ebn Abu Tâleb*, first set up their standard in the country of *Harajah*, near the mountain *Al Sûs Al Akfa*, the mount *Atlas* of the antients, and soon became formidable to the house of *Tessêfin*. They even, by the decollation of *Isaac*, the last of the descendants of *Yusef Ebn Tessêfin*, and the reduction of *Fez* and *Morocco*, abolished the kingdom of the *Al Morabeta*, or *Molathemiyah*, the *Al Moravides* of the *Spanish* writers, in the year of the *Hejra* 540. *Roderic of Toledo*, however, gives us to understand, that the *Al Moâbedun* possessed themselves of the territories of the *Molathemiyah* in *Africa* before that year. For, he informs us, that the *Al Mohades* chased the *Al Moravides* out of *Spain*, after they had expelled them from *Africa*, in the 539th year of the *Moslem* æra. *Al Nowairi*, or *Al Noweiri*, the *Moslem* historian, has given seventeen princes to the dynasty of the *Al Moâbedun*; which he makes to have commenced in the year 514, and to have ended in the year 666. But the author of the *Nighiariстан* has assigned this dynasty only thirteen princes, reigning from the 524th to the 686th year of the *Hejra*, and has handed down to us a catalogue of them. We shall expatiate no farther upon this race of princes here, as our readers will be obliged with a particular history of them hereafter, in the supplement to this large and extensive work, to which it will more properly belong.

§ GREG. ABU'L FARAJ, ubi sup. p. 377, 378. NASSIR AL TUSI & ULUGH BEIK, ubi sup. D'HERBEL. Biblioth. orient. art. *Tafis*, p. 841. & alib. pass. AL NOWAIR. EBN SHOHN. ad an. *Hej.* 514. RODERIC TOLETAN. hist. Arab. p. 39. AHMED EBN MOHAMMED ABDA'LJAAFAR AL KAZWINI, in *Nighiarst.* D'HERBEL. Biblioth. orient. p. 586.



The chief  
events of  
the year  
515.

THE following year, being the 515th of the *Hejra*, which commenced *March* 22d, 1121, *Solimân*, the son of *Ilgâzi Ebn Artak*, or *Aylgâzi Ebn Ortok*, having then just completed the twentieth year of his age, rebelled against his father. *Ilgâzi Ebn Artak*, having been apprized of this rebellion, marched at the head of his forces against *Solimân* with so much expedition, that he surprized him, and seized those persons who had excited him to this revolt. Amongst these there was a certain *Emîr*, who had been brought up by his father *Artak*, and received from him the name of *Nâfr*, when he was intirely destitute of friends. This man *Ilgâzi* was determined to punish for his treason, which was aggravated by ingratitude. He, therefore, ordered his eyes to be plucked out, and his tongue cut off. One *Al Hamawi*, or a native of *Hama*, another of them, whom *Ilgâzi* himself had made governor of *Aleppo*, he condemned to be first deprived of sight, and then to have his hands and feet chopt off; which occasioned his death. After these executions, his son *Solimân* was brought drunk before him; but, being restrained by natural affection from inflicting upon him a punishment adequate to his crime, he gave him his life. However, notwithstanding his father's lenity to him, *Solimân* fled to *Damascus*. He was, perhaps, banished to that place, by *Ilgâzi's* command. This seems to be insinuated, though not directly asserted, by *Abu'l Faraj*. In the room of *Al Hamawi*, *Ilgâzi* conferred upon *Solimân*, his brother *Abd'aljabbâr's* son, the government of *Aleppo*, and named him *Badro'ddawla*. Having re-established his affairs in this manner, he returned to *Mâredîn*, then the place of his residence. The same year, the *Seljukian Soltân* assigned to *Ilgâzi*, or *Aylgâzi*, *Ebn Artak* the city of *Mayyâfârakîn*; as he did to *Al Emîr Aksankar Al Borsaki Al Mawfel*, *Al Fazîra*, and *Senjâr*. It may not be improper to remark here, that *Al Fazîra*, in the passage of *Abu'l Faraj* now before us, does not denote the whole region of *Mesopotamia*, as *Dr. Pocock* took it to do, but either the fourth nome, or district, of that peninsula, which had for its metropolis *Al Mawfel*, and is generally denominated by the *Arabs* *Diyâr Al Fazîra*, or a little island of the *Dijlat*, or *Tigris*, about ten miles in circumference, chiefly inhabited by *Christians*, about twelve miles above *Al Mawfel*. This island goes amongst the *Syrians* under the appellation of *Gozarta*, or rather *Fozarta*, that is, the island, and sometimes *Fozarta Cardu*, from the neighbouring *Curd*, *Cardoan*, or *Carduchian* mountains. The *Arabs* call it simply *Fazîra*, or *Al Fazîra*, the island, and sometimes *Fazîra Ebn Omar*. *Ammianus Marcellinus* names it *Bezabde* and *Bizal'da*, *St. Jerom* *Zabdicene*, and *Masius Gertzta*. The bishop of this island was the eighth in rank of these



those subject to the *Masriân*, or *metropolitan of the East*, as the *Jacobites* styled their pontiff. For a list of some of the prelates of this island, and the fate they met with, we must beg leave to refer our learned and curious readers to the last but one of the authors cited in this paragraph. The writer so often followed by M. *Renaudot*, makes *Al Emîr Al Afdal*, the *Fâtemite Khalîf Al Amer's Wazîr*, to have been assassinated by two *Bâtanîsts* sent by the *Khalîf* himself to perpetrate that horrid fact, in the year that we are now upon. Some authors relate, that *Al Amer* employed these *Bâtanîsts* to murder *Al Afdal*, because that minister, finding himself upon very bad terms with his master, had several times attempted to off the *Khalîf* himself by poison. Others will have it, that the *Emîr*, or *Wazîr*, arrogated so much to himself, that the *Khalîf* could not bear him, and therefore got him dispatched by the ruffians abovementioned. The *Wazîr*, being carried to the palace, was found dead, upon his arrival there. As for the assassins, they were immediately secured, and met with the punishment due to so atrocious a crime. The *Khalîf* ordered him a very pompous funeral, and attended it himself; saying at the grave the prayers, usual on such occasions. He had, however, seized before all the *Wazîr's* money, amounting to 4000000 *dinârs*; as also his rich cloaths, tapestry, jewels, horses, arms, and every thing valuable belonging to him; all which he caused to be confiscated. About this time, the *Yamanian* pillars of the *Caaba* were thrown down; but whether this happened by accident or design, we have not been told. *Al Sheikh Yezîd'dîn Al Hosein Ebn Ali Al Tograi Al Esfabâni*, who had an employment under *Mâlec Shâh*, and was advanced to the post of *Wazîr* by *Soltân Mas'ûd*, being taken prisoner by *Mahmûd*, after he had vanquished his master in battle, was put to death by that prince, and the famous *Abu'l Kasem Ebn Mohammed Al Harîri*, the celebrated author of *Al Makamât*, or the *Confessus*, died, before the close of this year. The reason assigned by *Soltân Mahmûd* for his severity to *Al Sheikh Yezîd'dîn* was, that he found him to be an infidel and an impious person. That *Sheikh* wrote a *Diwân*, or collection, of poems; one of which was that intituled, *Lamiat Al Ajem*, published, with notes and a *Latin* version, by the great Dr. *Pocock*, at *Oxford*, in 1661. Another piece in prose, concerning the education of children, bearing the title of *Arshad Al Awlad*, has likewise been attributed to him. At the time of his death, which, according to *Ebn Shohnah*, happened in the year of the *Hejra* 515, though it has been placed in 513, by M. *D'Herbelot*, he was above sixty years old. He is said by some to have been much addicted to chymistry, and to have made

a considerable progress in that art. With regard to *Al Harîri*, who likewise paid the common tribute to nature the present year, he resided for the most part at *Harîr*, a town of *Fârs*; though, according to *Ebn Shohnah*, he was a native of *Basra*. Hence he is surnamed both *Al Harîri* and *Al Basri*, by the *Arab* writers. The *Makamât*, or *Mokamât*, which he composed at the request of *Abu Shirwân Ebn Khâled*, *Soltân Mahmûd's Wazîr*, is esteemed as a master-piece of *Arabian* eloquence, insomuch that, says *Al Zamakhshari*, the most learned of the *Arab* grammarians, it ought to be written upon nothing but silk. It contains (S) fifty discourses, or declamations, upon different moral subjects; every one of which bears the name of the place where it was recited. *Okbari Al Baghdâdi* obliged the *Moslem* world with an explanation of all the difficult words that occur in the *Makamât*; a copy of which is preserved in the *French* king's library, N°. 1120. Several eastern authors, of good repute, have also commented upon it; of which *Al Motarezzi*, *Al Modhafferî*, and *Al Shîrâzi* hold the first rank. *Al Harîri*, if *Ebn Shohnah* may be credited, was born in the year of the *Hejra* 446. The word *Makamât* denotes properly what rhetoricians call *common places* in the *Arabic* tongue<sup>h</sup>.

THE

<sup>h</sup> GREG. ABU'L FARAJ, ubi sup. p. 378, 379. EBN SHOHN. ad an. Hej. 515. D'HERBEL. Biblioth. orient. pass. GOLII not. ad Alfragan. p. 232, 233. CHRIST. CELLAR. geograph. antiq. tom. II. p. 775. ISM. ABU'LFED. num. 251. AMMIAN. MARCELLIN. lib. XX. cap. 15, & 16. HIERONYM. in chron. ad an. xi. Constantin. MAS. in præfat. ad anaphor. Sancti Basilii, JOS. SIM. ASSEMAN. Biblioth. orient. tom. secund. et in dissert. de Monophyfit. et alib. pass. RENAUD. ubi sup. p. 495, 496.

(S) It may not be improper to remark here, that the three first of the *Confessus* were published, with notes and a *Latin* version, by the famous *Albert Schultens*, at *Franker*, in the year of our LORD 1731; and the next three, at *Leyden*, in the year 1740. The *Arabic* manuscript made use of by *Schultens*, on this occasion, was that preserved in the public library at *Leyden*, which contains a great number of very valuable oriental manuscripts. The learned editor has prefixed to the last of

these performances an extract from *Ebn Khalecân*, exhibiting the character of *Al Harîri*, whom that writer calls *Abu Mohammed Al Kâsem Ebn Ali Ebn Mohammed Ebn Othmân Al Harîri Al Basri Al Harâmi*, as well as a short history and description of this celebrated part of his works. This we think it needless to transcribe, as the book itself is new, and in almost every one's hands. The first of the *Confessus*, intituled *Al Sanaani*, had been before published, with a *Latin* translation, and short

marginal

THE 516th year of the *Hejra*, beginning *March* 12th, 1122, seems not to have produced many actions of *éclat*. It Ebn Ar- was, however, remarkable for the death of *Ilgâzi Ebn Artak*. *tak dies.* That *Emîr* departed this life at *Mayyâfâraîn*, in the month of *Ramadân*. Hereupon *Hofâmo'ddîn Tamartâsh* seized the castle of *Mâredîn*, and his son *Solimân Mayyâfâraîn*; *Bad-ro'ddawla Solimân Ebn Abd'aljabbâr Ebn Artak* remaining at *Aleppo*, till he was driven from thence by his cousin *Balac Ebn Bahrâm Ebn Artak*, the following year. Al *Emîr Ilgâzi Ebn Artak*, the *Sâheb* of *Mâredîn* and *Mayyâfâraîn*, makes a considerable figure in the *Moslem* history, as appears from what has been already related of him. Some of the oriental writers call him *Togrol Bek*, looking upon *Ilgâzi* only as a surname. The house of *Artak*, or, as the *Turks* pronounce it, *Ortok*, deduced that name from a mountain in *Turkestân*, opposite to mount *Gurtak*. Between these two hills, the latter of which is sometimes denominated *Gbertak*, is situated the city of *Karâkûm*, inhabited by *Scythians*, or oriental *Turks*, in the middle of a vast and extensive plain, covered with black sand, from whence it derives its name; the word *Karâkûm*, in *Turkish*, signifying *black sand*. It stands in 116° 40' long. and 30° 36' N. lat. Here *Kara Khân*, the father of *Ogûz Khân*, one of the most antient kings of the *Turks*, or *Moguls*, held his royal seat. The two aforesaid mountains, that bound on the north and the south the abovementioned plain, are branches of mount *Imaus*, where the *Turkish*, or *Mogul*, cavalry take up successively their summer and winter quarters. *Ilgâzi* in *Wilb. Tyrius*, or *William* of *Tyre*, goes under the appellation of *Gazzi*, and by *Marinus Sanutus* he is still more corruptly named *Gariz*. Some of this prince's coins may be seen amongst those, with *Arabic* characters upon them, published by *Honorius Arigonus*, at *Treviso*, in 1745<sup>1</sup>.

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 379. RENAUD. ubi sup. AL BERJENDI, NASSIR AL TUSI, & ULUGH BEIK, ubi sup. D'HERBEL. *Biblioth. orient. art. Artak & Ortok*, p. 130, 131. & art. *Caracum*, p. 253. WILH. TYR. p. 820. f. & p. 824. MARIN. SANUT. p. 158. *Numismat. quæd. cujusc. form. et met. mus.* HONOR. ARIGON. *Venet. &c. tom. tert. Tarvisii*, 1745.

marginal notes, by *Golius*; who, at the same time, communicated to the learned world a particular account both of the author and the work, of which that piece he edited, as a specimen, was a part. This may be seen in one of the later editions of his excellent, and universally admired, *Arabic grammar* (1).

(1) *Harir. eloquent. Arabic. princip. tres prior. Confess. e cod. MS. Lugduno Bat. pro specim. emif. ac notis illustrat. ab Alberto Schultens. Francquerae, 1731. Confess. Harir. quart. quint. & sext. e cod. MS. Latine conver. ac not. illustr. &c. curavit & edidit Alb. Schultens, Lugduni Batavorum, 1740.*



An at-  
tempt to  
restore the  
true read-  
ing of a  
passage in  
Al Ma-  
kin.

OUR learned readers will perhaps not be displeased, if we here attempt to restore the true reading of a passage in *Erpenius's* MS. and printed edition of *Al Makin*; especially, as this can by no means be deemed foreign to the present subject. If *Al Emîr Bolgâri Ebn Aryk*, who possessed himself of *Aleppo*, in the year of the *Hejra* 511, was in reality no other person than *Ilgâzi Ebn Artak*; the name of this prince has been as much corrupted by the *Latin* translator of *Al Makin*, as by either *William* of *Tyre* or *Sanutus*. And that this is really the case, we have pretty good reason to believe. For the characters forming the words *Ilgâzi Ebn Artak* and *Bolgâri Ebn Aryk*, divested of the diacritical points, must be allowed to be the very same; and, in support of this sentiment, it may be farther observed, that *Ilgâzi* occupied *Aleppo*, according to *Abu'l Faraj*, till the time of his death, in the year of the *Hejra* 516, that is, five years after *Bolgâri Ebn Aryk* is said to have made himself master of that city, the very duration assigned the government of this *Emîr* in *Erpenius's* MS. and printed copies of *Al Makin*. To which we may add, that *Ebn Shohnah*, in confirmation of what has been proposed, asserts *Ilgâzi Ebn Artak* to have taken under his protection the people of *Aleppo*, in the year of the *Hejra* 511; which seems to set the point, now recommended to the consideration of our learned and intelligent readers, beyond dispute <sup>k</sup>.

The chief  
transac-  
tions of the  
year 517,

In the 517th year of the *Hejra*, commencing *March* 1st, 1123, *Balac Ebn Bahrâm Ebn Artak*, finding his cousin *Solitions of the mân* not able to defend his country against the *Franks*, laid close siege to *Aleppo*, which at last was surrendered to him. A little before this happened, the *Franks*, attended by *Saïfô'd-dîn*, the *Sâheb* of *Hella*, advanced to *Aleppo*, in order to possess themselves of that place; which being destitute of a garrison, and in want of all kinds of necessaries, the inhabitants desired ten days time to deliberate upon proper terms of capitulation. This being granted them, and the ninth day come, without their having arrived at any resolution, the river *Kowaik*, which runs by the town, that day overflowed its banks, laid a considerable extent of territory under water, carried away all the baggage and military chest of the *Franks*, drowned a vast number of them, and, in fine, obliged them to raise the siege. The defenceless state of *Aleppo*, which was hindered from falling into the hands of the *Franks* only by the afore-said unexpected event, induced *Balac Ebn Bahrâm* to make himself master of it, lest it should soon be intirely lost to the

<sup>k</sup> AL MAKIN, ubi sup. p. 297. GREG. ABU'L FARAJ, ubi sup. EBN SHOHNAH, D'HERBEL. Biblioth. orient. art. *Artak* & *Artak*, p. 131. RENAUD. ubi sup.



house of *Artak*. The place, however, sustained a siege, before it submitted to him, as we learn from *Abu'l Faraj*; his army being probably much inferior, both in number and goodness of troops, to that of the *Franks*<sup>1</sup>.

THE following year, being the 518th of the *Hejra*, which *and of* began *Feb.* 19th, 1124, *Balac Ebn Bahrâm Ebn Ariak* marched *the year* against *Manbij*, or *Manbej*, took it, and then formed the 518. siege of the castle. This, for some time, he carried on vigorously; but was at last killed by an arrow, in one of his attacks; upon which, his forces immediately dispersed. The same year, *Aksankar Al Borsaki* reduced the city of *Aleppo*; as the *Franks* did *Sâr*, or *Tyre*. The inhabitants, however, and the *Moslem* garrison, of the latter of these places, defended themselves with so much bravery, and made so stout a resistance, that the *Franks* lay before it five months. Nor could they at last have possessed themselves of it, had they not starved it to a surrender: which is not to be wondered at, as it was, both by nature and art, rendered one of the strongest and most impregnable fortresses of the East. *Ebn Shohnah* writes, that the *Franks* granted the *Moslems* very honourable terms; permitting them to march out of the town with bag and baggage, and to carry out all their riches along with them. This year, died *Al Hasan Sabah*, the founder of the dynasty of the *Ismaelians* of *Asia*, or *Assassins*, after he had reigned thirty-five years in *Al Jebâl*, or the *Persian Irâk*, and was succeeded by *Buzrûk Umid Al Rûdbâri*, a native of the city and castle of *Rûdbâr*; of which princes we shall hereafter give a more particular account, in the supplement to this work, to which it will more properly belong<sup>m</sup>.

THE next year, being the 519th of the *Hejra*, which *Nothing* commenced *Feb.* 8th, 1125, *Kosaimo'ddawla Aksankar Al Borsaki* remained in the peaceable possession of *Aleppo*, where *able hap-* his son *Mas'ûd* then resided in quality of governor, and made *pened, the* the proper dispositions for securing to himself that place. At *following* this time, *Buzrûk Umid Al Rûdbâri*, in imitation of his prede-*year.* cessor, took several assassins into his service; some of whom barbarously murdered *Al Emîr Aksankar*, the *Sahab* of *Aleppo*, the following year<sup>n</sup>:

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. AL MAKIN, in MS. Oxon. inedit. ad an. Hej. 517.

<sup>m</sup> GREG. ABU'L FARAJ, ubi sup. p. 379, 380. AL MAKIN, in M.S. Oxon. inedit. ad an. Hej. 518. GOLII not. ad Alfragan. p. 130, 131. EBN SHOHNAH, in MS. Oxon. inedit. ad an. Hej. 518. AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in Nighiarist. D'HERBEL. Biblioth. orient. p. 218, 505.

<sup>n</sup> GREG. ABU'L FARAJ, EBN SHOHNAH, AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, & D'HERBEL. ubi sup.

The most  
material  
transac-  
tions of  
the year  
520.

THE 520th year of the *Hejra*, beginning *Jan.* 27th, 1126, according to *Ebn Shohnah*, did not prove very favourable to the *Franks*. Having assembled a very considerable force, they moved towards *Damascus*, in order to form the siege of that city, and advanced first to *Shaffab*, where they encamped. *Tagantakîn*, the *Moslem* governor of *Damascus*, being informed of their approach, marched against them at the head of his troops, with an intent to give them battle. His horse soon came up with them, but were broken and dispersed by the cavalry of the *Franks*; who pursued them with so much ardor, that they left their foot to take care of themselves. The *Moslem* infantry, seeing them thus deserted by their horse, fell upon them with such fury that they put them to the rout, penetrated to the enemy's camp, plundered it, and put all the *Christians* they met with there to the sword. The cavalry of the *Franks*, upon their return from the pursuit, finding their foot defeated, and the *Moslems* in possession of their camp, betook themselves likewise to a precipitate flight. This blow obliged the *Franks* to lay aside all thoughts of attacking *Damascus*, and in the utmost confusion to abandon the *Moslem* territories. The same year, in the month of *Dhu'lkaada*, *Kosaimo'ddawla Aksankar Al Borsaki*, the *Sâheb* of *Al Mawfel*, was assassinated by some *Bâtanists*, one *Friday*, in the great *Jâma'*, or royal temple, of that city. Hereupon 'Azzo'ddîn, or *Ezzo'ddîn*, *Mas'ûd*, his son, who came from *Aleppo* for that purpose, took possession of *Al Mawfel* without opposition. It is looked upon as very wonderful by *Abu'l Faraj*, that 'Azzo'ddîn should be apprized of his father's death by the *Sâheb*, or lord, of *Antioch*, before a courier brought him the news. However, he accounts for this by observing, that it was sooner known to the *Franks*, by reason of the diligence they used to learn the true state of affairs among the *Moslems*. *Ebn Shohnah* gives *Al Emîr Aksankar* the character of the best of governors, and of a brave magnanimous prince°.

and of  
the year  
521.

IN the 521st year of the *Hejra*, commencing *Jan.* 17th, 1127, 'Azzo'ddîn *Mas'ûd Ebn Aksankar* sent *Al Emîr Kinaz* as his governor to *Aleppo*, to preside over the people there; he having been obliged to leave that place, in order to take upon himself the government of *Al Mawfel*, after his father's death. This year is remarkable for being the first of the dynasty of the *Atâbeks* of *Irak*, founded by *Omâdo'ddîn*, or 'Amâdo'ddîn, *Zenki*, the son of *Aksankar*; who was established in the government of the city of *Baghdâd*, by *Soltân Mahmûd*.

° *EBN SHOHNAH*, in *MS. Oxon. inedit.* ad an. *Hej.* 520. *GREG. ABU'L FARAJ*, ubi sup. p. 380.

His brother 'Azzo'ddîn Mas'ûd dying, the same year, 'Amâdo'ddîn Zenki became possessed of *Al Mawfel*, and its dependencies. *Al Emîr Kînaz* behaving extremely ill at *Aleppo*, the inhabitants deposed him, and substituted one *Solimân*, who had formerly ruled them with more equity and moderation, in his room. The famous *Kotbo'ddîn*, founder of a new monarchy, and first *Shâh* of *Khowârazm*, of whom we shall speak more largely hereafter, departed this life, the present year <sup>p</sup>.

THE following year, being the 522d of the *Hejra*, which began *Jan.* 6th, 1128, *Soltân Sanjâr*, who came for that purpose out of *Khorasân*, and *Soltân Mahmûd*, his nephew, had an interview at *Al Ray*, where they sat very amicably together upon the same throne. This year, 'Amâdo'ddîn Zenki *Ebn Aksankar* made himself master of the city and castle of *Aleppo*, according to *Abu'l Faraj*. That fortress, as we are told by *Nicetas Croniates*, was besieged by the forces of the emperor *John Comnenus*, who had concluded a treaty of alliance with *Raymond*, the prince of *Antioch*, the preceding year; but without effect. *Al Emîr Tagantakîn*, the *Sâheb*, or *Atâbek*, of *Damascus*, a person of great prudence and sagacity, died, according to *Ebn Shohnab*, in the year that we are now upon <sup>q</sup>.

THE next year, being the 523d of the *Hejra*, which commenced *Dec.* 26th, 1128, *Atâbek 'Amâdo'ddîn Zenki Ebn Aksankar*, who had before, if we may depend upon *Ebn Shohnab*, reduced *Harrân*, *Senjâr*, or *Sinjâr*, *Nasîbîn*, or *Nisîbîn*, and *Fazîra Ebn Omar*, in *Mesopotamia*, possessed himself of *Hama*, or *Hamah*, in *Syria*. Having sent an ambassador to *Tawzi Ebn Tagantakîn*, the *Atâbek* of *Damascus*, in order to procure his assistance against the *Franks*; the *Atâbek* dispatched his son *Sunaj*, then his deputy at *Hama*, to have a conference with him. But *Sunaj* no sooner appeared, than *Zenki* took him prisoner, and carried him to *Hama*; whither he immediately marched with a body of troops, and seized upon that city. He then returned to *Al Mawfel*, attended by his prisoner *Sunaj*; and afterwards overthrew the *Franks* with great slaughter, near the castle of *Al Atârab*, which he made himself master of, and levelled with the ground, before the end of this prosperous campaign <sup>r</sup>.

<sup>p</sup> GREG. ABU'L FARAJ, ubi sup. EBN SHOHN. ad an. Hej. 521. D'HERBEL. Biblioth. orient. art. *Atabekian Erak*, p. 142. & art. *Cotbb-edlîn*, p. 276. <sup>q</sup> EBN SHOHN. ad an. Hej. 522. GREG. ABU'L FARAJ, ubi sup. NICET. CHONIAT. in Joan. Comnen. GOLII not. ad Alfragan. p. 273. <sup>r</sup> GREG. ABU'L FARAJ, ubi sup. EBN SHOHN. ad ann. Hej. 523.



What

IN the 524th year of the *Hejra*, beginning Dec. 15th, happened 1129, *Soltân Sanjar* passed the *Jibûn*, and entered *Mawâ-in the year râlnahr*, in order to reduce *Ahmed Ebn Solimân*, the governor of *Samarkand*, who had set up for himself there, and refused to pay the usual tribute. Being obliged to surrender after a vigorous siege, the *Soltân* spared his life; only depriving him of the government, which he gave to one of his slaves. But *Ahmed*, finding means to get into *Sanjar's* favour, was in a little time restored. The same year, *Al Amer Beahcami'llah Abu Ali Ebn Al Mosta'li*, the *Khalîf* of *Egypt*, was assassinated by several *Bâtanîsts*, supposed to have been hired by some of the grandees of his court for that purpose, on the second of *Dhulkaada*, as he returned from taking a walk. As he left no son behind him, he was succeeded by *Abu'l Maimûn Abd'al Majîd*, the son of *Abu'l Kasem Ebn Al Mostanser*, his cousin-german, who assumed the title, or surname, of *Al Hâfedh Bedini'llah*. However, he was not inaugurated in form, nor would the *Egyptians* take the oath of allegiance to him, before it should appear, whether the child, of which the *Khalîf's* widow was then big, were a son or not. In case the infant proved a son, *Al Hâfedh Bedini'llah* was, however, appointed to act as his deputy. A certain author writes, that no less than ten *Bâtanîsts* were employed in the assassination of the *Khalîf Al Amer Beahcami'llah*, by some of the friends of *Al Afdal*, the late *Wazîr*, as was believed, in order to revenge that minister's death. This year, there were seen at *Baghdâd* scorpions with wings, and a double sting; which struck all people with terror, and did much damage in that place. *Ebn Shohnah* relates, that *Al Amer Beahcam'llah*, the tenth *Fâtemite Khalîf*, was thirty-four years old, at the time of his death; and that he reigned twenty-nine years, five months, and fifteen days<sup>s</sup>.

and in

525.

THE 525th year of the *Hejra*, commencing December 4th, 1130, proved fatal to *Soltân Mahmûd Ebn Mohammed Ebn Mâlec Shâh*, who died, in the month of *Shawâl*, at *Hamadân*. He was twenty-seven years old, of which he reigned thirteen, at the time of his death, according to *Abu'l Faraj Khondemir*, however, as cited by M. D'Herbelot, affirms him either to have governed or reigned alone twenty-seven years. The author of the *Lebtârîkh* makes him to have lived only twenty-five years, and yet places his birth in the year of the

\* KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. p. 380, 381. ISM. ABU'LFED. in chron. ad an. Hej. 524. EBN SHOHN. ad an. Hej. 524. AL MAKRIZI, D'HERBEL. Biblioth. orient. art. *Sanjar*, p. 756, & art. *Amer Beakkâm Allah*, p. 108. RENAUD. ubi sup. p. 495, 496.



*Hejra* 487; which extends his life, in opposition to what he had before advanced, to thirty-eight years. In this state of uncertainty and contradiction, we cannot, therefore, help preferring to that of the other two writers the authority of *Abu'l Faraj*. And, in farther confirmation of this, *Ebn Shohnah* writes, that *Soltân Mahmûd* lived twenty-seven years, and reigned twelve years, seven months, and twenty days. He was a prince of a very handsome person, and a generous soul; affable, prudent, and merciful; though the love of women and hunting gradually impaired the great character, and the shining reputation he had acquired. He has been particularly blamed for squandering away the best part of his finances upon his hunting equipage, which frequently rendered him short of money, and incapable of paying his troops. Notwithstanding which, he never fleeced his subjects, in order to recruit his coffers; nor would he ever suffer his favourites to offer them any injury. He forbore to punish those who spoke ill of him. No prince ever studied the art of reigning more. He is said to have been skilled in grammar, poetry, and chronology. He was also very eloquent, and wrote a beautiful hand. We are farther told, that he was versed in the art of oneirocritic, and had by him at his death a collection of the interpretations of dreams. He left for his successor *Soltân Togrol*, his brother, surnamed *Rocno'ddîn*, or *Rucno'ddîn*, and called *Dawd*, or *David*, by *Abu'l Faraj*. His brother *Mas'ûd* nevertheless disputed the crown with him, and several battles were fought between them, in the space of three or four years, which he reigned. It appears from *Khondemir*, that *Soltân Togrol* II. had a son also named *Dawd*, whom some of his subjects at *Hamadân* endeavoured to place upon the throne, after his death; but without effect. We must not forget to remark, that *Macarius*, the patriarch of the *Jacobites* at *Alexandria*, died, either in the beginning of this or the end of the preceding year, after he had sat in that see, according to *Al Makrîzi*, twenty-six years, and forty-one days. He was buried in the church of *Muballaca* at *Mesr*; though his body was transported to the monastery of *St. Macarius*, in the second year of the patriarchate of *Gabriel*, surnamed *Ebn Tarik*, and sometimes going under the appellation of *Abu'lola*, who was of one of the best families in *Al Kâbirah*, and succeeded him in the patriarchal see, after it had been vacant about two years, and two months. Whilst *Macarius* presided over the *Christians* of the *Jacobite* sect in *Egypt*, both the *Fâtemite Khalîf* *Al Amer Beahcani'llah* and *Al Afdal* his *Wazîr* were assassinated by the *Bâtanists*, as has been already observed. The latter of these, if we will believe *Ebn Shohnah*, was dispatched by three of those assassins in the street called *Siakalah*, in the

year of the *Hejra* 515, and succeeded by *Abu Mohammed Abdallah Al Batayehi*, or rather *Al Batibahi*, in the sublime post of *Wazir*. The gentle name *Al Batibahi* seems to intimate, that this *Abu Mohammed Abdallah* was originally of *Al Batiba*, or *Al Batibah*, the marshy district formed by the stagnations of the *Tigris*, in the neighbourhood of *Wâset*<sup>1</sup>.

*The Atâ-bek Zenki is defeated by the Khalif.* THE following year, being the 526th of the *Hejra*, beginning Nov. 23d, 1131, *Soltân Sanjar* wrote to *'Amâdoddîn Zenki*, *Atâbek* of the *Arabian Irâk*, and *Dobais Ebn Sadeka*, the *Sâheb* of *Hella*; commanding them to march into *Irâk*, against the *Khalif Al Mostarshed*. Accordingly they advanced into that province, and incamped at *Al Manâriya*, which belonged to *Dojayl*, or *Dokhayl*, the country extending itself, for some space, along the *Tigris*, to the north of *Baghdâd*. The *Khalif*, having received advice of their approach, passed the *Tigris* with all his forces, and pitched his tents at *Al Abbâsiya*, on the western bank of that river. The armies faced each other at *Hadrâ Al Barâmaca*, and came to a general action there. *Atâbek Zenki* attacked the *Khalif's* right wing, in which *Jamâloddawla Akbâl* was posted, and put the troops of which it was composed to flight. But the *Khalif*, supported by *Nasr Al Khâdem* (the eunuch), who commanded his left wing, fell upon the enemy's right with such fury, that, after a sharp dispute, he defeated it, killed a great number of the rebels upon the spot, and took many of them prisoners. This matter, however, seems to be differently related by *Khondemir*, who assures us, that *Dobais Ebn Sadeka*, who had been so faithful to the *Khalif Al Mostarshed*, in the beginning of his reign, and then suppressed the rebellion excited against him by his brother *Abul Hasan*, was at last induced to take part with his enemies; inasmuch that having joined *Togrol Al Seljûki*, he undertook, conjointly with him, to surprize the *Khalif* in *Baghdâd*. This had actually been done, continues that author, had not *Togrol* been suddenly seized with a burning fever, and *Dobais* hindered from appearing at the place of rendezvous by a violent storm. Nevertheless the *Khalif's* troops, availing themselves of this advantage, obliged the rebels to betake themselves to a precipitate flight. This war, adds he, was carried on till the year of the *Hejra* 526, when

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 381. ISM. ABU'LFED. in chron. ad an. Hej. 525. KHONDEMIR, apud D'Herbel. p. 537, 756. ut et ipse D'HERBEL. ibid. EEN SHOHNAH, in MS. Oxon. inedit. ad an. 515. & ad an. 525. AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in Lebtâr. p. 43. AL MAKRIZI, RE-NAUD. ubi sup. p. 500, 501. D'HERBEL, Biblioth. orient. p. 225. GOLII not. ad Alfragan. p. 121.

*Mas'ûd*, the son of *Mohammed Gayâtho'ddin*, succeeded his brother *Mahmûd*. For, the name of this *Soltân* having been published in all the mosques, with the consent of *Al Mostarshed*, the *Khalif* afterwards changed his sentiments, in relation to *Mas'ûd*, and, at the sollicitation of some of the grandees of his court, ordered his name to be suppressed in the public prayers; depriving him both of the title and quality of *Soltân*. This year, the *Atâbek Al Shabîd* recovered *Ma'ra Al Na'mân*, or *Maarra Al Nomân*, in Syria, or *Al Shâm*, from the *Franks*, according to *Al Makîn*. From the *Khalif Al Mostarshed's* appearing at the head of his forces in the field, and extinguishing in person the aforesaid rebellion, we may conclude, that he was more warlike and brave than many of his latter predecessors; though he has been represented by some of the eastern historians as a mild and pacific prince. The same year, according to *Ebn Shohnah*, *Tawzi*, surnamed *Tâj Al Molûc*, that is, the crown of kings, the son of *Tagantakîn*, or, as he is called by *Al Makîn*, *Tagtakîn*, the *Atâbek* of *Damascus*, departed this life, in that city. He left his kingdom by will to *Shams Al Molûc*, that is, the sun of kings, *Ismael*, his eldest son; and to his other son, *Shamsjo'ddawla*, or the sun of the state, he assigned *Baalbec*, with its district and dependencies. As for *Shams Al Molûc Ismael*, he grew very powerful at *Damascus*, and took *Baniâs*, or *Paneas*, together with its castle, from the *Franks*, by capitulation. He also wrested *Hamah* out of *Atâbek Zenki's* hands, which he carried by storm. These conquests struck the *Franks* with such terror, that they retired from the *Moslem* frontiers, and were obliged to act intirely on the defensive. We must not forget to remark, that *Al Amer Beahcami'llah's* widow having been brought to bed of a daughter, *Al Hâfedh*, who before had been placed at the head of the administration at *Al Kâbirah*, was proclaimed *Khalif* of *Egypt*; though *Abu Ali Ahmed*, *Al Afdal's* son, then *Wazîr* and commander in chief of the *Egyptian* forces, endeavoured to set up for himself, but without effect, about the time that we are now upon.

THE next year, being the 527th of the *Hejra*, commenc- Al Mos- ing Nov. 12th, 1132, the *Khalif Al Mostarshed* sent a pretty tarshed sharp message to *Atâbek Zenki*, by *Al Sheikh Babâo'ddin Abu'l besieges Al Fotâh Al Esfarâjeni*; who, relying on the power and authority Mawfel.

<sup>u</sup> GREG. ABU'L FARAJ, ubi sup. ISM. ABU'LFED. in chron. ad an. Hej. 526. KHONDEMIR, EBN SHOHNAH, ad an. Hej. 526. AL MAKIN, ubi sup. p. 293, 295. AL MAKRIZI, D'HERBEL. Biblioth. orient. art. *Mostarshed*, p. 634. RENAUD. ubi sup. p. 503, 504, 505.



of his master, added several reproaches of his own. For which insolence, *Zenki*, having arrested him, treated him very ill. *Al Mostarshed*, having received advice of the insult offered him in the person of his ambassador, marched with an army of 30,000 men from *Baghdâd* towards *Al Mawfel*; and was met by *Zenki*, at a small distance from the latter of those places, with part of his forces, the rest being left, under the command of *Nasîro'ddîn*, his deputy, in the town. But not being able to make head against the *Khalîf*, that prince invested the city of *Al Mawfel*, in the month of *Ramadân*, and afterwards besieged it in form: Whilst he pressed the place closely without, a company of plaisterers within agreed to betray it to him. But being discovered, and executed, he raised the siege, after he had carried it on ineffectually about three months, and returned to *Baghdâd*. About this time, the repose of the army, as well as of the court, in *Egypt*, was disturbed by factions; one of which was headed by *Abu Ali Al Hâkem*, *Al Hâfedh's* son, who endeavoured to excite the *Emîrs* to a revolt. The soldiers were divided into two powerful parties; some of them espousing the tenets of the *Sonnites*, and others those of the *Shiites*. This division occasioned the points in debate between those two sects to be controverted amongst the troops, already inflamed against one another by political broils, with so much heat, that from words they came at last to blows, and many on both sides were slain \*.

*A peace concluded between Zenki and the Khalîf.* IN the 528th year of the *Hejra*, which began Nov. 1st, 1133, a peace was concluded between *Atâbek Zenki* and *Al Mostarshed Bî'llâh*, the *Khalîf* of *Baghdâd*. The distractions, owing to *Abu Ali Al Hâkem's* conduct, still continued in *Egypt*; every thing at this time, according to *Ebn Khalecân*, and other writers of good repute, being in great confusion there x.

*The Khalîf Al Mostarshed is assassinated by the Bâtânists.* THE 529th year of the *Hejra*, which commenced Oct. 22d, 1134, proved fatal to *Soltân Togrol* and the *Khalîf Al Mostarshed*. The former of those princes, who was the eighth *Soltân* of the *Seljûks* of *Irân*, died at *Hamadân*, in the month of *Al Moharram*; being about twenty-five years old, of which he had reigned three, at the time of his death. He was just and valiant, good-natured and liberal. The art of governing he perfectly well understood, and did nothing unbecoming a prince. Upon *Togrol's* death, his brother *Mas'ûd*, then at *Baghdâd*, was invited by his friends at *Hamadân* to repair immediately to that city, in order to take the government of it upon him, and a

\* GREG. ABU'L FARAJ, ubi sup. p. 381, 382. AL MAKRIZI, RENAUD. ubi sup. p. 504. x GREG. ABU'L FARAJ, ubi sup. p. 382. AL MAKRIZI, EBN KHALECAN, RENAUD. ubi sup.



courier was dispatched to him for that purpose. In the mean time, another party, formed at court, sent an express to *Dawd*, or *David*, the son of *Togrol*, with the same view. But the uncle being more expeditious than the nephew, and reaching *Hamadân* first, *Mas'ûd* was unanimously saluted *Soltân* by the grandees, and *Dawd* no more thought of. Having been apprized in the city of *Al Ray*, where he then held his residence, that the *Khalîf* of *Baghdâd*, in violation of his engagements, had ordered his name to be suppressed in the public prayers, and deprived him of the title and quality of *Soltân*, he advanced at the head of a powerful army into the *Arabian Irâk*; where he was met by *Al Mostarshed*, accompanied by a great number of the principal noblesse, and lords of his court. The two armies had not long faced each other, before they came to a general action, on the tenth of *Ramadân*; when the *Khalîf's* left wing deserting to the *Soltân*, he was surrounded and taken, whilst his right wing, after a slight opposition, fled. After this defeat, *Baghdâd* opened its gates to *Mas'ûd*, without making any resistance. The *Soltân*, meditating another expedition, carried *Al Mostarshed* with him into the province of *Adherbijân*. Being arrived at *Marâga*, the *Khalîf* was confined in a tent at some distance from the army, near the gate of that city; where messages passed between him and the *Soltân* relating to peace. At length it was agreed, that *Al Mostarshed*, besides paying annually 400,000 *dinârs*, should remain in *Baghdâd*, and not raise any other troops besides his ordinary guards. The agreement being thus settled, the *Khalîf* was permitted to ride on horseback, with the harness of a horse, in token of honour, carried before him. He was even upon the point of returning to *Baghdâd*, when news being brought of the arrival of an ambassador from *Soltân Sanjar*, the people followed *Mas'ûd* to meet him, and amongst the rest some of those who had the care of the *Khalîf*. The defenceless condition of that prince, who was now left without a guard, excited twenty four *Bâtanîs* to rush into his tent, and assassinate him, by giving him no less than twenty wounds. Not satisfied with the perpetration of this horrid crime, they barbarously cut off his nose and ears, and left him, by way of contempt, naked upon the spot. Many believed, with good reason, says *Khondemir*, that *Mas'ûd* was at the bottom of this affair; and amused him with the appearance of an accommodation, on the terms above-mentioned, only in order to cover his design. *Al Mostarshed* was of a thin habit of body, but an excellent constitution. He was very eloquent, and had the talent of expressing himself so well in a few words, that he always comprehended a great deal of good sense in his discourse. *Ebn*

*Shohnah* affirms him to have been a prince of a pacific disposition, and a fine writer. His mother's name was *Omm Walid*, as we learn from the same author. He was murdered on *Thursday*, the 17th of *Dhu'lkaada*, in the forty-fourth year of his age, after he had reigned seventeen years, and seven months, near the gate of *Marâga*, where he remained till the citizens buried him. *Mirkhond*, on the other hand, relates, that this *Khalif* was a man of a military genius, and fought several battles with *Soltân Mas'ûd Al Seljûki*, with various success. He also farther assures us, that *Mas'ûd*, having routed *Al Mostarshed*, in a decisive action near *Tauris*, or *Tabriz*, the capital of *Adherbijân*, took him prisoner; and, soon after he fell into his hands, caused him to be put to death.

## S E C T. LI.

Al Râshed, Al Mostarshed's son, ascends the Moslem throne, at Baghdâd.

THE *Khalif Al Mostarshed* having been cut off by the *Bâtanists*, hired for that purpose probably by *Soltân Mas'ûd*, *Abu Jaafar Al Mansûr*, his son, was declared *Emîr Al Mûmenîn*, or commander of the faithful, in his room. The new *Khalif*, immediately after his accession, took the title, or surname, of *Al Râshed Billah*, and received the oath of allegiance from his subjects, the last Monday in *Dhu'lkaada*, the month in which his father was slain. He had before been acknowledged successor to the preceding *Khalif*, by the people of *Baghdâd*, and therefore met with no opposition, after *Al Mostarshed*'s tragical exit, in his elevation to the Moslem throne. He had not long been inaugurated, when *Dobais Ebn Sadeka*, the *Sâheb of Hella*, was assassinated by a young *Armenian*, employed by *Soltân Mas'ûd*; who cut off his head, as he was stooping with his fingers on the ground, before his tent, near the city of *Khûnej*. For, *Mas'ûd* was jealous of his power, and had only made use of him as an instrument to oppose *Al Mostarshed*. The same year, *Shams Al Molûc* was assassinated by some of his servants, at the instigation of his mother. *Shahâbo'ddîn*, the son of *Tâj Al Molûc Tawzi*, succeeded him, at *Damascus*, which was soon after attacked by *Atâbek Zenki*; though, a truce being concluded between him and *Shahâbo'ddîn*, the *Atâbek* thought fit to draw off, and retire into his own dominions. The troubles

Y GREG. ABU'L FARAJ, ubi sup. p. 382, 383. KHONDÉMIR, ISM. ABU'LFED. in chron. ad an. Hej. 529. AL MAKIN, in MS. Oxon. inedit. EBN SHOHNAH, ad an. Hej. 529. EEN KHALECAN, MIRKHOND, apud Teixeir. p. 303. D'HERBEL. Biblioth. orient. art. *Mostarsched*, p. 634. & art. *Tabriz*, p. 834.

in *Egypt*, occasioned by *Abu Ali Al Hâkem*'s defection, still remaining, and the minds of the soldiery being alienated from him; they solicited *Baharâm*, or *Bahrâm*, surnamed *Tâjo'ddawla*, an *Armenian*, who presided over the western part of the *Fâtemite* empire, to come to *Al Kâbirah*, take upon himself the office of *Wazîr*, as well as that of general of the *Khalîf*'s forces, and restore the publick tranquillity, which had been so long disturbed. *Bahrâm*, upon their application to him, though the post of *Wazîr* by no means pleased him, found himself obliged to comply with their request, and therefore set out for *Al Kâbirah*, as soon as the solicitation reached him; where he arrived, according to some good authors, the present year. He was by religion a *Christian*, and accompanied *Bedr Al Femâl* out of *Syria* into *Egypt*. As he had gone through all the posts in the army with vast applause, and had raised himself to the supreme command solely by his own merit, he was so beloved by the troops, and his reputation arrived at so high a pitch, that as soon as he entered *Al Kâbirah*, *Al Hâkem* abandoned the palace. This gave *Al Hâfedh*, the *Fâtemite Khalîf*, his father, an opportunity of repossessing himself of it; he having been, by the intrigues of his rebellious son, expelled from thence before. In testimony, therefore, of the grateful sense he retained of the service done him, he appointed *Bahrâm* his general and *Wazîr*, the very day on which, by the assistance of this kind benefactor, he had been so happily restored <sup>z</sup>.

THE following year, being the 530th of the *Hejra*, begin-  
ning *Oct.* 11th, 1135, *Bahrâm Shâh*, *Soltân* of the house of *Gazni*, whose kingdom extended from the province of *Gazna*, to the east of *Khorasân*, a vast way into *Indostân*, formed a design to shake off the *Seljukian* yoke; of which *Soltân Sanjar* 530. receiving advice, he entered the territories of *Gazna* with a numerous army. But *Bahrâm*, finding himself too weak to resist so great a force, sent embassadors to pay the usual tribute, and to do homage for his crown, by which means he diverted the impending storm. The same year, *Soltân Mas'ûd* having sent to demand of the *Khalîf Al Râshed* the money due to him for tribute from *Al Moslarshed*; the *Moslem* pontiff was so incensed at this demand, that, seeing himself supported by the inhabitants of *Baghdâd*, he resolved to drive from that capital

<sup>z</sup> GREG. ABU'L FAR'J, ubi sup. p. 383, 384. ISM. ABU'L-FED. KHONDEMIR, MIRKHOND; AL EMIR YAHYA EBN AB DO'ILATIF AL KAZWINI, EBN KHALECAN, AL MAKRIZI, EBN SHOHNÂH, & AL MAKIN, ubi sup. D'Herbel. Biblioth. orient. art. *Raschid Ben Moslarshed*, p. 710. RENAUD, ubi sup. p. 505.



all the friends, relations, and domestics of *Soltân Ma'sûd* that could be met with there. At this juncture, happily for the *Khalif*, *Dawd Ebn Mahmûd*, a *Seljuk*, but an enemy to *Ma'sûd*, arrived at *Baghdâd*, with a body of troops from *Adherbijan*, being likewise followed by *Atâbek Zenki*, with a reinforcement from *Al Mawfel*. The *Kha'if*, being strengthened by these succours, thought himself obliged in point of gratitude to dignify *Dawd* with the title of *Soltân*, and order his name to be published in the mosques, in the room of that of *Mas'ûd*; which he accordingly did. The *Soltân*, having been apprized of the *Khalif's* conduct, advanced with a powerful army to *Baghdâd*, and besieged that city above fifty days. But, finding, notwithstanding all his efforts, that he could do nothing against it, he resolved to return to *Hamadân*. He was actually making the necessary dispositions for carrying this design into execution, when *Tarentây*, the *Sâheb* of *Wâset*, arriving with a great number of barks, he resumed the military operations, and pushed on the siege with the utmost vigour. At the same time, the princes who had assembled at *Baghdâd* falling out amongst themselves, king *Dawd* returned home, and the rest dispersed. The *Khalif*, seeing himself pressed in his capital, began to think in earnest of making his escape. In order to which, he retired out of the city, took the route of *Naharwân*, which he found open and unobstructed, and arrived at *Al Mawfel*; or rather, if we chuse to follow *Abu'l Faraj*, passed the *Tigris*, directed his course to *Atâbek Zenki's* camp, which was on the west side of that river, and was conducted by the *Atâbek* himself to his metropolis. Hereupon *Soltân Mas'ûd* entered *Baghdâd*, fixed his seat there, and assembled the *Kâdis*, or judges, witnesses, and those learned in the law, before whom he laid the oath made to him by *Al Râshed*. in his own hand-writing, and drawn up in the following terms: *I, in case I shall assemble any forces, march out, or put to the sword any of Soltân Mas'ûd's adherents, depose myself from the empire.* Accordingly he was, by their sentence, deposed; and his name suppressed in the pulpits both of *Baghdâd* and all the provinces dependent on that capital. The *Soltân* then called another council, who, after declaring *Al Râshed* unworthy of the *Khalifat*, elected *Al Moktafi Beam-rî'llab*, the son of *Al Mostadher*, supreme *Imâm* and commander of the *Moslems*. This year, according to *Ebn Shohnah*, a body of *Atâbek Zenki's* troops marched from *Hamah* and *Aleppo*, and made an irruption into the territories of the *Franks*; ravaging all the country through which they moved in a dreadful manner, and carrying off with them an immense quantity of spoil. *Al Râshed Bi'llab*, the thirtieth *Khalif* of the house of *Al Abbâs*, if



if we will believe the last mentioned author, reigned only eleven months, and ten days. About this time, died *Gregory*, the *Armenian* patriarch, in *Egypt*, whither he undertook a journey, in order to pay a visit to *Babram*, his brother, the *Fâtemite Khalif's Wazîr*; who governed the *Egyptians* with such prudence and moderation, as gained him an uncommon esteem. In the room of *Gregory*, one *Ananias* was pitched upon to preside over the *Armenians*, in the capacity of patriarch; who was ordained in *Egypt*, a circumstance that, according to *M. Renaudot*, rendered his ordination irregular and invalid, as the *Armenian Jacobites* were under the jurisdiction of the patriarch of *Antioch*, and bore no manner of relation to that of *Alexandria*. We must not forget to remark, that *Abu Ali*, an excellent geometrician, and a person extremely well versed in all kinds of polite literature, a specimen of whose verses has been preserved by *Abu'l Faraj*, flourished in *Egypt* through the whole course of the present year <sup>a</sup>.

## S E C T. LII.

AFTER the juridical assembly of the *Kâdis* and doctors *Al Mok-*  
of the law, convoked by *Soltân Mas'ûd* for that pur-  
pose, had declared *Al Râshed* unworthy of his sublime station, *ri'llah suc-*  
by reason of his oppressive conduct, and formally deposed him, ceeds *Al*  
the *Soltân* consulted the grandees of *Baghdâd* about a proper *Râshed*.  
person to preside over the *Moslems*, in his room. The *Wazîr*  
gave a high character of *Mohammed Ebn Al Mostadher*, on  
account of his prudence, lenity, continence, and regular per-  
formance of all religious duties; upon which, being brought  
before the *Soltân* and the *Wazîr*, they took the oath usual  
upon such occasions to him. Then *Mas'ûd* re-assembled the  
princes, *Kâdis*, or judges, and doctors of the law, who ac-  
knowledged him for *Khalif* and *Imâm*, and inaugurated him,  
the 12th of *Dhu'l-hajja*, in the year of the *Hejra* 530; when  
he assumed the title, or surname, of *Al Moktafi Beamri'llah*,  
according to *Abu'l Faraj*. As this *Khalif* was intirely *Soltân*  
*Mas'ûd's* creature, he did not exercise the least power or au-  
thority during that prince's life; but, after his death, he  
asserted his independency, and continued the remainder of  
his days absolute master of the *Babylonian Irâk* <sup>b</sup>.

<sup>a</sup> KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. p. 384, 385.  
ISM. ABU'LFED. in CHRON. ad an. Hej 530. EBN SHOHNAN, ad  
an. Hej. 530. AL MAKIN, in MS. OXON. inedit. ubi sup. EBN  
KHALECAN, AL MAKRIZI, MIRKHOND, ubi sup. D'HERBEL.  
Biblioth. orient. p. 719, 756. RENAUD. ubi sup.

<sup>b</sup> GREG.  
ABU'L

The principal  
events of  
the year  
531,

THE next year, being the 531st of the *Hejra*, commencing Sept. 29th, 1136, *Al Hâfedh*, the *Khalif* of *Egypt*, removed *Babrâm*, a person rendered illustrious both by his virtues and the nobility of his extraction, being related to the royal family of *Armenia*, from the post of *Wazîr*; and substituted *Redwân*, *Redwân Al Wakhshi*, *Redwân Ebn Wahakshi*, or *Redwân Ebn Walahakshi*, for in different authors he goes by all these names, in his room. Though no administration was ever better calculated for the welfare and happiness of the people than that of *Babrâm*, yet some of the most rigid *Mohammedans* exclaimed bitterly against him, for filling many of the publick offices of the *Diwâns*, and the principal posts in the state, with *Armenian Christians*; especially, as this induced no inconsiderable number of *Mohammedans*, in order to get preferment, to embrace the *Christian* religion. These discontented *Moslems* raised a tumult in *Al Kâhirah*, and advanced at the head of a large body of men, armed with lances, having copies of the *Korân* affixed to them, to the palace. *Babrâm*, though with his *Armenian* cavalry and archers, who were intirely at his devotion, he could easily have dispersed them, ordered as many of his troops as were willing to attend him into the *Upper Egypt*, whither he was determined to bend his course; as he was not willing to be the cause of such an effusion of blood, as must have been occasioned by a resolution to maintain himself in his office by force. The kingdom of *Egypt* belonging to the *Moslems*, he thought it would be iniquitous to carry on a war, in order to plunder and pillage them there. Wherefore he judged it would be more expedient for him to retire into the country of *Thebais*, *Al Sa'id*, or the *Upper Egypt*, to his brother, who presided over the city and district of *Kûs*. But *Redwân*, the principal ring-leader of the seditious *Moslems*, who aspired at the charge of *Wazîr*, which he soon after obtained by force and violence, had before sent messengers to *Kûs*, to excite the *Mohammedans* there to a revolt; whose suggestions had such an effect upon them, that they cut to pieces *Yasâl*, *Babrâm's* brother, their governor, and, to treat his body with the greater indignity, buried it in a dunghill. They then shut their gates against *Babrâm*, who besieged the place for several days; but his troops gradually deserting him, he shut himself up in a monastery, and became a religious there. *Abu'lfeda* adds, that

ABU'L FARAJ, ISM. ABU'LFED. EBN SHOHNNAH, AL MAKIN, KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, MIRKHOND, & EBN KHALECAN, ubi sup. D'HERBEL. Biblioth. orient. p. 592.

*Redwân,*

*Redwân*, who succeeded him, pursued *Babrâm* with a considerable body of troops into *Al Sa'id*, and took him prisoner; but understanding that he had entered upon the monastic state, he presently released him. The amotion of *Babrâm* from the office of *Wazîr* has been placed by that writer, as well as *Ebn Shohnah*, in the present year. The latter of these historians and *Al Makrizi* relate, that *Babrâm* treated the *Moslems* with too much contempt; which brought upon him, notwithstanding the influence he had over the *Khalif*, his disgrace. As for *Redwân*, some of the authors here referred to report, that, after his return from *Al Sa'id*, he entered *Mesr* with his army, destroyed the best part of that city, gave up the houses of the *Christians* to be plundered by his troops, and pillaged all the churches both in the suburbs and the town. The *Armenian* convent, called *Zaheri*, he burnt; and, to demonstrate the hatred he bore the nation to which it belonged, massacred the patriarch, who had been lately ordained, and all the monks that fell into his hands. The deposed *Khalif*, *Al Râshed*, not thinking himself safe at *Al Marwefel*, retired from thence to *Hamadân*; where he found king *Dawd*, who had endeavoured to support him, the preceding year. He afterwards went to *Esfahân*, where he was assassinated by some of his domestics, who came out of the province of *Khorasân*, or, as *Khondemir* will have it, by the *Bâtanists*, at noon, while he took a nap, after his recovery from a fit of sickness, towards the end of the month of *Ramadân*; being then about forty years of age. He was buried at *Shabrestân*, without the city of *Esfahân*, according to *Abu'l Faraj*. We must beg leave to observe, from *Ebn Shohnah*, that *Al Hâfedh*, the *Khalif* of *Egypt*, surnamed *Redwân*, his new *Wazîr*, *Mâlec Al Afdal*, and dignified him with the title of *Mâlec Mesr*, or the king of *Egypt*, which had never been conferred on any *Wazîr* before; and that *Atâbek Zenki* reduced *Maarra Al Nomân*, *Casar-Tâb*, and *Hems*, in the province of *Syria*, or *Al Shâm*, in the year that we are now upon <sup>c</sup>.

IN the 532d year of the *Hejra*, which began Sept. 19th, and of the 1137, the *Atâbek Zenki* came to *Hamah*, and sent from thence year 532. to *Shahâbo'ddîn*, the *Sâheb* of *Damascus*, desiring he might marry his mother *Zamorrod Kbatûn*, daughter of *Al Jâwali*; the same lady who built the college out of *Damascus*, near

<sup>c</sup> AL MAKRIZI, EBN SHOHNAH, ad an. Hej. 531. GREG. ABU'L FARAJ, ubi sup. p. 386. KHONDEMIR, ISM. ABU'LFED. in chron. ad an. Hej. 531. AL MAKIN, ubi sup. D'HERBEL. ubi sup. p. 710. RENAUD. ubi sup. p. 505, 506, 507.



the river *Baradâ*. By this means, says *Abu'l Faraj*, *Hems* and its castle fell into his hands; but, if *Ebn Shohnab* may be depended upon, he made himself master of them, the preceding year. His motive to the marriage was, that, as the affairs of *Damascus* seemed to be under her direction, he was in hopes thereby to gain that city, with the country appertaining to it; but, when he found himself disappointed in his expectations, he immediately departed from her. Either this or the preceding year, *Soltân Mas'ûd* having been informed, before his return to *Baghdâd*, that the governor of *Fârs* made some difficulty to recognize the authority of the *Khalif Al Moktafi*, he sent his brother *Seljûk Shâh*, with the *Atâbek Karasankar*, to bring him to a sense of his duty. But the *Atâbek* had no sooner made one day's march, than he gave the *Soltân* to understand, that he would proceed no farther, unless he sent him *Pir Mohammed Khâzen*, his prime *Wazîr*, whose death he sought. This *Wazîr* managed state affairs extremely well; but was accused of being too firm and haughty in his carriage, which rendered him very disagreeable to the lords of the court. *Mas'ûd* would not consent at first to so unreasonable a demand; but, as *Karasankar* had all his forces at his devotion, he was obliged at last to send him the *Wazîr's* head. The *Atâbek*, satisfied with this compliance of the *Soltân*, resumed his march, but did not long enjoy the fruit of his revenge; for he died a few days after he had got rid of his enemy. Hereupon the *Soltân* gave his command to *Ildighîz*, who held the first rank in the dynasty of the *Atâbeks* of *Adherbijân*, with the almost absolute government of that province and *Curdistân*. He likewise bestowed upon him in marriage his sister-in-law, who had been promised formerly to *Soltân Togrol*, his brother and predecessor. By this princess *Ildighîz* had afterwards two sons, *Mohammed* and *Kezel*, or *Kozul*, *Arslân*; both of whom succeeded him in the dignity of *Atâbek*, and presided over the province of *Adherbijân*, with an almost unlimited power. Soon after *Ildighîz's* elevation, *Al Abbâs*, the governor of *Al Ray*, with some other conspirators, rose, in favour of *Sôlimân Shâh*, brother of *Mas'ûd*, and set him on the throne. But this plot was soon quashed, and *Mas'ûd* remained in peaceable possession of the *Soltânat* to the day of his death. About this time, *Redwân*, the *Khalif* of *Egypt's* *Wazîr*, excluded the *Christians* from all the offices of the *Diwâns*, and other eminent posts in the state. He commanded them all to wear girdles, that by this means they might be distinguished from the *Moslems*; forbade them the use of horses, as some of the *Khalifs* had formerly done; and doubled their tribute, as well as that of the *Jews*. The tributaries he divided into four classes;



classes; those in the best circumstances paying annually four *dinars* a head, and those in the meanest one *dinâr*. We must not forget to observe, that *Mâlec Hosâmo'ddîn Tamartâsh*, *Ilgâzi's* son, the *Sâheb* of *Mâredîn*, took the castle of *Al Hetâkh*, from the last of the princes of the house of *Merwân*, settled in *Mesopotamia*, the present year<sup>d</sup>.

THE following year, being the 533d of the *Hejra*, which commenced *Sept.* 8th, 1138, *Shahâbo'ddîn*, the *Sâheb* of *Damascus*, was assassinated upon his couch, by three of his domestics; one of whom escaped, but the other two were taken, and put to death. *Jamâlo'ddîn Mohammed Ebn Tawzi*, his brother, the *Sâheb* of *Baalbec*, upon receiving advice of what had happened, repaired immediately to *Damascus*, in the month of *Shawâl*, and took upon him the government of that city. *Atâbek Zenki*, being informed of *Jamâlo'ddîn's* departure from *Baalbec*, marched with an army against that place, battered its walls with stones, discharged out of fourteen military engines he brought with him for that purpose, and, in the month of *Dhy'lkaada*, obliged it to surrender, by capitulation, to him. However, he was no sooner possessed of the town, than he broke the capitulation, and put great numbers of the inhabitants to death. Many violent shocks of earthquakes were felt in *Syria*, and particularly at *Aleppo* (T), which struck the inhabitants of the places where they happened with such terror that they abandoned their habitations, and fled into the open fields, from the 4th to the 19th of *Safar*, according to *Ebn Shobnah*, this year<sup>e</sup>.

<sup>d</sup> GREG. ABU'L FARAJ, ubi sup. p. 387. EBN SHOHNAH, ad an. Hej. 531. KHONDEMIR, AL MAKRIZI, D'HERBEL. Biblioth. orient. art. *Maffoud*, p. 563. RENAUD. ubi sup. p. 507.

<sup>e</sup> GREG. ABU'L FARAJ, ubi sup. EBN SHOHNAH. ad an. Hej. 533:

(T) The *Arabic* manuscript of *Ebn Shobnah*, now in the possession of the reverend and very learned Dr. Hunt, professor of *Hebrew* and *Arabic* in the university of *Oxford*, canon of *Christ Church*, and fellow of the royal society, a gentleman of most profound erudition, to whom we think ourselves extremely obliged for several valuable extracts he has been pleased to communicate

to us out of it, exhibits *Halet*, in the passage referred to here. But, as we meet with no town in *Syria* of that name; and as the letters of which that word consists, only by an application of different diacritical points to the last of them, likewise form the word, *Halb*, the *Arabic* name of *Aleppo*; we make not the least doubt, but that city must be the place intended here (1).

(1) *Ebn Shobnah*, in MS. inedit. apud vir. eruditiss. Thom. Hunt, S. T. P. *Ædis Christi*, Oxon. Cinn. Ling. Hebr. Prof. Reg. Ling. Arabic. Præf. Laudan. R. S. S. ad an. Hej. 533.

and in  
534.

THE next year, being the 534th of the *Hejra*, beginning Aug. 28th, 1139, *Jamalo'ddin Mohammed Ebn Tawzi Ebn Tagantakin*, the *Sáheb* of *Damascus*, departed this life; and was succeeded by *Mojiro'ddin Abu Mohammed Ebn Tawzi Ebn Tagantakin*, his brother, called corruptly, as we apprehend, *Mojiro'ddin Atek Ebn Mohammed Ebn Bûri*, or *Bûzi*, *Ebn Tagtakîn* in Dr. Pocock's MS. of *Abu'l Faraj*. About the same time, *Atâbek Zenki* laid siege to *Damascus*; but without effect. However, he afterwards took *Shabrazûr*, or *Shabrezûr*, a town placed by *Abu'lfeda* in the *Belâd Al Jebâl*, and by *Sharif Al Edrisi* in *Adherbijân*, communicating its name to the circumjacent tract, with its territory, from *Kassjak Ebn Alb*, or *Alp*, *Arslân Shâh*, the *Sáheb* of it, before the close of the campaign<sup>f</sup>.

Ebn Khâ-  
kân dies.

THE principal event of the 535th year of the *Hejra*, commencing Aug. 17th, 1140, handed down to us by the *Moslem* writers, is the death of *Abu'l Fatah Ebn Mohammed Ebn Abd'allah Ebn Khâkân*; who was killed in the ditch, or trenches, of *Mârâkesh*, or *Morocco*, according to *Ebn Shohnah*, in some part of it. He was a person of great abilities, and wrote many books. In one of these, intituled, *the golden collar*, he mentions a vast number of philosophers, poets, and learned men; who, by their valuable works, had rendered themselves famous over the whole *Moslem* world<sup>g</sup>.

IN the 536th year of the *Hejra*, which began Aug. 7th, the *Khalif* 1141, *Redwân*, the *Khalif* of *Egypt's Wazîr*, who had suffered the *Mohammedans* to demolish the church of the *Christians* called *Moniat Rafti*, which *Michael*, the bishop of *Sabariet*, had caused with great expence to be repaired, was driven, by a seditious party formed against him, out of *Egypt*, and obliged to fly into *Syria*. Having assembled a body of troops, composed of *Arabs*, and others, he returned into *Egypt*; and in the first battle defeated his enemies, but was overthrown by them in the second. After which, *Al Hâfedh*, the *Fâtemite Khalif*, for his farther security, took him into the palace; but deprived him of his office, and would not permit him to exercise the least authority there. We are told, by an author of some credit, that, after, the deposition of *Redwân*, the *Khalif* sent to *Bahrâm*, his former minister, and desired him to accept of the post of *Wazîr*; but that he begged to be excused from concerning himself in public af-

<sup>f</sup> EBN SHOHN. ad an. Hej. 534. GREG. ABU'L FARAJ, ubi sup. p. 392. ISM. ABU'LFED. in *Belâd Al Jebâl*, SHARIF AL-EDRISI, ALB. SCHULT' ind. geographic. in vit. Salad. NASSIR AL TUSI & ULUGH BEIK, ubi sup. <sup>g</sup> EBN SHOHN. ad an. Hej. 535.

fairs, as he had entered upon the monastic state, and ought to be considered not in the light of a soldier or statesman, but that of a religious or monk. However, continues this writer, he was prevailed upon to come to the palace, where he spent the remainder of his days; and, after his death, was carried to the church of the *Armenians* called *Zaheriat*, in great pomp, and there interred. As *Egypt* and its dependencies at this time formed so considerable a part of the *Moslem* world, we cannot intirely pass the affairs of that country over in silence here; though we forbear expatiating upon them, till we arrive at the supplement to this work, to which a particular account of them will more properly belong<sup>h</sup>.

THE following year, being the 537th of the *Hejra*, which commenced July 27th, 1142, *Mohammed Ebn Dânishmand*, the *Sâheb* of *Malatîa*, or *Malatiya*, and *Al Thogur*, departed this life; upon which, *Al Mâlec Mas'ûd*, the *Sâheb* of *Koniya*, or *Iconium*, and *Akfara*, of the house of *Seljûk*, the son of *Kelîj*, or *Kilij*, *Arslan*, of whom we have already given our readers some account, took possession of his territories, according to *Abu'l Faraj*. The same year, as it seems to appear from *Khondemir*, *Atsîz* was endeavouring, with more ardour than ever, to render himself independent on *Soltân Sanjar* in *Khôwârazm*<sup>i</sup>.

Mohammed Ebn Dânishmand, the *Sâheb* of *Malatîa*, dies.

THE next year, being the 538th of the *Hejra*, beginning July 16th, 1143, *Atâbek Zenkî* concluded a treaty of peace with *Soltân Mas'ûd*. He also made himself master of all the fortresses in *Diyâr Beçr*, that had been taken by the *Franks*. The same year, *Atsîz* encroaching more and more upon *Soltân Sanjar's* authority, he found himself obliged to take the field against him; and, having reduced several passes and strong places in the way, came and besieged him in his capital city. *Atsîz*, finding himself reduced to the last extremity, sent very rich presents to *Sanjar*, intreating pardon, which was granted by the generous *Soltân*; who, on his taking a new oath of fidelity to him, left him in possession of his government. But all this clemency had no effect on the ambitious mind of *Atsîz*. *Sanjar* receiving advice, from several parts, that he was raising forces, and paid no regard to his orders, sent *Adib Sâber*, one of his great lords, to inform himself of the conduct of *Atsîz*; who, on his arrival in *Khôwârazm*, set guards over him, and sent assassins to *Merû* to kill the *Soltân*. But *Adib*, coming to the knowledge thereof, gave notice to *Sanjar*; so that the ruffians were discovered, and put to death.

<sup>h</sup> AL MAKRIZI, RENAUD. ubi sup. p. 507. <sup>i</sup> GREG. ABU'L FARAJ, ubi sup. p. 387. KHONDEMIR, D'HERBEL. Biblioth. orient. art. *Atsîz*, p. 146.

*Atsiz* hereupon had that lord, from whom he concluded the intelligence came, thrown headlong from the top of his castle into the *Jibûn*, or *Amû*. This *Adib* was surnamed *Al Termedi*, from *Termed*, a city on the *Jibûn*, to the north of *Balkh*, where he was born. This year, *Dawd*, the son of *Soltân Mahmûd Ebn Mohammed Ebn Mâlec Shâh*, was murdered by a gang of assassins, whose names and places of abode, according to *Ebn Shobnah*, were unknown. It must be remembered here, that the famous *Abu'l Kasem Mahmûd Ebn Amer Al Zamakhshari* (U), born at *Zamakhshar*, a city of *Khowârazm*, in the month of *Rajeb*, 467, whose works are held in such high esteem amongst the *Moslems*, and particularly

(U) The titles of this celebrated doctor were *Al Imâm*, *Al Ostad*, *Al Alawah*, *Al Imâm Al Aimah*, *Sheikh Al Arab w' Al Ajem*, *Fakhr Khowârazm*; the *Imâm*, the master, the great and illustrious doctor, the *Sheikh* of the *Arabs* and all other nations (not *Persians*, as *M. D'Herbelot* has inconsistently with himself asserted), the glory of *Khowârazm*. The most noted of his works, besides the *Keshâf*, are the *Rabi Al Abrâr*, or the *spring of the just*, at the head of which all the abovementioned titles stand; *Al Faik*, a treatise of traditions; *Al Mofassal*, a book of distinctions; *Al Annûdaj* and *Mokhtalef Al Asma*, two grammatical performances; and *Raidh fil Furaïdh*, a book of successions. The *Rabi Al Abrâr* is a choice and ample collection of sentences, composed by its author in order to recreate the minds of those who should be fatigued with a long and attentive reading of his *Keshâf*, or commentary upon the *Korân*. *Abu Haïan* mentions all the aforesaid pieces in the preface of his book, intituled, *Bahr Al*

*Mobith*. There is a copy of the *Annûdaj*, commented upon by *Al Ardebili*, in the French king's library, Num. 1089. *Al Zamakhshari* was likewise dignified with the title, or honourable appellation, of the *neighbour of God*, on account of the long abode he made at *Mecca*, where he composed his *Keshâf*, or commentary upon the *Korân*. Other pieces have also been ascribed to him by *Abu Haïan*, as *Al Cesthas*, or the balance, in which many difficulties that occur in the *Mohammedan* law are weighed and examined; *Al Motacassî Amthal Al Arab*, or a book of Arab proverbs; *Al Shakaik Al Nôman*; *Al Manhaj*; and a commentary upon the *Abiyat* of *Sibûiyah*. The city, or town, of *Zamakhshar*, where he was born, is situated upon the *Jibûn*, or *Amû*, in long. 84°. 30'. and lat. 41°. 45'. N. to the east of the *Caspian* sea. When *Al Zamakhshari* left *Mecca*, he returned into his own country, and died at *Corcânj*, or *Jorjâniab*, then the capital of *Khowârazm* (1).

(1) *Al Zamakhshar*. in *Rabi Abrâr*, *Abu Haïan*, ap. *D'Herbel. Biblioth. orient. art. Zamakhshari*, p. 922, 923, 69. *M.d. hist. vol. iii. p. 241. note (A)*. *Isf. Abu'lfez. in descript. Chorasm. p. 25. Oxon. 1712.*



the *Kesháf*, which is looked upon by them as the best commentary upon the *Korân*, died, the present year<sup>k</sup>.

THE 539th year of the *Hejra*, commencing July 4th, and of the 1144, did not prove very favourable to the *Franks*. The year 539. *Atabek 'Amâdo'ddin Zenki* took from them the cities of *Al Rohâ*, or *Edeffa*, and *Sarûj*, together with all the other places they occupied to the east of the *Euphrates*. He also formed the siege of *Al Bîrâ*, a strong castle of *Mesopotamia* upon the *Euphrates*; but when he was upon the point of making himself master of it, an express arriving, with an account, that *Nasîro'ddin*, his deputy in *Al Mawfel* was slain, he broke up his camp, and departed. However, the *Franks*, fearing, his return, sent to *Nojmo'ddin*, successor to *Hosâmo'ddin Tamar-tâsh Ebn Ilgâzi* mentioned above, the lord of *Maredin*, and delivered it up to him. Nay, so intimidated were they, if we will believe *Ebn Shohnah*, at *Zenki's* success, that they fled by night into their own territories, with the utmost precipitation. About this time, the *Najâshi*, or king of *Ethiopia*, endeavoured to force *Michael*, before his ordination named *Habib*, the metropolitan there, to ordain in that country more bishops than seven, which had heretofore been always looked upon as the prescribed number. His view herein was to have a metropolitan, whenever the see should become vacant, ordained by his own bishops, for which ten were sufficient, and so to withdraw his subjection to the *Jacobite* patriarchal see of *Alexandria*. *Michael*, perceiving the *Najâshi's* motive to this attempt, declared, that he could not do what was required of him, without the consent of the *Jacobite Alexandrian* patriarch. The *Najâshi*, therefore, wrote to *Gabriel*, the patriarch, desiring he would not refuse him a favour which would prove so advantageous to his subjects. He likewise at the same time sent an ambassador to *Al Hâfedh*, the *Fâtemite Khalîf*, begging he would interpose his authority in this affair, and oblige the patriarch to comply with his request. Hereupon the *Khalîf* commanded *Gabriel* to gratify the importunity of the *Najâshi*, and dispatch his orders accordingly to the metropolitan of *Ethiopia*. But *Gabriel* excused himself, and demonstrated to the *Khalîf*, that the *Ethiopian* monarch wanted to have the number of his bishops augmented, with no other view than to render himself thereby independent on the patriarch of *Alexandria*; which could he once effect, he would soon, as *Gabriel* told *Al Hâfedh*, attack his *Moslem*

<sup>k</sup> EBN SHOHNAH, ad an. Hej. 538. KHONDEMIR, ISM. AB'UL-FED. in Chorasm. descript. p. 25. Oxon. 1712. 'D'HERBEL. ubi sup. p. 146, 147, 922, 923.

neighbours. The patriarch, having satisfied the *Khalîf*, wrote afterwards to the *Najâshi*, and begged he would not persist in his design. Whilst these things were in agitation, continues the writer before us, a great part of the *Najâshi's* palace was burnt by lightening; and a famine, drought, and pestilence raged at the same time in all the provinces of *Ethiopia*. These public calamities being ascribed to the *Najâshi's* intention of withdrawing his obedience to the patriarch of *Alexandria*, that prince was prevailed upon to ask by letter *Gabriel's* pardon and benediction; which having obtained, if any credit be due to this author, they immediately ceased <sup>1</sup>.

Atâbek  
Zenki is  
assassinated, by  
his slaves;

IN the 540th year of the *Hejra*, which began June 24th, 1145, the 5th of the latter *Rabî*, the Atâbek *Amâdo'ddîn Zenki Ebn Akfankar*, the *Sâheb* of *Al Mawfel* and *Al Shâm*, or *Syria*, was assassinated asleep, whilst he was carrying on the siege of the castle of *Ja'bar*, by some of his slaves. *William* of *Tyre* relates, that he was drunk, when this accident happened. The assassins, after the perpetration of the horrid fact, fled to the castle. The besieged, rejoicing on this occasion, called out to the army; letting them know, that their general was slain. Upon which, entering his tent, they found him breathing his last, and soon after he expired. Atâbek *Zenki* was more than sixty years old, at the time of his death. He was a prince of a fine person, though he began to grow grey, and of a swarthy complexion. With regard to his disposition, he behaved with great gravity both towards his army and his subjects, who vastly revered him, and was perfectly skilled in the art of governing. The city of *Al Mawfel*, before he took it, was, for the most part, destroyed; the buildings between the old temple, the market-house, and the *Sâheb's*, or *Emîr's*, palace, which all appeared to a person standing in the *drummers street*, having been intirely demolished. The adjacent territory also, which in *Abu'l Faraj's* time abounded with fruits and odoriferous plants, was the most barren in the world. *Ebn Shohnab* relates, that Atâbek *Amâdo'ddîn Zenki Ebn Akfankar* was not only possessed of *Al Mawfel*, and the district appertaining to it, but likewise of every part of *Syria*, except the country belonging to *Damascus*, and its capital. It has been before observed, that he was called *Sanguin*, which is an apparent corruption of *Zenki*, by the western historians <sup>m</sup>.

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. EBN SHOHN. ad an. Hej. 539. RENAUD. ubi sup. p. 510, 511. <sup>m</sup> GREG. ABU'L FARAJ, ubi sup. p. 387, 388. EBN SHOHN. ad an. Hej. 540. D'HERBEL. Biblioth. orient. p. 142.

NURO'DDIN MAHMUD EBN ZENKI, who was in the and succeeded by  
 camp, when his father was slain, drawing the ring off his finger, went frait to *Haleb*, or *Aleppo*, and took possession of that city. Soon after this, *Saifo'ddin Gâzi*, Nûro'ddin's brother, hastened from *Shabrazûr*, which had been before assigned him as his share of *Atâbek Zenki's* dominions, to *Al Mawfel*; whither he had been invited by *Zîno'ddin Ali Câjéc*, his father's deputy there. Upon his arrival, he was saluted *Sâheb* of the place, and presided over the people of it about four years. In the mean time, *Nûro'ddin*, who had fixed his residence at *Aleppo*, having received advice, that the *Franks*, who had been lately reinforced by a large body of fresh troops from *Al Almân*, or *Germany*, and *Constantinople*, were pushing on the siege of *Damascus*, he moved at the head of his forces to the assistance of *Mojîro'ddin Abu Mohammed Ebn Tawzi*, or, according to *Abu'l Faraj*, *Bûzi*, the *Sâheb*, or rather *Atâbek*, of that city. The *Franks* having been informed, that the succours, under the command of *Nûro'ddin Mahmûd Ebn Zenki*, were advanced to *Hems*; the did not think fit to wait their approach: but immediately decamped, and retired into their own territories. That they suffered considerably in this attempt, there is great reason to believe; though *Ebn Shohnah*, who has mentioned their retreat, has handed down to us no particular account of the loss they sustained<sup>n</sup>.

THE following year, being the 541<sup>st</sup> of the *Hejra*, which commenced *June 13<sup>th</sup>*, 1146, *Gabriel Ebn Tarik*, the *Jacobite* patriarch of *Alexandria*, departed this life, after he had sat fourteen years, and six months, in that see. Something above four months after his death, one *Mikhâyel Ebn Dakalti* was substituted in his room. We are assured, that *Gabriel*, one night, the preceding year, when he was extremely ill, saw in a dream several priests and monks, with the gospels, crosses, and censers, in their hands; who told him, that they were then come to visit him, but that the next year they should return, and carry him away with them. About this time, *Atsiz*, who had rebelled against *Soltân Sanjar*, in *Khowârazm*, and assumed the title of *Khowârazm Shâh*, seems to have provoked the *Seljukian* monarch, by some particular points of conduct, which must have been very disagreeable to him; as he undertook an expedition against that rebel, the subsequent year<sup>o</sup>.

<sup>n</sup> GREG. ABU'L FARAJ, ubi sup. p. 388, 389, 392. EBN SHOHN. ubi sup.  
<sup>o</sup> AL MAKRIZI, ABU'LBIRCAT, RENAUD. ubi sup. p. 511. KHONDEMIR, D'HERBEL. ubi sup. p. 147.

and 542.

THE next year, being the 542d of the *Hejra*, beginning June 2d, 1147, *Mikhâyel Ebn Dakalti*, the *Jacobite* patriarch of *Alexandria*, was poisoned by some monks of the convent of *Ebn Haidara*; who bore him a grudge, because he introduced, not only by reproofs, but likewise by stripes, a very strict and severe discipline amongst them. The *Jacobite Christians* of *Egypt*, or the *Copts*, exercised their religion, without the least molestation, either from *Al Hâsedh*, the *Fâtemite Khalif*, or his *Wazîrs*, during the short interval he sat in the patriarchal see. The same year, *Soltân Sanjar* undertook once more to punish the treason of *Atsîz*. In order to which, he marched with a powerful army to the castle of *Hezar Asb*, where *Atsîz* had posted himself with a body of troops; it being the strongest place, according to *Khondemir*, in the country of *Khowârazm*. The name of this castle in the *Persian* tongue signifies a thousand horse. This gave occasion to the poet *Anvari*, then in *Sanjar's* camp, to write a *Persian* quatrain upon the siege; which being fastened to the end of an arrow, was shot into the fortress, and answered by *Rashidi*, a poet no less eminent than *Anvari*, at *Atsîz's* command, who reflected upon *Soltân Sanjar* in the most bitter terms. That answer was sent by the same canal into the besiegers camp. In the mean time, *Soltân Sanjar* gave several assaults to the place, and at last took it by storm. However, *Atsîz*, after he had acquired the glory of making a very vigorous defence, found means to escape to his capital. This city, which as well as the province bears the name of *Khowârazm*, was not in a condition to sustain a long siege; insomuch that *Sanjar*, who pursued him thither, would have possessed himself of it with much more facility than he did of the castle of *Hezar Asb*. But, either by reason of his being tired with the fatigues of the campaign, or through his aversion on all occasions to the effusion of blood, he listened to *Atsîz's* proposals of peace; and at last, by the intervention of a *Derwîsh*, or religious man, named *Abûpûsh*, employed by *Atsîz* in the negotiation, pardoned him, on condition only that he should repair to the bank of the *Fihân* opposite to the *Soltân's* camp, and there, prostrating himself, kiss the earth. But the performance of this easy condition, which was so shining an instance of the *Soltân's* moderation, notwithstanding the need he stood in of a pardon, *Atsîz* endeavoured as much as possible to evade. He came, indeed, to the place appointed; but, without alighting off his horse, only stooped forward, and bowed his head, to salute the *Soltân*. *Sanjar*, unmoved by this arrogance, granted him the pardon he had promised. After this, all hostilities ceased between them, during the remainder of the



the days of *Atsiz*; who died, in the year of the *Hejra* 551. It ought to be remembered here, that the ceremony of killing the earth, which the *Persians* call *Rowi Zemin*, that is, *the visage towards the earth*, was that made use of by subjects, when they did homage to their princes, and prevails in *Persia* at this very day P.

THE 543d year of the *Hejra*, commencing May 22d, *The chief* 1148, did not produce many remarkable events in the *Moslem transactions of the* world. However, *Modbaffero'ddîn Mojbakar Ebn Mawdûd* *tions of the* *Al Salgari*, who is placed at the head of the first branch of the year 543, dynasty of the *Atâbeks of Fârs*, began to reign in some part of it. These princes fixed their residence at *Shîrâz*, in that province. They were originally *Turkmâns*, and of the family of *Salgar*. Invading *Fârs*, or *Persia* properly so called, they assumed the title of kings. As they were descended from *Salgar*, the *Turkmân*, they are frequently called *Salgarians* by the eastern writers. Their dynasty continued in *Fârs*, according to one of the oriental historians, about an hundred and twenty years. *Redwân*, who had formerly been the *Khalîf* of *Egypt's Wazîr*, made his escape out of the imperial palace, where *Al Hâfedh* had for some time detained him in a friendly state of confinement, by getting through a hole he made in the wall. Upon his arrival at *Mesr*, he was joined by the *Blacks*, and others of his old adherents, who raised a tumult there in his favour; which enabled him, without much difficulty, to seize upon the city. However, though *Al Hâfedh*, the *Fâtemite Khalîf*, did not oppose him, but kept himself shut up in his palace, *Redwân*, in the sedition, was cut to pieces by some of the *Blacks* themselves. After his death, according to the author followed by M. *Renaudot*, *Al Hâfedh* governed his people, without the assistance of a *Wazîr*. This year, *Yabya Ebn Abu'l Fatab*, or *Jehn*, the son of *Abu'l Fatab*, if *Al Makrîzi* may be depended upon, was confirmed by *Al Hâfedh* in the patriarchal see of *Alexandria*; in which he had been placed unanimously by the *Copts*, or *Egyptian Jacobite Christians*, over whom he presided, about four months, or, as others say, above a year, after his predecessor's death. We must beg leave here to remark, that *Al Hâfedh*, at this time, restored the *Christians* to their offices in the *Diwâns*, of which they had been deprived by *Redwân*, as has been already observed. The principal of these was *Ebn Yûnes*, whose advancement, or rather restoration, drew after it that of the rest. Nevertheless *Al*

P AL MAKRIZI, RENAUD. ubi sup. p. 516. KHONDEMIR, D'HERBEL. ubi sup.

*Hâfedh*, excited thereto by the calumnies of certain *Samaritans*, soon after put both him and his brother to death; which fate those false accusers themselves met with, in less than the compass of a year, in the very same place <sup>9</sup>.

and 544.

IN the 544th year of the *Hejra*, which began May 1149, *Saif'uddin Gâzi*, the son of *Atâbek Z* and of *Al Mawfel*, died in that city. He enjoyed the sovereignty of *Al Mawfel*, with its territory, and *Al Jazîra*, about 40 years. When he found himself in danger, he sent for *Abd'bad' zamân Abul Baracât*, a celebrated physician, then at *Baghdâd*; who prescribed for him, after his arrival at *Al Mawfel*, but without effect. He departed this life, the last day of the latter *Jomâda*, and was succeeded by his brother *Kotbo'ddin Mawdûd*. *Saif'uddin* has conferred upon him by *Ebn Shohnab* the character of a generous and magnanimous prince. *Nûro'ddin Mahmûd Ebn Zenki*, his elder brother, who presided over the people of *Haleb*, or *Aleppo*, and *Hamab*, in *Syria*, marching into *Al Jazîra*, took *Senjâr*, without any opposition; his brother *Kotbo'ddin*, to whom that place belonged, being not much in a condition to make head against him. But peace being afterwards concluded between them, *Nûro'ddin* resigned *Senjâr*, and received in lieu of it *Hems* and *Rahaba*, upon the *Euphrates*, in *Syria*. He then besieged *Hârem*, invaded the territories of the *Franks*, in the neighbourhood of *Antioch*, and defeated them, after a bloody battle; in which *Raymond*, the prince of *Antioch*, was slain. His son *Baymond*, or *Boamund*, being called to the succession, his mother, as he was an infant, and incapable of holding the reins of government, ruled the kingdom during his minority. The same year likewise died *Al Hâfedh Lediñ'llah*, the *Khalif* of *Egypt*, after he had reigned, according to *Ebn Shohnab*, twenty years, and five months. He was about seventy-seven years old, at the time of his death; after which, *Abu Mansûr Ismael*, his son, was saluted *Khalif*. *Abu Mansûr* had no sooner ascended the *Fâtemite* throne, than he assumed the title of *Al Dhâfer Beamr'llah*, and advanced *Nojmo'ddin Ebn Mesâl*, one of his father's greatest favourites, to the sublime post of *Wazîr*. But *Ali Ebn Selâr*, one of the grandees of the court, who was viceroy, or *Emîr*, under the *Khalif*, of *Alexandria*, and the district appertaining to it, having drawn together a body of troops out of the western provinces, which was reinforced by the neighbouring garrisons; he formed a powerful army; with which he advanced directly

<sup>9</sup> KHONDEMIR, D'HERBEL. ubi sup. p. 143, 748. AL MAKIZI, RENAUD. ubi sup. p. 518, 519.

to *Al Kâhîrah*. Having entered that city, he expelled from thence *Nojmo'ddîn Ebn Mefâl*, and obliged the new *Khalîf*, then only about seventeen years of age, to confirm him in the *Wazîr*; which, after the expulsion of his predecessor, he had seized. In the mean time, *Nojmo'ddîn*, having armed the *ks*, was determined to attempt driving *Ali Ebn Selâr* from *Khalîf* councils; but being soon after killed in battle, his head was cut off, and carried through all the streets of *Kâhîrah* upon the point of a spear. We must not forget to remark, that *Ahmed Ebn Mohammed Ebn Al Hosein*, commonly called *Nasero'ddîn Al Arjâni*, the *Kâdi* of *Tuslar*, and *Iyâd Al Sobri*, a celebrated *Kâdi* of *Marâkesb*, or *Morocco*, departed this life, the present year. The former of these learned men, who was denominated *Al Arjâni*, from *Arjân* in *Khâzestân*, wrote several poetical pieces, a specimen of which *Ebn Shohnah* has preserved, held in good esteem. The latter of them was the author of *Al Acmâl fi Sharah Moslem*, a perfect piece, explaining the principles of *Islâm*, or *Mohammedism*; *Moshârek Al Anwâr fi Garîb Al Hadith*, an illustration of strange histories; *Al Shifâ*, a treatise of medicine; besides other performances, which we cannot here touch upon. He was born at *Marâkesb*, or *Morocco*, in the 470th year of the *Moslem* æra; and consequently was about seventy-four lunar years old, at the time of his decease.

THE following year, being the 545th of the *Hejra*, which *Little material hap-* commenced *April* 30th, 1150, nothing very remarkable seems to have happened in any part of the *Khalîfat*, either of *Bagh-* *pened in* *dâd* or *Egypt*. *Ali Ebn Selâr*, however, had not long taken 545. upon him the office of *Wazîr* to *Al Dhâfer Beamri'lah*, the *Fâtemite Khalîf*, before he, by the advice of several of the *Mohammedan* doctors, abolished all those infamous marks of distinction, which had been imposed upon the *Christians* by some of his predecessors; hoping, by this means, to draw a considerable sum of money from them. But, finding, in three days time, that they neither opened their purses then, nor gave any reason to believe that they ever afterwards would, he revived the old edicts that had been issued against them. This *Wazîr*, surnamed *Al' Adel*, or *the just*, was afterwards deposed and murdered, by *Nasr Ebn Al Abbâs*; whose father *Al Abbâs* presided over the city of *Belbeis*, and all the neighbouring tract. *Al Abbâs*, after *Ali Ebn Selâr*'s death, moved at the head of all his forces to *Al Kâhîrah*, and, by the indefatigable en-

<sup>r</sup> GREG. ABU'L FARAJ, ubi sup. p. 389. EBN SHOHN. ad an. Hej. 544. AL MAKRIZI, ISM. ABU'LFED. in chron. ad an. Hej. 544. RENAUD. ubi sup. p. 519.

deavours of his son *Nasr*, occupied the post of *Wazîr*; no one, at that time, being powerful enough to oppose him. The *Egyptian* author, followed by *M. Renaudot*, clearly intimates, that some, if not all, of these events happened in the year that we are now upon \*.

The principal  
events  
of the year  
546,

THE next year, being the 546th of the *Hejra*, beginning *Apr.* 20th, 1151, *Nûro'ddîn Mahmûd Ebn Zenki* made an irruption into the territories of *Jûsîlîn*, or *Joscelîn*, the earl of *Edeffa*, which lay to the north of *Aleppo*; and, being met by that wise and valiant knight, was, after a fierce battle, intirely defeated. A great number of the *Moslems* perished in the action, and many of them were taken prisoners. Amongst the latter was *Nûro'ddîn's* armour-bearer, whom *Jûsîlîn* sent with *Nûro'ddîn's* arms to *Al Mâlec Mas'ûd Ebn Kelij Arslân*, the *Sâheb* of *Koniya* and *Aksarâ*; saying, *This is your son-in-law's armour-bearer; after him, something more will come to you.* *Nûro'ddîn*, greatly incensed at this conduct of *Jûsîlîn*, resolved to be revenged on him. Accordingly, sending for some of the chiefs of the *Turkmâns*, he, by large gifts, engaged them to seize *Jûsîlîn*, knowing he was not able to cope with him in battle. The *Turkmâns*, therefore, keeping a watchful eye upon him, surprized him one day as he was hunting, and brought him bound to *Nûro'ddîn*; who, according to *William of Tyre*, confined him in the castle of *Aleppo*, where he afterwards died. *Nûro'ddîn* hereupon immediately took the castles of ' *Ain Tâh*, ' *Azâz*, *Kûres*, *Al Râwandân*, *Borj Al Refûs*, or the tower of lead, *Dolûc*, *Mara'sh*, *Nahr Al Jawr*, *Tel Bâshbar*, or *Tel Bâsher*, *Tel Khâled*, *Hodhr Al Bârah*, *Casar Sâd*, *Casar Lâtba*, and several other places of considerable note. It may not be improper to observe, that count *Jûsîlîn* transferred his seat from *Al Robâ*, or *Edeffa*, to *Tel Bâsher*, a castle, or fortress, of great strength, seated in a very fertile tract, about two days journey distant from *Aleppo*, and adorned with gardens and fountains, in a most beautiful manner; for which reason, we find him styled the *Sâheb* of *Tel Bâsher* by *Abu'l Faraj* †.

and of  
the year  
547.

THE 547th year of the *Hejra*, commencing *April* 8th, 1152, was distinguished by several very remarkable events. *Soltân Mas'ûd Ebn Mohammed Ebn Mâlec Shâh* died, before the close of it, at *Hamadân*. He appointed *Mâlec Shâh*, his brother *Mahmûd's* son, to succeed him; whose

\* AL MAKRIZI, RENAUD. ubi sup. † GREG. ABU'L FARAJ, ubi sup. p. 373, 390. EBN SHONH. ad an. Hej. 546. THEOPHIL. SIGEFRID. BAYER. Hist. Osrhoen. et Edeffen. ex num. illustrat. lib. v. p. 349. Petropoli, 1734. ALB. SCHULT. Ind. geographic. in vit. Salad. Lugduni Batavorum, 1732.



name *Al Emîr Khaṣṣec* took care to have mentioned in the mosques; and for some time had the sole management and direction of all public affairs. But aspiring at the *Soltānat* himself, he afterwards seized upon *Mālec Shāh*'s person, and sent for *Al Mālec Mohammed*, his brother, then in *Khāzeṣṣān*, intending to treat him in the same manner. Upon that prince's arrival, *Khaṣṣec* placed him upon the throne, and gave him the title of *Soltān*. But notwithstanding this, *Mohammed*, having been informed of his traiterous designs, killed him, and *Zenki*, his armour-bearer, two days after, with his own hands; and exposed both their heads in the public streets, till they were devoured by dogs. *Mohammed*, having thus dispatched *Khaṣṣec*, was saluted *Soltān*, and took upon himself the government, without opposition. *Mas'ūd*, who was about forty-five years old, at the time of his death, reigned eighteen years, and six months. He was a great lover of pious and learned men, humble and affable; but for religion, clemency, justice, and bravery, superior to all the *Seljūkian* princes. He often defeated armies at the first onset, and killed lions with one stroke. He frequently, when a boy, was in battles, and fought himself. He always proved victorious in the wars with his brothers. The people lived in ease and plenty through the whole course of his reign. He disregarded treasures, distributing them amongst his courtiers; which was the reason that he almost perpetually wanted money, and left none in the treasury behind him. This prince was the last of the *Seljūkian Soltāns*, that had any power in the *Arabian Irāk*; for, upon his demise, *Al Moktafi*, the thirty-first *Khalif* of the house of *Al Abbās*, deprived the *Seljūkians* of all authority in the city of *Baghdād*. For this reason, *Ebn Shohnah* places the expiration of this dynasty in 547; and adds, that *Mas'ūd*'s son, who survived him, had neither dominions nor a name. *Mālec Shāh* II. surnamed *Mogayaho'ddîn*, and, by the author of the *Lebtârikh*, *Mogayaho'ddîn Abu'l Fatah*, who succeeded *Mas'ūd*, was, according to *Khondemir*, the son of *Mohammed*, son of *Mālec Shāh* I. But the author of the *Lebtârikh* and *Abu'l Faraj* affirm, that he was the son of *Mahmūd*, son of *Mohammed*, and consequently great grandson of the first *Mālec Shāh*. Be that as it will, his reign was of no long continuance, as we find intimated by *Al Emîr Yabya Ebn Abd'ollatif Al Kazwîni* and *Khondemir*, as well as *Abu'l Faraj*; though the two former differ widely from the latter in the particulars they have handed down to us, relating to this prince. The short account of him preserved by *Abu'l Faraj*, inserted here, accuses *Al Emîr Khaṣṣec* of an intention to depose *Mohammed*, after he had dethroned his brother *Mālec Shāh* II. in order to seize

seize upon the *Soltân* himself. But from the other historians, especially *Khondemir*, we learn, that *Mâlec Shâh* II. having rendered himself, by his attachment to pleasures, and indulgence of his appetite, unworthy of the crown, grew jealous of the authority of *Khasbec*, surnamed *Belingheri*, who had been in great esteem with *Mas'ûd*, and passed for one of the most valiant men of his time. Under the influence of this malevolent passion, continues *Khondemir*, he proposed to arrest *Khasbec*. But the whole court thinking such a proceeding unjust, *Al Hasan Kandar*, one of *Khasbec's* best friends, resolved to prevent the blow; and, under the pretence of giving the *Soltân* a grand entertainment, kept him three days in a continual debauch, in the midst of which he secured his person, and shut him up in the castle of *Hamadân*. They sent then for his brother *Mohammed*, out of *Khûzestân*, and substituted him in his room. Some time after, *Mâlec Shâh*, finding means to escape out of prison, fled to the province from whence his brother had been called to the throne; where he remained till the death of *Mohammed*, either in the year 554, or 555: when, hastening to *Esfahân*, he was re-acknowledged for *Soltân* by his former subjects. The duration of *Mâlec Shâh* II.'s first short reign has not been determined, either by *Khondemir* or *Abu'l Faraj*; but, if the author of the *Lebtârikh* in this point merits any regard, it expired four months after *Mas'ûd's* death. About the same time, *Hosâmo'ddîn Tamartâsh*, the son of *Ilgâzi*, or *Aylgâzi*, *Ebn Artak*, the *Sâheb* of *Mâredîn* and *Mayyâfâraîn*, likewise departed this life, according to both *Ebn Shohnah* and *Abu'l Faraj*. He presided over those cities, and their districts, above thirty years; and was succeeded by *Nojmo'ddîn Alebbi*, his son. This year also proved fatal to the race of the *Gazni Soltâns*, descended from *Sabektekîn*. The last of these princes was *Khostrû Shâh*, or, as he is called in Dr. *Hunt's* MS. of *Ebn Shohnah*, *Hostrû Shâh*, the son of *Babrâm*, or *Baharâm*, *Shâh*; who was stripped of his territories by *Alao'ddîn Al Hosein Ebn Al Hosein Al Gauri*, and taken prisoner, with his son, by *Gayatho'ddîn Mohammed*, *Al Hosein's* nephew. This *Alao'ddîn Al Hosein*, denominated by some *Alao'ddîn Al Hasan*, founded the dynasty of *Gaur*, or the *Gaurids*, upon the ruins of that of *Gazni*, and assumed the title of *Al Soltân Moazem*, the great *Soltân*, if *Ebn Shohnah* may be depended upon. We are likewise informed by this writer, that the monarchs of the family of *Gazni*, of whom he gives an exceeding good character, governed their large and extensive empire, and particularly the proper territory of *Gazna*, with the adjacent part of *Al Ajem*, or *Persia*, two hundred and thirteen years. He

farther

farther relates, that *Alao'ddîn*, the first *Soltân* of the *Gaurids*, or *Gaurides*, left *Gayâtho'ddîn Mohammed*, one of his nephews, to take upon him the government of *Gazna*, and *Shahâbo'ddîn*, the other, that of *Syria*; as also that the *Soltâns* of this race conquered a very considerable part of *India*, *Hind*, or *Hindostân*, which had not been subdued by any of the descendants of *Sabektekîn*, and arrived at such a height of power as none of the *Mohammedan* monarchs had ever done before. We must not forget to remark, that the kingdom of the *Hammadites* in the *African* province of *Bajayah*, or *Bujiah*, according to *Ebn Al Athîr*, in his *Al Câmél*, was abolished by *Abd'al-mûmen Al Garb*, or *Al Gareb*, that is, *the western*, surnamed *Al Mohdi*, or *the director*, who marched with a powerful army from *Morocco* to *Bujiah*, and drove from thence *Yahya Ebn Al Azîz Bîllah Ebn Al Mansûr*, of the house of *Yusêf Belkîn Ebn Zeir Al Sanhâji*, the last of the *Hammadite* princes, the present year <sup>u</sup>.

IN the 548th year of the *Hejra*, which began *March 29th* *The most*  
 1153, *Soltân Sanjar* was led, against his inclination, unfor- *remark-*  
 tunately enough, to chastise the *Turkmâns*, who refused *able occur-*  
 to pay the usual tribute of sheep. For his whole army *rences of*  
 was defeated, and himself taken prisoner, by that rabble, *the year*  
 to the great dishonour of the house of *Seljûk*; which was so 548,  
 much revered by all the *Turkish* tribes. According to the  
 author of the *Lebtârîkh*, the *Gaz*, or *Turkmâns*, crossing the  
*Fihân*, towards the end of *Sanjar's* reign, suffered great mi-  
 sery; notwithstanding which, the *Soltân* resolved to attack  
 them. The *Gaz* begged peace in the most suppliant manner;  
 each family offering a piece of silver, with which the *Soltân*  
 was content. But the *grandees* obstructing the treaty, an  
 action, as related by *Khondemîr*, immediately ensued. The  
*Gaz*, or *Turkmâns*, not knowing what to do with the person  
 of so grand a prince, placed him in the day-time on a throne,  
 and shut him up at night in an iron cage: In which state of  
 confinement, says the same writer, he remained till the year  
 551. *Ebn Shohnah*, however, has transmitted down to us a  
 different account of this matter. He reports, that *Soltân San-*  
*jar* entered this year into a war with the *Atrâk*, or *Turks*, in

<sup>u</sup> GREG. ABU'LFARAJ ubi sup. p. 390, 391. EBN SHOHN.  
 ad an. Hej. 547. ISM. ABU'LFED. in chron. ad an. Hej. 547.  
 KHONDEMIR, AL EMIR YAHYA EBN AED'OLLATIF AL KAZ-  
 WINI, in Lebtâr. p. 44. D'HERBEL. Biblioth. orient. p. 544,  
 545, 361, 364, 998. ISM. ABU'LEED. in chron. ad an. Hej. 387.  
 EBN AL ATHIR, in Al Câmél, ABU MOHAMMED AB'DALAZIZ  
 EBN SHEDAD TAMIM AL SANHAJI, in Kitâb Al Beyan fi Akhbâr  
 Al Kairwân, apud Ism. Abu'lfed. ubi sup.



which his arms were at first attended with success; but that he was afterwards routed by them, forced to abandon his kingdom, and became a religious, or monk. He adds, that the *Gâz*, or *Atrâk*, made themselves masters of *Khorasân*, and other adjacent territories, demolished all the mosques they met with, and put many *Kâdis*, *Imâms*, &c. eminent for their learning and sanctity, to the sword. The *Moslems* hereupon applied for assistance to *Al' Adel*, one of *Sanjar's* slaves; who marched with a body of troops he had assembled against these barbarians, and obliged them to quit the provinces they had seized. *Al' Adel*, continues he, being soon after joined by *Abâkaj*, another of *Sanjar's* slaves, they grew formidable to all the neighbouring princes. The same year, the *Franks* reduced the city of *Askalân*, or *Askelon*, and expelled the *Egyptian* forces from thence, as we learn from *Abu'l Faraj*. *Abu'l Fatah Mohammed Ebn Abd'alcarim Ebn Ahmed Al Shabrestâni*, one of the most celebrated doctors of the *Ashârians*, born at *Shabrestân*, a city of *Khorasân* between *Nisâbâr* and *Khowârazm*, in the year of the *Hejra* 477, famous for his learned performances in the metaphysics and the scholastic theology of the *Moslems*, died, according to *Ebn Shohnah*, in the year that we are now upon. The principal of his works were those intitled, *Nebaiat Al Ekdâm fi Elm Al Kelam*, which occasioned his being denominated *Al Motekellem Al Ashâri*, the schoolman of the *Ashârians*, and *Al Melal wa Al Nabal*, or the means of curing melancholy and chagrin. It may not be improper to observe, that *Shabrestân*, the place of *Abu'l Fatah's* nativity, from whence he deduced the surname of *Al Shabrestâni*, was a city, if *Ebn Shohnah* may be credited, built by *Abd'allah Ebn Thâher*, the third prince of the *Thâberian* dynasty, and *Emîr* of *Khorasân* <sup>w</sup>.

and 549.

THE following year, being the 549th of the *Hejra*, which commenced *March* 18th, 1154, *Al Dhâfer Beamri'llah Ebn Al Hâfedh Ledini'llah*, the *Khalîf* of *Egypt*, was assassinated, either by *Al Abbâs Al Sanhâji*, his *Wazîr*, or *Nafr*, that minister's son, in the month of *Al Moharram*. *Al Abbâs Al Sanhâji* had formerly been the governor of *Belbeis*, and, by the assistance of his son *Nafr*, found means to deprive *Nojmo'ddîn Ebn Mesâl*, his predecessor, both of his office and his life. After which, *Al Dhâfer*, being a young man, and intirely attached to his pleasures, became so desperately ena-

<sup>w</sup> KHONDEMIR, AL EMIR YAHYA EEN ABDO'LLATIF AL KAZWINI, in *Lebtâr*. GREG. ABU'L FARAJ, ubi sup. p. 391. EBN SHOHN. ad an. *Hej.* 548. D'HERBEL. *Biblioth. orient.* p. 756, 757, 1020, 1021.



moured with *Nafr*, who was a very beautiful youth, that he could not be easy one moment, either by day or by night, without him. This induced his subjects to believe, that *Nafr* was the object of the *Khalif*'s unnatural lust; which rendered both of them infamous, and excited *Al Abbâs Al Sanbâji*, the *Wazîr*, to persuade his son to murder the person who had brought such a disgrace upon him. To this he was farther impelled by what *Nafr* had told him; viz. that *Al Dhâfer* had instigated him to kill his father, promising him, if he would perpetrate so horrid a crime, to make him *Wazîr* in his room. *Al Abbâs* and *Nafr*, therefore, in pursuance of the plan they had formed for the destruction of the *Khalif*, invited him and two of his most intimate favourites to a private entertainment one night at the *Wazîr*'s house, dispatched them all three, and threw their bodies into a well. The next morning *Al Abbâs* went to the imperial palace, and asked for the *Khalif*; who not appearing, the *Wazîr* ordered *Yusef* and *Gabriel*, his brothers, to be executed, together with *Sâteb*, their cousin-german, for having imbrued their hands in the blood of their sovereign. He also cut off a great number of other persons, whom he pretended to suspect of being accessory to the same crime. He then went to the seraglio, took *Al Dhâfer*'s son *Isa*, then only five years old, from amongst the women there, gave him the title or surname of *Al Fayez Benasri'llah*, or, if we chuse to follow Dr. Hunt's MS. copy of *Ebn Shobnah*, *Al Kayem Benasri'llah*, and placed him upon the throne. The boy, to whom *Al Abbâs* obliged all the grandees of the court to take the oath of allegiance, seeing the carcases of those whom the *Wazîr* had commanded to be slain, was so shocked at the sight, that he became perfectly stupified thereby, and could never afterwards exercise his reason in a proper manner. As for *Al Abbâs* himself, he did not long remain unpunished. For it being soon rumoured over the whole *Fâtemite* empire, that *Al Abbâs Al Sanbâji* and his son *Nafr* were the real authors of the *Khalif*'s murder; the principal officers of the army, and even the ladies of the seraglio, who were all vastly concerned at the barbarous treatment *Al Dhâfer* and his brothers had met with, applied to *Talây' Ebn Zarîc*, the *Armenian*, then possessed of *Al Kâbirah*, for his assistance. Upon which, the *Wazîr* and his son fled into *Syria*; carrying their jewels, money, and every thing valuable acquired by *Al Abbâs*, during the course of his administration, along with them. Of which *Al Dhâfer*'s sister being apprized, she immediately wrote to the generals of the *Franks*, who had lately made themselves masters of *Askalân*, and promised them a great reward, if they would seize upon the two traitors, and

secure

secure them in such manner, that they might be brought to condign punishment. Upon the receipt of the letter, some small detachments were sent out of *Askalân* to intercept them; one of which came up with, and attacked, the party that escorted them. *Al Abbâs Al Sanbâji* himself was killed in the action, and *Nafr* taken prisoner; after which, all the rich spoils belonging to them fell into the hands of the *Franks*, who immediately sent *Nafr* under an escorte to *Al Kâbirah*. The ladies of the seraglio soon getting possession of him, he was there put to a most cruel death. The sister of the late *Khalif* crush'd his right hand, with which he had assassinated that prince, to pieces. The other ladies beat and bruised him most unmercifully with their shoes, and even ate his flesh; which was pulled off the bones with pincers, before his face. He was then affixed alive to a gibbet, erected for that purpose; and, after his death, his body was reduced to ashes. We are told, that the women of the seraglio cut off locks of their hair, and sent them, fastened to lances, to *Talây' Ebn Zarîc*, as a token of their grief, and to excite that commander to revenge the barbarous murder of the *Khalif*. *Al Fayer Benazri'llah* conferred the sublime post of *Wazîr* upon *Talây' Ebn Zarîc*; who, by the direction of one of *Al Abbâs Al Sanbâji*'s servants, discovered *Al Dhâfer*'s body, together with those of his two favourites, who had been assassinated with him. That of the *Khalif* he soon after caused to be interred, with exceeding great funeral pomp; and was no sooner confirmed in his officé, than he assumed, if *Ebn Shohnah* may be credited, the title, or surname, of *Al Mâlec Al Sâleh*. The same year, in the month of *Safar*, *Nûro'ddîn Mahmûd Ebn Zenki* obliged *Mojîro'ddîn Artak Ebn Mohamed Ebn Tarwzi*, or *Bûzi*, *Ebn Tagtakîn*, or *Tagantakîn*, the *Sâheb* of *Damascus*, to surrender that city to him; having before received advice, that the *Franks* were advancing towards the place, in order to annex it to the territories they occupied in *Syria*. As *Mojîro'ddîn* did not give *Nûro'ddîn* much trouble in the reduction of *Damascus*, he first conferred upon him the government of *Hems*, and afterwards that of *Bâlis*, a small town of *Syria* upon the *Euphrates*, about seven stations from *Salamiyah*. He did not, however, remain long at *Bâlis*, but retired from thence to *Baghdâd*; where, according to *Ebn Shohnah*, he at last ended his days \*.

\* GREG. ÂBU'L FARAJ, ubi sup. p. 391, 392. EBN SHOHNAH, ad an. Hej 549. AL MAKRIZI, RENAUD. ubi sup. p. 519, 520, 521. ISM. ÂBU'LFED. in descript. Arab. p. 20. Oxon. 1712.

THE next year, being the 550th of the *Hejra*, beginning *What hap-*  
*March 7th, 1155, Khoṣrû Shâh*, the son of *Bahrâm*, or *Ba-* *pened, the*  
*harâm*, *Shâh*, the last of the *Gazni Soltâns*, according to *following*  
*Khondemir*, as cited by *M. D'Herbelot*, departed this life, in *year.*  
 a certain castle, where for several years he had been confined.  
 That author, however, in another extract, inserted in his va-  
 luable work by *M. D'Herbelot*, makes this *Khoṣrû* to have died  
 in the year of the *Hejra* 555. But as, upon the former sup-  
 position, *M. D'Herbelot*, after *Mirkhond*, *Khondemir*, and *Al*  
*Emîr Yahya Ebn Abd'ollatîf Al Kazwîni*, computes the dy-  
 nasty of the *Gaznevids* to have remained 155 years, and conse-  
 quently seems in some measure to evince what he had just before  
 laid down, in relation to the time of *Khoṣrû's* death; that event  
 may, as we apprehend, with sufficient propriety, be placed in  
 the present year. *Talây' Ebn Zarîc*, the *Fâtemite Khalîf's*  
*Wazîr*, rendered himself odious to the *Egyptian Moslems*, as  
 well as to the *Copts*, by his infamous exactions; fleecing his  
 master's subjects, in order to gratify his avarice, after a most  
 shameful manner. He was also a bitter enemy both to the  
*Christians* and the *Jews*; obliging all of them to wear  
 certain marks of distinction on the tops of their turbants, or  
 caps, that they might be thereby distinguished from the *Mo-*  
*hammedans*, and listening to every false accusation that was  
 brought to him against them. At this time a powerful prince  
 reigned over the *Kera-its*, *Kara-its*, *Karits*, *Kerits*, *Karites*, or  
*Kerites*, a tribe of oriental *Turks*, or *Tartars*, settled in the re-  
 mote part of *Turkesstân*, bordering upon *Khotan*, *Katay*, which  
 comprized the northern provinces of *China*, and the kingdom of  
*Tibet*, styled *Onk*, or *Awank*, *Khân*. This prince, the third who  
 bore that title, together with all his subjects, professed the  
*Christian* religion, and made a very considerable figure. Some  
 years before, he overthrew in a great battle the *Seljûks*, or  
*Moslems* that occupied *Al Jazîra*, *Fârs*, *Belâd Al Jebâl*, and  
*Adherbijân*; and, according to some good authors, extended  
 his frontiers from the farthest limits of the eastern *Tartary*  
 to the banks of the *Tigris*. This conqueror was likewise  
 named by the *Arab* writers *King John*, and by *European* tra-  
 vellers *Prester John*. His son *David*, who succeeded him,  
 was vanquished and killed in battle by *Jenghîz Khân*. The  
 princes of this family were also dignified with the title of  
 kings of *India*. But as a place will be assigned the history of  
 the kingdom of *Prester John* in the supplement to this work,  
 it would be both improper and superfluous to expatiate any  
 farther upon it here.

THE

Atsîz and  
Tarkân  
Khâtûn  
die.

THE 551st year of the *Hejra*, commencing Feb. 24th, 1156, was rendered memorable by the death of *Atsîz*; who departed this life in the valley of *Khabûshân*, one of the most delightful places of *Asia*. During his last illness, he once heard the voice of a man reading; upon which, he ordered the people about him to listen to it. This had not long been done, before the following passage of the *Korân* reached their ears, "No man knows in what country he shall die." These words made such an impression upon his mind, that he did not doubt but his death would happen on the very spot where they were heard. And this sorrowful thought, during the short remainder of his life, grew every day stronger and stronger upon him. *Reshîdô'ddin Abd'aljelil*, the *Persian* poet, generally called *Reshîdi*, or *Rashîdi*, who was a native of *Balkh*, followed his corps to the grave, and pronounced his funeral elogy in verse. Amongst other insolent amplifications, favouring of the oriental genius, made use of herein, *Reshîdô'ddin* scrupled not to affirm, that the heavens themselves trembled, when his hero was angry; that, on all occasions, they were obedient to him; and that no one could be found so ignorant as not to know, that this prince's glorious actions intitled him to the empire of the whole world. *Atsîz* is said to have reigned twenty-nine years; though, according to some of the eastern writers, he ruled only eighteen years with an absolute and unlimited sway. He was not only famed for his bravery and military skill, but likewise for his learning and liberality. As he gloried in nothing more than in being the patron and protector of learned men, his praises were celebrated by the principal writers of the age. He had almost completed his sixty-first year, at the time of his death; and was succeeded by *Il-Arslân*, his son. The word *Il*, prefixed to this *Soltân's* name, denotes *strong* and *brave*, in the language of *Khowârazm*. He bore the title of *Khowârazm Shâh*, which was hereditary in his family, reduced part of the *Transoxanian* provinces and *Khorasân*, and made a very considerable figure. The same year, died likewise *Tarkân Khâ-*

MIRKHOND & AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, apud D'Herbel. ubi sup. p. 364. ISM. ABU'LFED. in chron. ad an. Hej. 550. AL MAKRIZI, RENAUD. ubi sup. p. 521. YWEN SHU, GREG. ABU'L FARAJ, in chron. Syriac. apud Jos. SIM. ASSEMAN. in Biblioth. oriental. Clementino-Vatican. tom. III. par. ii. p. 495—497. ut et ipse JOS. SIM. ASSEMAN. ibid. p. 488—498. Romæ, 1728. GREG. ABU'L FARAJ, in hist. dynast. p. 427, 428. et alib. JO. LAURENT. MOSHEM. histor. Tartaror. ecclesiastic. p. 23—27. Helmstadii, 1741.



*tân*, the *Soltâna* of the *Seljuks*; who governed *Sanjar's* dominions, during the confinement of that prince. However, soon after her death, *Soltân Sanjar*, by the assistance of *Al Emîr Elias*, one of his confidents, and *Al Emîr Ahmed Komai*, the governor of *Termed*, escaped out of the hands of the *Turkmâns*, who had detained him as a prisoner amongst them, ever since the year of the *Hejra* 548, and was conducted by *Ahmed's* troops to *Merû*, at this time the capital of *Khorasân*. The *Soltân* finding the city of *Merû*, and all the country through which he passed, in a very bad condition, on account of the incursions made by the *Turkmâns* during his captivity, fell first into a deep melancholy, and afterwards into a distemper which proved fatal to him. Some authors relate, that *Atsiz*, in conjunction with *Mahmûd*, *Sanjar's* nephew, during the *Soltân's* detention among the *Turkmâns*, presided over the state. According to a writer followed by *M. Renaudot*, the *Khalîf Al Moktafi* conferred the dignity of *Soltân* upon *Solîmân Shâh*, the son of *Mohammed Al Seljûki*, on condition that he should intirely cede to him the province of *Irâk*, though this runs counter to what has been advanced by *Abu'l Faraj*, the present year <sup>2</sup>.

IN the 552d year of the *Hejra*, beginning Feb. 13th, *The most* 1157, *Soltân Sanjar* departed this life at *Merû*, as it should *consider-* seem from *Khondemir*, in *Khorasân*. He was carried off by *abievents* the cholic and a diarrhœa, in the former *Rabî*. The author *of the year* of the *Nighiariştân* has preserved a distich made upon this 552, *Soltân's* death, wherein the words *Shâh Merû*, alluding to the place of his demise, clearly point out the year in which he died; the letters of which those two words consist forming exactly, amongst the *Arabs*, the number 552. *Sanjar* fought nineteen battles, of which he gained seventeen; and was much feared by all, though his clemency and liberality not a little endeared him to his subjects. He was diligent in matters of government, but hated kingly pride; wearing, for the most part, a coat made only of skins. However, he lived with great magnificence; appointing *Kotbo'ddîn Mohammed Ebn Tacash Ebn Arslân* and his son *Atsiz*, *Shâhs* of *Khowârazm*, successively his cup-bearers, and assigning them the revenues

<sup>2</sup> KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebrârîkh*, AHMED EBN MOHAMMED ABD'AL-JAAFAR AL KAZWINI, in *Nighiarişt*. RESHIDO'DDIN ABD'AL-JELIL, apud D'HERBEL. *Biblioth. orient. art. Atsiz*, p. 147. ut et ipse D'HERBEL. *ibid.* & p. 715. RENAUD. *ubi sup.* p. 529. Vid. etiam D'HERBEL. *art. Sangiar*, p. 757. & alib. GREG. ABU'L FARAJ, *ubi sup.* p. 393.

of the large province of *Khawârazm* for the salary of their office. We meet with the elogy of *Soltân Sanjar* in several parts of the works of *Selmân*, the *Persian* poet, drawn up with great elegance and beauty. It has been remarked, that this prince established *Saad Ebn Zenki*, who had been his governor, lieutenant-general of all his dominions, under the title of *Atâbek*; which signifying *father of the prince*, and being given to the tutors of the *Seljukian* princes, became afterwards a title of dignity. This *Saad* must have been either *Omâdo'ddin*, or *'Amâdo'ddin*, *Zenki*, the first *Atâbek* of *Irâk*, who began to preside over that province, in 521, or *Modhaffero'ddin Moshakar Ebn Mawdûd*, the first *Atâbek* of *Fârs*, or *Pârs*, that is, *Persia* properly so called, who set up for himself there, in 543; both of whom arrogated to themselves the supreme authority, in *Sanjar's* reign. All the oriental historians praise this *Soltân* for his valour and justice, magnanimity and goodness. As a proof of this, they write, that he was so well beloved by his subjects, that they continued to publish his name in the mosques for a whole year after his death, as if he had been still alive, and on the throne. They gave him also the surname of *Eskânder Thani*, that is, *Alexander the Second*; and his name of *Sanjar* has passed for that of *Alexander* amongst his posterity. After this prince's decease, *Mahmûd*, his sister's son, according to *Khondemir*, succeeded in *Khorasân*; but, at the end of five years, *Moyedabia*, one of his lords, who had formerly been *Sanjar's* slave, rebelled against him, fought several battles with him, seized his dominions, and deprived him of sight. The *Soltân*, or *Shâh*, of *Khawârazm*, whose dynasty rose whilst *Sanjar* swayed the sceptre of the *Seljuks*, taking advantage of these divisions in *Khorasân*, made himself master of a considerable part of that country, whilst the other remained in the possession of the rebels, and the *Soltâns* of the race of *Gaur*. So that the *Seljuks*, who still maintained their power in both the *Irâks*, had no longer any footing in *Khorasân*. But, notwithstanding the authority of that writer, *Megayâtho'ddin Mahmûd Ebn Mohammed Ebn Mâlec Shâh*, who had also the surname of *Abu'l Kasem*, is said by the *Lebtârikh* to have ascended the *Seljuk* throne, the same year that *Sanjar* died. This is, however, flatly contradicted by several authors of good repute; as we shall hereafter more clearly evince, in a future part of this work. *Sanjar*, according to *Ebn Shohrab*, was born in the year of the *Hejra* 479, and was consequently about seventy-three years old, at the time of his death. This writer likewise reports, that *Sanjar* was prayed for, in the mosques within his jurisdiction, as *Soltân*, forty years; and twenty, as king, or rather

rather governor, of *Khorasân*, before he succeeded *Soltân Mohammed*. The same year, if *Ebn Shohmah* may be depended upon, *Abu Sa'id Ebn Abd'almûmen*, who commanded the forces of the *Al Moâbedun*, or, as they are called by the western historians, the *Al Mohades*, reduced the city of *Kor-thoba* in *Al Andalus*, or *Cordova* in *Andalusia*, and afterwards drove the *Al Morabeta*, or *Al Moravides*, out of *Spain*. He also took *Al Rayah* from the *Franks*, after it had remained in their hands about twenty years. Whilst the *Al Moâbedun* were extending their conquests in the western parts of the world, *Nâro'ddin Mahmûd Ebn Zenki* dispossessed *Sabâc Al Bokâ'ye* of *Baalbec*, in the territory of *Damascus*. Many violent shocks of an earthquake were felt in *Syria* (X), this year, in the month of *Rajeb*, which almost entirely destroyed *Hems*, *Hama*, *Shaizar*, *Casr Tâb*, or *Caser Tâb*, *Al Ma'ra*, or *Al Maarra*, *Afâmiya*, or *Apamia*, *Hisp*, *Al Acrâd*, *'Arkâ*, *Al Lâdikiya*, or *Laodicea*, *Trâbolos*, *Trâblos*, or *Tripoli*, and *Antâkiya*, or *Antioch*. An incredible number of people perished on this occasion, who were all buried under the ruins of the above-mentioned towns. In order to give some sort of idea of this dreadful calamity, it may not be improper to observe, that a school fell down at *Hama*, or *Hamah*, the master being then absent on some particular business, and crushed to pieces all the scholars that were therein; none of their parents coming afterwards to enquire for any of them, which renders it probable, that they all likewise met with the same fate. When the last shock happened at *Shaizar*, the *Sâheb* of that place was circumcising his child; the whole family of the *Beni Monkad*, who were masters of the town, being assembled at his house, in order to attend the ceremony. When the house being thrown down, only one of them escaped; who was afterwards killed by the kick of a horse, as he attempted to go out at the gate. Of which terrible disaster *Al Mâlec Al 'Adel Nâro'ddin Mahmûd Ebn Zenki* receiving advice, he detached a body of troops to take possession of that city; which, upon their arrival there, they immediately occupied, without the loss of a man. *Ebn Al Athîr*, in his *Al Câmel Al Tawarîkh*, or general history, affirms the *Beni Monkad* to have been settled at *Shaizar*, when *Sâleb Ebn Mardâs* obliged it to submit to him, in the year

(X) Some writers intimate, that *Bayrût*, or *Berytus*, *Saidân*, or *Sidon*, *Sûr*, or *Tyre*, *'Accâ*, or *Ptolemais*, and *Haleb*, or *Aleppo*, were likewise almost intirely reduced to heaps of ruins by the violent concussions mentioned here (1).

(1) *Vid. Euseb. Renaud. ubi sup. p. 530.*

of the *Hejra* 414; but, if we may credit *Ebn Khalecân* and *Al Makîn*, *Sedidoddawla Abu'l Hasan Ali Ebn Mîklad*, the great grandson of *Monkad*, wrested it out of the hands of the *Greeks*, either in 473, or 474. We must not forget to observe, that the *Khalif Al Moktafi* ordered the old gate of the *Caaba*, now greatly decayed through age, to be removed, and a new one, covered with silver plates, to be erected in its room; as also commanded a coffin to be made for himself out of the former, in some part of the year that we are now upon. It appears from one of the writers followed by *M. Renaudot*, that *Mohammed Shâh*, the son of *Mahmûd Shâh*, who aspired at the *Soltânat*, in order to carry his point, about this time, laid siege to the city of *Baghdâd* <sup>a</sup>.

and of the year 553. THE following year, being the 553d of the *Hejra*, which commenced *Feb.* 2d, 1158, seems not to have been very fruitful in memorable events, at least not many accounts of such events have been handed down to us by the eastern writers. However, that the affairs of the *Seljûks* continued to decline, and those of *Il Arslân* (Y), the third *Soltân*, or *Shâh*, of *Khowârazm*, to wear a promising aspect, through the whole course of it, we may infer from what has been observed by *Khondemir*, the *Persian* historian <sup>b</sup>.

The principal transac- THE next year, being the 554th of the *Hejra*, which began *Jan.* 23d, 1159, *Mohammed*, surnamed *Gayâtho'ddîn*,

<sup>a</sup> KHONDEMIR, AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in *Nighiarist*. GREG. ABU'L FARAJ, ubi sup. p. 392. AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, p. 43. SELMAN, apud D'Herbel. ubi sup. p. 757. ut et ipse D'HERBEL. ibid. & art. *Atabekian Fars*, p. 143. EBN SHOHNAH, ad an. *Hej.* 552. EBN AL ATHIR, in *Al Câmel Al Tawârîkh*. ad an. *Hej.* 414. EBN KHALECAN, AL MAKIN, ubi sup. p. 284, 285. ISM. ABU'LFED. in *chron.* ad an. *Hej.* 552. RENAUD. ubi sup. p. 529, 530. <sup>b</sup> KHONDEMIR, D'HERBEL. *Biblioth. orient.* art. *Il Arslân*, p. 489. & art. *Atsiz*, p. 148.

(Y) This *Il Arslân* had a younger brother, named *Solimân Shâh*, who would have disputed the crown with him. He did in effect possess himself of part of his father's dominions; but *Il Arslân* did not give him time to strengthen himself, in the territories he had acquired. He surprized him, took him pri-

soner, and kept him in a state of confinement through the whole course of his reign. He also extended his conquests, both in the *Transoxanian* provinces beyond the *Jibân*, and in *Khorasân*. This *Soltân*, or *Shâh*, died in the year of the *Hejra* 557, and left for his successor his son *Soltân Shâh* (1).

(1) D'Herbel. *Biblioth. orient.* p. 488, 489, 826, 827.

having



having received advice, that his uncle *Solimân Shâh* had assembled a powerful army in *Mazanderân*, and been joined by the *Khalîf Al Moktafi* and the *Atâbek Ildighîz*, who became afterwards the first *Atâbek* of *Adherbijân*, with all their forces; he met him on the banks of the *Arras*, or *Araxes*, overthrew him with great slaughter, and obliged him to retire to *Al Mawfel*. After this victory, *Soltân Mohammed* was inclined to have attacked *Al Moktafi*, who took *Solimân Shâh* under his protection; but considering, that he had another enemy, *Mâlec Shâh* II. his brother, to fear, he judged it requisite to make up matters with the *Khalîf*. Upon which, that prince gave the *Soltân* his daughter, named *Kermân Khâtûn*, in marriage; who set out, with a splendid equipage, from *Baghdâd* for *Mohammed's* court. The *Soltân* himself went to meet her; but an hectic fever, which attended him, put an end to his days, after he had lived thirty-two years, and reigned seven, on the road to *Hamadân*. With regard to his character, *Mohammed* has always passed for a most accomplished prince, who possessed all the virtues military and civil. He was esteemed, through the whole course of his reign, as an uncommon patron of men of learning, piety, and merit; in which, say the historians, he was the very reverse of his brother *Mâlec Shâh*; who re-ascended the throne, after his decease, and survived him not many days. This last *Soltân* was succeeded by his uncle *Solimân Shâh*, surnamed *Moaz'oddîn*, or *Moez-zo'ddîn*, *Abu'l Hâreth Kasem*, the son of *Soltân Mohammed Ebn Mâlec Shâh*. Being at *Al Mawfel*, when his two immediate predecessors died, the great lords, after some debate amongst themselves, sent for him, and placed him upon the throne. *Mohammed* is reported to have quitted life, in the month of *Dhu'lhajja*, the present year, with extreme regret; insomuch that, before he expired, he ordered his troops, his court, and all his treasures, to pass before him, as it were in review, and, after he had considered all these things, said, *How is it possible that a power as formidable as mine is not able to diminish the weight of my disorder one single grain, nor to prolong my life only for a moment?* He then, according to the same author, concluded his reflection with the following remarkable words; *Unhappy is that person who spends his time in amassing those things which he must leave, and does not make the principal object of his attention and regard that being in whom all things are to be found.* This year, on the eighth of the latter *Rabî*, there happened a dreadful inundation of the *Tigris*; which laid under water, and destroyed, a very considerable part of the city of *Baghdâd*. *Ebn Shohnab* relates, that *Abd'alnâmen*, the general, or chief, of the *Al Moabedian*,

took *Al Mobdia*, at this time, from the *Franks*, after it had remained in their hands about twenty years <sup>c</sup>.

*The Khalif*  
*Al Mok-*  
*tafi dies.*

THE 555th year of the *Hejra*, commencing Jan. 12th, 1160, was rendered memorable by the death of *Al Moktafi Leamrillah*, the *Khalif* of *Baghdâd*. That prince, who reigned twenty-four years and three months, was sixty-six years old, at the time of his decease. We are told, that as he owed his elevation to the credit and authority of *Mas'ûd*, he had no share in the government of his state, during the life of that *Soltân*; but that, after his death, he asserted his independency, and would not permit *Mûlec Shâh II.* to have any power, or command, in the *Soltânat* of *Baghdâd*. He remained sole master in his dominions, which comprehended *Arabia* and the *Babylonian Irak*. In short, it was under this *Khalif* that the power of the *Seljûks*, who had been masters of all the forces and possessions of the *Khalîfs*, began to decline, and, by degrees, became extinct. On this occasion, it has been remarked by *Abu'l Faraj*, that *Al Moktafi* was the first who reigned in the *Arabian Irâk* without a *Soltân*, and governed his armies, as well as subjects, according to his own will, since the time that the *Mamlûks*, or slaves, that is, the *Turkish* militia, began to dispose of every thing in the *Khalîfat*, and consequently to deprive of their just authority the successors of *Mohammed*, under *Al Montaser Bi'llah (Z)*, the

<sup>c</sup> KHONDEMIR, TARIKH AL BENAKITI, HAMDALLA EBN ABU BECR EBN AHMED EBN NASR AL MASTUFI AL KAZWINI, in *Târikh Khozidah*, GREG. ABU'L FARAJ, ubi sup. p. 392. GOLLII not. ad *Alfragan.* p. 245. EBN SHOHNAH, ad an. *Hej.* 554.

(Z) We have taken the liberty here to substitute *Al Montaser* in the room of *Al Mostanser*, exhibited in the passage referred to by Dr. Pocock's manuscripts of *Abu'l Faraj*. That *Al Montaser* is the true reading, is plain from hence, that the *Khalif Al Mostanser Bi'llah* did not ascend the *Moslem* throne before the year of the *Hejra* 623; and that the *Khalif Al Montaser Bi'llah* was saluted *Emîr Al Mûmenîn*, or commander of the faithful, by the officers of the *Turkish* militia, after they had assassinated

his father *Al Motawakkel*, in the year of the *Hejra* 247. Then commenced the power and usurpation of the supreme authority in the *Khalîfat* of those insolent troops, as very clearly appears from all the best oriental writers. 'Tis true, *Al Montaser* is named *Al Mostanser* in the printed copies of the *Moslem* history of *Al Makin*; but then 'tis as true, that this is a fault, as has been rightly observed by M. D'Herbelot, either of the manuscript or the impression (1).

(1) Greg. *Abu'l Faraj, list. dynast.* p. 267, 393, 463. Vid. etiam *Ism. Abu'lfed. Ebn Shabnah, Al Makin, alioq. scriptor. orient. quam plurim. nec non D'Herbel. Bibl. bib. orient.* p. 622. & alib. pass.

eleventh *Khalif* of the house of *Al Abbás*. It appears from *Mirkbond*, that *Al Moktafi* recovered almost all that *Soltán Mas'úd* had possessed himself of in the provinces of *Fárs* and *Al Jébál*, or the mountainous part of the *Persian Irák*; and that no considerable tumults, or commotions, disturbed his repose, during the remainder of his prosperous reign<sup>d</sup>.

## S E C T. LIII.

THE *Khalif Al Moktafi Leamri'llah* appointed his son *Yu- Al Mos- sesf* to succeed him, a little before his death, in the year tanjed that we are now upon. One of his concubines, by whom he *Bi'llah is* had a son, surnamed *Abu Ali*, finding that he grew worse and raised to worse in his last illness, formed a design to assassinate *Yusef*; the *Kha-* hoping, by such a step, to advance to the supreme dignity her lifat. own son. For this purpose, she armed a great number of the women of the palace with knives, and hired them to kill him when he went to see his father. But the conspiracy being discovered to *Yusef*, by a little eunuch, whom he constantly sent to enquire how the old *Khalif* did, and who once on his return saw them with the knives in their hands; he put on a coat of mail, took his sword in his hand, and went directly to the imperial palace. This he no sooner entered, than the women attacked him; but he defended himself so well, that he wounded several of them, and at last, by the assistance of the governor of the palace, to whom he had before communicated the affair, and some of the grooms of the *Khalif's* bed-chamber, put them to flight. *Abu Ali* and his mother, who both fell into his hands, he caused afterwards to be imprisoned; but the female assassins he treated in a more severe and rigorous maner. Some of them were publicly executed, and others thrown into the *Tigris*. *Al Moktafi* dying, on the second of the former *Rabî*, *Yusef* was saluted *Khalif*, and inaugurated in form; after which, he assumed the title, or surname, of *Al Mostanjed Bi'llah*. The foregoing plot is represented as antecedent to *Al Moktafi's* demise by *Abu'l Faraj*; though *Khondemir*, as consulted by M. *D'Her elot*, seems to intimate, that *Abu Ali* and his mother conspired against *Al Mostanjed Bi'llah*, in the manner related here, after he was settled upon the *Moslem* throne<sup>e</sup>.

THIS

<sup>d</sup> ISM. ABU'LFED. in chron. ad an. Hej. 555. AL MAKIN in op. part. inedit. ad an. Hej. 555. EBN SHOHNAH, ad an. Hej. 555. GREG. ABU'L FARAJ, ubi sup. p. 393. KHONDEMIR, MIRKHOND, apud Teixeira. p. 303. D'HERBEL. Biblioth. orient. p. 592. RE- NAUD. ubi sup. p. 530.

<sup>e</sup> KHONDEMIR, ISM. ABU'LFED.

Al Fâyez  
Isa Ebn  
Al Dhâ-  
fer, the  
Khalîf of  
Egypt,  
dies.

THIS year, died *Al Fâyez Isa Ebn Al Dhâfer Ismael*, the *Sâbeb* of *Egypt*, styled also the *Fâtemite Khalîf*, after he had presided over the *Egyptian Moslems* about six years. He was succeeded by *Abd'allah Ebn Yusef Ebn Al Hâfedh*, who took upon him the title, or surname, of *Al 'Aded Ledini'llah*, and, according to *Ebn Shohnah*, the prænomen of *Abu Mohammedi*. He was the eleventh and last of the *Fâtemite Khalîfs* of *Egypt*. We must not forget to observe, that *Al Moktafi* has a very good character given him by *Ebn Shohnah*; who likewise informs us, that *Al Mostanjed Bi'llah's* mother went under the denomination of *Al Tâwas*, or the peacock. It must also be remembered, that *Mâlec Shâh II.* the *Soltân* of the *Seljûks*, who, after his brother *Mohammed's* death, hastened to *Esfabân*, in order to resume the government of the *Seljûkian* dominions, died, in the beginning of the present year. If we will believe the author of the *Lebtârikh*, he swayed the sceptre the first time he sat on the *Seljûkian* throne only four months, and the second no more than nine days.

The most  
memorable  
occurrences of  
the year  
556,

IN the 556th year of the *Hejra*, beginning Dec. 31st, 1160, and the month of *Sasar*, *Solimân Shâh*, the twelfth *Soltân* of the *Seljûks* of *Irân*, departed this life, at the age of forty-five. He succeeded his nephew *Mâlec Shâh II.* in the beginning of the preceding year. But as he gave himself up intirely to voluptuousness, and the company of women, without minding the affairs of the kingdom, the noblesse seized and imprisoned him at the end of six months; advancing, in his room, his nephew *Arslân*, as we shall hereafter have occasion to observe. Setting aside *Solimân's* bad conduct, for which he was deposed, he did not want some good qualities. He was very familiar with those about him; and excelled as to behaviour, person, and eloquence. His successor, *Soltân Arslân*, was the son of *Mohammed Ebn Mâlec Shâh*, and surnamed *Zeyno'ddîn*, or *Zîno'ddîn* by *Khondemir*; but he is styled *Rucno'ddawla*, or *Rocno'ddawla*, by the author of the *Lebtârikh*. He is commonly called *Malcc Arslân* by the eastern historians. He was proclaimed *Soltân* at *Hamadin*, by the influence of *Ildighîz*, the first *Atâbek* of *Adherbijân*, who began to reign the very same year. From the time he ascended the throne, *Kimar*, the governor of *Esfabân*, and *Enlonej*, or *Inanj*, who presided over the

MIRKHOND, & EBN SHOHNAH, ubi sup. EBN KHALECAN EBN AL ATHIR, GREG. ABU'L FARAJ, ubi sup. p. 397, 398. D'HERBEL. Biblioth. orient. art. *Mostanjed Billah*, p. 632. GREG. ABU'L FARAJ, ubi sup. p. 398. ISM. ABU'LFED. EBN SHOHNAH, KHONDEMIR, & AL MAKIN, ubi sup. AL MAKRIZI, AL EMIR YAHYA BEN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, p. 44. D'HERBEL. Biblioth. orient. art. *Malekshah fils de Mohammed fils de Malekshah*, p. 544, 545. RENAUD. ubi sup. p. 522, 530.

people



people of *Al Ray*, revolted against him; setting up for *Soltân* one of his cousins, named *Mohammed Seljûk Shâh*; with whom, at the head of a great army, they advanced to *Hamadîn*. *Arslân* went to meet them as far as *Kazwîn*, engaged them in the neighbourhood of that city, and gained a complete victory. For the new *Soltân* was killed in the battle, and his two supporters fled to *Al Ray*; from whence they were constrained afterwards to retire into the province of *Mazanderân*. *Arslân* had no sooner put an end to this war, than he found himself obliged to enter upon another. For the prince of the *Abkhâz*, who was a *Christian*, situated between *Georgia* and *Cberkassia*, invading *Aberbijân*, ravaged that country as far as *Kazwîn*. The *Soltân*, turning his victorious arms on that side, defeated him near the strong castle of *Kâk*, which he had taken and fortified; but, being afterwards forced by the *Seljûk* troops, was demolished. This year, in the month of *Ramadân*, *Al Mâlec Al Sâleh Talây' Ebn Zarîc Al Armeni*, or the *Armenian*, surnamed *Abu'l Gârât*, that is, *the father of expeditions*, *Al 'Aded Ledini'llah's Wazîr*, was assassinated by some ruffians, whom *Al 'Aded's* aunt had hired to murder him, when he entered the palace. They were armed with knives, and attacked him at the time and place appointed. He did not die upon the spot; but, being carried home, dispatched a messenger to *Al 'Aded*, to upbraid him with being the cause of his death. *Al 'Aded* denied with an oath, that he had been either consenting, or in any manner privy, to the horrid design; and, in order the more effectually to disculpate himself, put his aunt, who had been the sole contriver of the execrable scheme, into *Talây' Ebn Zarîc's* hands. The *Wazîr*, having got the impious woman in his power, immediately cut off her head; and, after he had obtained of *Al 'Aded Ledini'llah*, the last *Khalîf* of *Egypt*, the post of *Wazîr* for his son, who assumed the title, or surname, of *Al Mâlec Al 'Adel*, or *the just king*, almost instantly expired. It appears from *Ebn Shohnah*, that *Talây' Ebn Zarîc* was not only extremely well versed in the military art, but likewise very well acquainted with poetry; and that he was even the author of several poetical compositions, a specimen of which has been preserved by that *Moslem* historian. We must not forget to remark, that *Soltân Alâ-ôddîn Al Husein Ebn Al Hasan Al Gauri*, called also *Al Hasan Ebn Al Husein*, and surnamed *Jebânsûz* (A), or *the person*

who

(A) This *Jebânsûz* having entered *Khorasân* with a numerous army, in the year of the *Hejra* 544, with a design to make himself master of that province, was overthrown in a great

who set the world on fire, the first monarch of the dynasty of *Gaur*, a country lying between that of *Gazna* and *Khorasân*, represented by some of the eastern writers as a very just and excellent prince, departed this life, and was succeeded by his nephew *Gayâtho'ddin Mohammed* in the sovereignty of the territories of *Gaur*, according to *Ebn Shobnah*, the present year <sup>8</sup>.

and of the THE following year, being the 557th of the *Hejra*, which year 557. commenced Dec. 21st, 1161, seems not to have produced many remarkable events. However, during the course of it, *Shâwer*, who had been employed by *Talây' Ebn Zaric*, met with very injurious treatment from *Al Hasan*, the prefect of *Moniat Beni Khasib*, *Talây' Ebn Zaric's* sister's son; and thereupon made his complaints to *Zaric*, *Razic*, or, as he is denominated in some of the MS. copies of *Ebn Shobnah*, *Arzic*, the *Fâtemite Khalif's Wazîr*, but without effect. *Al Hasan*, finding he might repeat his insolence with impunity, sent *Shâwer*, as a present, a little chest of elegant workmanship, with some thongs of leather in it, such as the *Moslems* at that time used, when they scourged their slaves. This giving *Shâwer* to understand, that he had every thing to fear from *Al Hasan*, who was supported by the *Wazîr*; he retired, with some of his adherents, into the solitude of *Lowakat*, and maintained himself there against all the forces the *Wazîr* sent to reduce him, for the space of three months. From thence he marched, through the desert of *Alhwak*, to

8 AL EMIR YAHYA EBN ABDO'LLATIF AL KAZWINI, in *Lebtârikh*, p. 45. KHONDEMIR, ISM. ABULFED. in *chron.* ad an. *Hej.* 556. EBN SHOHNAH, ad an. *Hej.* 556. D'HERBEL. *Biblioth. orient.* art. *Arslan Ben Thogrul*, p. 129, 130. & art. *Gaurian*, p. 361. RENAUD. *ubi sup.* p. 530.

great battle by *Soltân Sanjar*, and, together with his general, named *Ali Tcheteri*, taken prisoner. As *Ali* was one of *Sanjar's* subjects, and had been formerly loaded with favours by him, that prince ordered him to be put to death for his ingratitude and infidelity; but soon after sent *Jehânsûz* home, that is, to *Gaur*, in order to govern that country under his authority. *Jehânsûz* was the grand-

son of *Sam Ebn Sourî*, descended from the tyrant *Zhobak*, who usurped the crown of *Fârs*, or *Pârs*, that is, *Persia*, and was defeated by *Feridûn*, king of *Fârs*, of the dynasty of *Pishdâd*. But of the princes of the house of *Gaur* our readers may expect a full and ample account, in a future part of this work, to which it will more properly belong (1).

(1) Khondemir, D'Herbel. *Biblioth. orient.* p. 749, 756.

the pool, or fishpond, near *Alexandria*, and posted himself at *Mehallet Abd'alrahmân*; moving from that place to *Belkina*, a neighbouring village, a little after the close of this year. We must not forget to observe, that *Al Sheikh Adi Ebn Mosâfer Al Zahed*, a native of *Baalbec*, who resided for the most part in the country called *Al Haccâr*, appertaining to the *Jazîrat Ebn Omar*, or *Jazîra Beni Omar*, one of the dependencies of *Al Maufel*, died, according to *Ebn Shohmah*, in the year that we are now upon <sup>h</sup>.

THE next year, being the 558th of the *Hejra*, which *Whatbap*. began Dec. 10th, 1162, in the month of *Safar*, the *Khalîf* pened, in *Al 'Aded Ledinî'llah* advanced *Shâwer*, one of *Talâý' Ebn the year* *Zâric's* eunuchs, to the sublime office of *Wazîr*. This 558. *Shâwer* had been at *Belkina* scarce three days, when he was joined by a great number of *Arabs*, and soldiers that flocked to him from the western parts of *Egypt*, and other places, especially the desert; insomuch that he soon found himself at the head of an army, consisting of 10,000 horse. The *Arabs*, addicted to rapine, and accustomed to robberies, he detached, in different parties, to ravage and plunder all the lands belonging to those who persisted in their attachment to *Zâric Ebn Takîy'*, *Al 'Aded's Wazîr*; giving them the spoils they should acquire on this occasion, that they might be the more active in their depredations. The *Arabs*, animated by this concession, executed *Shâwer's* orders, with great alacrity and success; who thereupon pursued his march almost to the very gates of *Al Kâbirah* and *Mesr*, and there incamped. The *Wazîr* and his friends were so terrified at *Shâwer's* approach, that they immediately abandoned the metropolis, and betook themselves to a precipitate flight. But, before his departure, he put all his jewels, of almost inestimable value, and even equal to the annual revenues of *Egypt*, into one little bag, or purse, and a thousand *dinârs* into another, which he placed under the saddle of his horse; and then fled towards the desert, alone, with the utmost precipitation. Falling into the hands of the *Arabs*, he was stript and plundered by them, and left naked in the desert; where he remained, till he was almost perished with hunger and cold. However, being at last known, *Yakûb*, the *Arab Emîr*, commanded him to be brought into his tent, and to be conducted from thence under

<sup>h</sup> TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, in *Mawredô'llatâfa*, IERAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, EBN SHOHNAH, ad an. Hej. 557. GOLII not. ad Alfragan. p. 234. ALB. SCHULT. in geographic. in vit. Salad. Lugd. Bat. 1732. RENAUD. ubi sup. p. 522, 523.



an escorte to *Shâwer* at *Al Kâhirah*. Here he was received as a friend, had proper apartments assigned him in the *Wazîr's* palace, enjoyed the company of his favourite concubine, as well as that of his sons, and was attended by some of his own domestics. Nay, *Shâwer*, who had succeeded him in the post of *Wazîr*, and assumed the title of *Emîr Al Joyûsh*, that is, *the commander of armies*, frequently conferred with him, and even invited him to his table. But being some time after accused of meditating a flight, and of exciting the *Egyptian Emîrs* to a revolt, he was thrown into irons; which endeavouring to file off, *Tay*, *Shâwer's* son, entered the place of his confinement with a sword in his hand, and, to the vast regret of his father, who was not privy to the affair, immediately cut off his head. *Shâwer* had not been long possessed of the supreme authority, before *Al Dargâm*, an officer of rank, endeavoured to drive him from the *Fâtemite Khalîf's* councils; and, at last, after a decisive action, in the month of *Ramadân*, obliged him to fly into *Syria*. Here he implored the assistance and protection of *Nûro'ddîn Mahmûd Ebn Zenki*; promising to remit him yearly the third part of the annual revenues of *Egypt*, if he would march a formidable army into that country, and re-instate him in the sublime office of *Wazîr*. In the mean time, *Al Dargâm*, who killed *Tay*, *Zarîc Ebn Talây's* son, in the first engagement between him and his predecessor, took upon himself the government of the *Fâtemite* empire, and dignified himself with the title of *Al Malec Al Asdal*; conferring upon one of his brothers that of *Al Molhem Al' Adel*, and upon the other that of *Nafr Al Moslemîn*. This is said to have happened, in the month of *Shawâl*. As for *Shâwer*, after his arrival at *Damascus*, he lived with *Nûro'ddîn Mahmûd Ebn Zenki* there, and was treated with uncommon marks of distinction by that prince. *Abu'lfeda* relates, that *Al Dargâm*, after he was vested with the supreme authority, cut off many commanders who were in *Shâwer's* interest, in order to secure to himself the power he had acquired; and that, by this measure, he so weakened the kingdom, or empire, of *Egypt*, that it afterwards slipped out of his hands. *Ebn Shobnah* writes, that a very considerable number of the *Egyptian Emîrs*, at this time, lost their lives; which proved such a blow to the *Fâtemite* power, that the *Khalifat* erected by the descendants of *Ali* in *Egypt* was thereby reduced to a feeble and languishing condition. The same year, according to the last mentioned historian, *Abd'almâmen Al Garbi* departed this life, in his capital, after he had reigned a month above thirty-three years. He put *Cashîah Ebn Tomart* to death for a slight offence, and occasioned an

incredible



incredible effusion of human blood. In the main, however, if *Ebn Shohnah* may be credited, he was a good governor; and drew many of the *Al Garbians*, or people of the west, over to the tenets of *Mâlec Ebn Aus* in jurisprudence, and to those of *Ebn Al Hasan Al Asbâri* in *Affil*, or metaphysics. He farther informs us, that *Abd'almûmen* killed upon the spot every *Moslem* in the mosque, whose attention was not fixed upon his devotions. But, as our curious readers will meet with a full and ample account of that puissant monarch in the supplement to this work, it would be superfluous to expatiate largely upon his reign and character here.

THE 599th year of the *Hejra*, commencing Nov. 30th, and in the 1163, produced several actions of note, a brief account of year 599. which has been handed down to us by the oriental writers. *Shâwer* informed *Nûro'ddîn*, a most implacable enemy of the *Christians*, in order to bring him into his views, that the *Franks* had penetrated into *Egypt*, and made a very considerable progress in the conquest of that opulent kingdom; and therefore begged he would send an army, not only to expel them from thence, but likewise to re-instate him in the office of *Wazîr*. As an inducement to that prince to comply with his request, *Shâwer* now engaged both to remit to *Damascus* the third part of the annual revenues of *Egypt*, in case success attended their arms, and to defray the whole expence of the expedition. Hereupon, *Nûro'ddîn Mahmûd Ebn Zenki* ordered a strong body of his troops, under the command of *Afado'd-dîn* (B) *Shairacûb Ebn Shâdi*, who was accompanied by

i TAKIO'DDIN AHMED AL MAKRIZI, 'in *Mawredo'llatâfa*, *IBRAHIM EBN MOHAMMED EBN DAKMAK*, in *Al Jawhar Al Thâmîn*, *ISM. ABULFED.* in *chron.* ad an. *Hej* 558. *EBN SHOHNAH*, ad an. *Hej* 558. *RENAUD.* ubi sup. p. 523. *D'HERBEL.* *Biblioth. orient. art.* *Adhed Ledinillah*, p. 60, 61. & art. *Schirgoueb*, p. 788.

(B) The title, or surname, of *Afado'ddîn*, assumed by *Shairacûb Ebn Shâdi*, brother of *Ayûb*, and uncle of the famous *Salâb'addîn*, signifies, in the Arabic tongue, the lion of the faith, or of the religion; and, in the Persian language, the word *Shairacûb* is equivalent to the lion of the mountain. It may not be improper to remark here, that *Shairacûb* was the son of *Shâdi*, and not of *Ayûb*, as *M. D'Herbelot* is pleased to assert; and that this writer is inconsistent with himself, when, in one place, he makes this general to have been the uncle of *Salâb'addîn*, and, in another, his brother (1).

(1) *D'Herbel. Biblioth. orient.* p. 60, 742, 788.

*Shâwer,*

*Shāwer*, to advance towards the frontiers of *Egypt*. *Shairacūb* entered that country without opposition, overthrew *Al Dargām* at a place called the sepulchre of *St. Naphisa*, and fixed *Shāwer* once more at the head of the *Fātemite Khalif's* councils. That minister being possessed of his former post, and in a state of independency, scrupled not to (C) violate the

(C) We have here followed *Abū Isfeda* and *Ebn Shohnah*, two *Moslem* writers of exceeding good repute; though a different account of *Shairacūb's* conduct, at this juncture, has been handed down to us by other authors. According to the latter, after *Nafr Al Moslemīn*, *Al Dargām's* brother, had been overthrown, though his forces were much superior in number to those of the enemy, by *Shāwer* and *Shairacūb*, *Shāwer* immediately advanced to the suburbs of *Al Kābirah*, and was received into the city. Upon this revolution, *Dargām*, or *Al Dargām*, endeavoured to make his escape; but having been killed by a person who did not know him, his head was cut off, and exposed to the view of all his adherents. In the mean time, *Shāwer*, having been informed, that *Shairacūb* was endeavouring to circumvent him, in order to render abortive his design, refused to admit him within the walls of the capital. This occasioned a terrible ferment amongst the soldiery; who plundered the citizens houses, took by force their wives from them, sold for slaves many *Christians*, *Armenians*, *Turks*, and *Egyptians*, and committed a vast number of murders in *Al Kābirah*. In this tumult, one *Shamisa*, a monk belonging to the convent of *St. Macarius*, was inhumanly butchered, for persist-

ing in his profession of the *Christian* faith; and was honourably buried, after his martyrdom, in the church of *St. Sergius* at *Mesr*. All the *Christian* churches in and near the metropolis were pillaged, and many of them demolished; amongst the latter of which were those of *Hamara* and *Zakara*, at a small distance from *Al Kābirah*. In the mean time, *Almeric*, the king of the *Franks*, having been prevailed upon by large presents to march to *Shāwer's* relief, moved with the utmost expedition towards the capital of *Egypt*, then besieged by *Shairacūb*; who had ravaged all the adjacent district, in a most dreadful manner. *Shairacūb*, having received advice of *Almeric's* approach, and not being in a condition to make head against him, abandoned the siege, and fled into the country, or province, of *Al Sa'id*. The *Franks*, after they had remained about a month in their camp at *Belbeis*, pursued the fugitives, and at last came up with them near a place called *Al Banīn*, upon the frontiers of *Al Sa'id*. The two armies had not long been in sight of each other before a battle ensued, that was by no means decisive, though both sides sustained a very considerable loss. *Shairacūb* was afterwards shut up, during a considerable term, in *Alexandria*, by the combined army of *Egyptians*

the engagements he had entered into with *Nûro'ddîn Mahmûd Ebn Zenki*, by refusing to pay him any part of the stipulated sum. Whereupon, *Asado'ddîn*, justly incensed at his infidelity, seized *Al Sharkîah* and *Belbeis*, *Balbais*, or *Pelissum*. This excited *Shâwer* to conclude a treaty with the *Franks*; who, in consequence of the principal article of it, sent some forces to support him. The combined army shut up *Asado'ddîn Shairacûb Ebn Shâdi* three months in *Belbeis*, with an intention to starve him to a surrender. But *Nûro'ddîn* having found means to make himself master of the strong fortrefs of *Hârem*, in the prefecture of *Aleppo*; the *Franks* thought fit to listen to terms of accommodation, and to permit *Asado'ddîn* to retire without molestation to *Syria*. They had been intirely defeated by *Nûro'ddîn* in a pitched battle, and lost a prodigious number of men, killed and taken prisoners in the action; which accelerated the reduction of *Hârem*. Amongst the latter were the *Sâheb* of *Antâkiyah*, or *Antioch*, called *Al Bornas* by the *Arab* writers, and *Al Kûmes* (the count), the *Sâheb* of *Trâblos*, *Trâbolos*, or *Tripoli*. The spoil acquired by the *Moslems* on this occasion was immense, if *Ebn Shohmah* and *Abu'lfeda* may be depended upon. Whether or no the treaty lately signed with *Asado'ddîn*, or rather *Nûro'ddîn* himself, was to extend to the territories of the *Franks* in *Syria*, or to be confined to the military operations in *Egypt*, does not certainly appear, either from the last mentioned historians or *Abu'l Faraj*; though it should seem as if the war still continued in *Syria*, *Nûro'ddîn* having carried *Bânîâs*, or *Paneas*, after it had been in the hands of the *Franks* above sixteen years, in the month of *Dhu'lhajja*, by storm. But, however that may be, as both *Al Dargâm* and his brother were put to the sword, *Shâwer* had now no competitor to dispute with him the post of *Wazîr* to the *Fâtemite Khalîf*. We are

*gyptians* and *Franks*; but found means to escape from thence to *Al Kâbirah*, and even to make himself master of that city. *Almeric*, perceiving himself between two fires, his forces being in a manner surrounded by two *Moslem* armies, set on foot a negotiation between the contending powers; which, by his activity and address, terminated in an accommodation. *Shâwer*,

by punctually performing his engagements with *Almeric*, denominated *Meri* by the *Arab* historians, and paying *Shairacûb* a stipulated sum of money, for which he was to return home, settled himself immoveably in the *Wazîrat*, and enjoyed the dignity annexed to that sublime office until the year of the *Hejra* 564 (1).

(1) *Takî'ddîn Ahmed Al Makrîzi*, in *Mawredô'llatâfa*, *Ibrahim Ebn Akkammed Ebn Dakmâk*, in *Al Jawâhar Al Thâmîn*, *Renaud. ubi sup.* p. 523. 524.



told by *Abu'l-feda*, that *Al Sâleh Talây' Ebn Zarîc* reposed great confidence in this minister, made him governor of *Al Sa'id*, or the *Upper Egypt*, and advised his son *Al Mâlec Al 'Adel*, a little before he expired, never to remove him from that government; which rendered him extremely powerful, and even next in dignity to the *Wazîr*. But *Al Mâlec Al 'Adel*, continues that writer, after his father's death, rejecting this salutary advice, ordered *Shâwer* to retire out of the province of *Al Sa'id*; upon which, he assembled all the forces under his command, marched against the *Wazîr*, drove him from *Al Kâbirah*, and at last, having secured his person, put him to death. After which, he seized all the treasures that had been amassed by the house of *Zarîc*; the glory and lustre of which, by this catastrophe, intirely vanished. Towards the close of this year, *Soltân Arslân* made a progress to *Esfahân*. He was met by the *Atâbek Zenki Salgari*, who commanded in that city, and took the oath of allegiance to him. This so pleased the *Soltân*, that he confirmed him in his government, of which he extended the limits as far as the province of *Fârs*. Before the end of the present year, died *Jamâloddîn Abu Jaafar Mohammed Ali Mansûr Al Esfahâni*, *Wazîr* to *Kotboddîn Mawdûd Ebn Zenki*, the *Sâheb* of *Al Mawfel*. *Ebn Shohnah* remarks, that none of his slaves (D) or domestics survived him a whole year. After his death, *Asadoddîn Shairacûb Ebn Shâdi*, *Nûroddîn Mahmûd Ebn Zenki's* general, his faithful friend, carried his corps, through *Mecca*, to *Medina*, where he desired to be inhumed; it having, in *Jamâloddîn's* life time, been agreed between them, that the survivor should conduct the body of the other to that place, and bury it there. *Asadoddîn Shairacûb Ebn Shâdi* appointed persons to attend the corps, and proclaim prayers in every town they came to for the repose of the deceased's soul. They were also ordered to read certain portions of the *Korân*, both upon the road, and at every village where they proposed to stop. Upon their arrival at *Mecca*, the body was carried round the *Caaba*. From

(D) The original *Arabic* of *Ebn Shohnah*, translated literally, is, *And all that served Jamâloddîn were gathered to him in the space of a year*; a similar expression to which sometimes occurs in holy writ, as very clearly appears from the passages here referred to. From

whence, in conjunction with numberless other instances, that might with equal facility be produced, the great affinity between the *Hebrew* and *Arabic* tongues, even as the latter is still spoken in the East, may be very easily perceived (1).

(1) 2 Kings c. xxii. v. 20. 2 Chron. c. xxxiv. v. 28.



thence it was conveyed to *Medina*, and deposited in a little chapel, built by *Jamâlo'ddin* himself for that purpose, about fifteen cubits, according to *Ebn Shohnah*, from the tomb of the prophet. At the time of his interment, after prayers had been said over him, some verses were pronounced in his praise, which have been preserved by *Ebn Shohnah*. *Jamâlo'ddin* repaired, or rather rebuilt, the mosque on the '*Akaba*, or *eminence*, in the valley of *Mina*, denominated *Al Khaif* (D), about a parasang from *Mecca*, and settled a very considerable annual sum both upon the *Khâlif Al Moktâfi*, the supreme pontiff of the *Moslems*, and the *Sâheb* of *Mecca*; for which benefactions he was dignified with the title, or surname, of *Jamâlo'ddin*, that is, *the beauty, or excellency, of the religion*. He likewise ornamented the *Caaba*, erected the mosque on mount *Arafât*, with the stairs up to it, raised several other edifices on the same hill, surrounded the city of *Medina* with a wall, and constructed a bridge over the *Tigris*, at the island of *Ebn Omar*, of iron, lead, mortar, and stone; though this last work was not finished, at the time of his death. *Nasr Ebn Khalaf*, the king of *Sejstân*, also departed this life, after he had lived above an hundred, and reigned eighty years, being succeeded by his son *Abu'l Fatah Ahmed Ebn Nasr*, in the year that we are now upon <sup>k</sup>.

In the 560th year of the *Hejra*, beginning Nov. 18th, Abu'l Hasan 1164, died *Abu'l Hasan Hebatallah Ebn Sa'id Ebn Al Talmîd*, san Hebatallah dies, a *Christian* physician of *Baghdâd*, known by the surname of *Emir Al Dowlah*, in the month of *Safar*, when he had almost completed the hundredth year of his age. He was a person of immense erudition, and commonly styled the phoenix of the age. He served in the quality of physician the

<sup>k</sup> TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredo'llatâfa*, IERAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, EBN KHALECAN, EBN AL ATHIR, in *Al Câmel Al Tawarîkh*, ad an. Hej. 559. ISM. ABU'LFED. in *chron.* ad an. Hej. 559. GREG. ABU'L FARAJ, ubi sup. p. 398, 399. EBN SHOHNAH, ad an. Hej. 559. RENAUD. ubi sup. p. 523, 524. GOL. Lex. Arab. p. 781, 782, 1613.

(D) *Khaif* properly signifies the lower part, or descent, of a mountain, and is translated into Latin by *Golius*, *clivus montis*, *depressior ejus pars, collis*. This mosque, therefore, received the name of *Al Khaif* from its situa-

tion. The following words of *Golius*, *Al Khaif*, *delubrum in monte Mina prope Meccam, quod in ejus clivo extructum*, put the point here insisted on beyond dispute (1).

(1) *Golii lex. Arab.* p. 781, 782, 1613.

*Khalifs* of the house of *Al Ablâs*, and acquired great honour and reputation in their service. The success that attended his practice was equal to the skill he always discovered in his profession. *Hebatallah Ebn Sa'id Ebn Al Tahnîd* was an old man of a comely aspect, an handsome person, an admirable disposition, excellent conversation, deep thought, uncommon sagacity, consummate prudence, and a most sublime genius. He was also happy in his conjectures, and wrote exceeding fine verses; a few of which have been handed down to us by *Abu'l Faraj*. He possessed the favour of the most powerful princes, and particularly the *Khalifs* of *Baghdâd*, in a vast degree; who loaded him with riches and honours, notwithstanding he professed a different religion. His virtues and learning were so conspicuous, that the *Mohammedans*, says *Ebn Shohnah*, were astonished that he never became a convert to *Islamism*. But, continues the same author, God illuminates whom he pleases, and whom he pleases he permits to go astray. He waited once a week on the *Khalif Al Moktafi*; who, on account of his age and experience, ever paid him the highest regard. His understanding remained sound and perfect to the last. *Hebatallah Ebn Malcâ Abu'l Baracât*, another celebrated physician, who was originally a *Jew*, but in the latter part of his life turned *Mohammedan*, excelled likewise at this time in every branch of antient literature. He composed the book, intituled, *Al Mo'tabar*; which treats, in a clear and perspicuous manner, of logic, natural philosophy, and metaphysics, without touching upon any mathematical subjects. *Abu'l Baracât* having cured one of the *Soltâns* of the *Seljuks*, who sent for him from *Baghdâd* for that purpose; he was amply rewarded with money, horses, rich cloaths, and other valuable presents, by that prince. After this, he returned to *Irâk*. But, notwithstanding the wealth and reputation he had acquired, being lampooned by *Ebn Aflah*, who published some satirical verses upon him, that have been preserved by *Abu'l Faraj*; he professed himself a *Moslem*, in order to be the more revered. He performed so many admirable cures, that the *Mohammedans* surnamed him *Abu'l Baracât*, that is, *the father of benedictions*. Before his death, he was both blind and deaf, and was rendered by an inveterate leprosy a most miserable object. He ordered the following short epitaph to be inscribed on his tomb, *Here lies Abu'l Baracât, the author of the book Al Mo'tabar*. It may not be amiss to observe, that these two eminent physicians seem to have been confounded by *Ebn Shohnah*; from whom, however, we may infer, that one of them penned the physical treatise bearing the title of *Akrâtâdbin*, that is, the book of

of *antidotes*, or *compound-medicines*, though to which of them this piece is to be ascribed he has not certainly determined. But to whichever of them it is to be attributed, it was held by the gentlemen of the faculty in the East, if this writer may be credited, in no small esteem. *Hebatallah Ebn Al Hosein Ebn Ali Al Esfabâni*, a physician of transcendent merit, who practised at *Esfabân*, and has been represented by *Abu'l Faraj* as the ornament of the age in which he lived, was also one of *Abu'l Hasan Hebatallah Ebn Sa'id Ebn Al Talmîd*'s contemporaries. He was a *Mohammedan*, and died suddenly of an apoplexy, after the year of the *Hejra* 530, according to *Abu'l Faraj*; having been buried, probably, before he was dead, in a vault of his house, as he was found sitting upon one of the steps leading thereto, some months after the accident happened. His poetical performances are said to have been elegant and neat; of which a distich, inscribed on the walls of a bath, in a friend's house, has been preserved, as a specimen, by the last-mentioned author. In the *Khalifat* of *Al Maktafi*, when *Abu'l Hasan Hebatallah Ebn Sa'id Ebn Al Talmîd* flourished, *Abu'l Helm Al Magrebi*, or *Mogrebi*, *Al Andalusî*, a *Spanish Moslem* physician, esteemed as one of the most learned of his contemporaries, made likewise a considerable figure. He undertook a journey from *Andalusia* to *Irâk*, and settled for some time at *Paghdâd*. Here he soon grew famous, being as much distinguished by his knowledge of *Euclid*, as by his chearful and facetious conversation, and read to a vast number of scholars. Retiring afterwards from *Irâk*, he seems to have been drawn into the neighbourhood of *Damascus* by the surprizing fertility of the district appertaining to that delightful city. Here he kept an apothecary's shop, and prescribed to many patients as a physician, with good success, to the end of his days. With regard to *Hebatallah Ebn Sa'id Ebn Al Talmîd*'s sons, one of them, named *Ebn Al Masîhi*, was a *Catholic*, an ecclesiastical officer, next in dignity to the patriarch; *Abu'l Khair*, another of them, was an archdeacon; and *Abu'l Hasan Sa'id Al Hadiri*, the third, was physician to the *Khalîf Al Nâser Ledinîllah*, and acquired a good deal of reputation in his art; which his brother, the archdeacon, also professed. The pride and insolence of *Hebatallah Ebn Malcâ Abu'l Baracât*, as well as the humility of *Abu'l Hasan Hebatallah Ebn Sa'id Ebn Al Talmîd*, have been taken particular notice of by *Abu'l Faraj*<sup>1</sup>.

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 393, 394, 395, 396, 397, 452, 453, et alib. EGN. SHOHNAH, ad an. Hej 560. D'HERBEL. Biblioth. orient. art. *Hebatallah*, p. 440.

Other  
events of  
the year  
560.

THE same year, if we can depend upon what has been advanced on this head by M. Renaudot, *John*, the patriarch of the *Jacobites* at *Alexandria*, departed this life, and was buried in the church of St. *Mercury* at *Mesr*. Whilst he sat in the patriarchal see, the *Najâshi*, or king of *Ethiopia*, wrote to *Ali Ebn Selâr*, the *Fâtemite Khalîf's Wazîr*, to beg he would compel him to ordain a new metropolitan of *Ethiopia*; though *Mikhâyel*, formerly called *Habîb*, the metropolitan, was then living. This the patriarch absolutely refused to do, as such a procedure would have been contrary to the usage and discipline till that time observed in the *Jacobite* church. The metropolitan had not only disapproved of the conduct of the *Ethiopian* monarch, who was an usurper, but likewise reproved him in very sharp terms for his usurpation. The *Najâshi*, therefore, desired to have him deposed, and a creature of his own substituted in his room; which induced him to write upon that subject both to the patriarch and the *Wazîr*; but without effect, as the *Wazîr* could not constrain the patriarch to obey his commands. *John* was succeeded by *Mark*, the son of *Zaraa*, named before *Abu'l Faraj Ebn Abu Sabad*, a learned *Syrian* of extraordinary great merit, and extremely well versed in ecclesiastical affairs; who was elected unanimously, not long after his predecessor's decease. It may not be improper to remark, that *Khosrû Mâlec* reigned at *Labâwar*, the capital of *Hend*, or *Hind*, according to *Mirkhond*, the present year. He was, if that writer may be credited, the last prince of the house of *Gazna*<sup>m</sup>.

Nûro'd-  
din takes  
the castle  
of Al Mo-  
neidera.

THE following year, being the 561st of the *Hejra*, which commenced Nov. 7th, 1165, *Nûro'ddin Mahmûd Ebn Zenkî* took from the *Franks* the castle of *Al Moneidera* in *Syria*; which was a place, at no great distance from *Tripoli*, of considerable strength. This year, *Enbanej*, who still kept his ground in *Mazanderân*, entered into an alliance with the *Shâh* of *Khewârazm*; by whom being assisted with a large body of troops, he penetrated into the *Persian Irâk*, and ravaged the country about *Abher* and *Kazwîn*. But *Arslân*, attended by *Ildighiz*, the *Atâbek* of *Adherbijân*, coming on him by surprize, obliged him to fly to his old retreat. We must beg leave to remark, that *Bobâ'oddin Ebn Sheddâd*, who wrote the life of the famous *Salâh'addin*, places the reduction of *Al*

<sup>m</sup> TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredo'llatâfa*.  
IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al*  
*Thanîn*, *RENAUD. ubi sup. p. 525, 526. MIRKHOND, apud*  
*Teixeir. p. 305. NASSIR AL TUSI & ULUGH BEIKH, ubi sup.*  
*D'HERBEEL. Biblioth. orient. art. Labâwar, p. 509, 510.*



*Moncidera* in the year of the *Hejra*, 362; though *Abu'lfeda*, with an equal appearance of truth, affirms it to have happened the preceding year<sup>n</sup>.

THE next year, being the 562d of the *Hejra*, which be-*Shairacûh* gan Oct. 27th, 1166, *Nûr'oddîn Mahmûd Ebn Zenki* having undertaken received advice that *Shâwer* had concluded a treaty with the another *Franks*, and being afraid that this would enable the *Christians* expedition to make themselves masters of *Egypt*; he sent *Asad'oddîn Shai-racûb Ebn Shâdî* with a body of 1000, as *Abu'lfeda* will have into *Egypt*. it, or, according to some copies of *Ebn Sheshnah*, 2000 horse into that country. *Bohâo'ddîn* seems farther to intimate, that a body of infantry likewise at this time acted under his command. *Shairacûb* was attended by his nephew *Salâb'addîn Yusef Ebn Ayûb*, much against his inclination, if *Bohâo'ddîn Ebn Sheddâd* may be credited, in this expedition. *Nûr'oddîn's* troops entered *Egypt* the 12th of the former *Rabî*, and soon after *Shairacûb* possessed himself of *Al Fiza* with inconsiderable loss. *Shâwer*, having been joined by the *Franks*, after that junction, put himself at the head of the combined army, went in quest of the enemy, and at last came up with them near a town called *Al Abwân*. A sharp engagement hereupon ensued, which ended in the defeat of *Shâwer* and the *Franks*. This victory put the whole district of *Al Fiza* into *Shairacûb's* hands, and facilitated the reduction of *Alexandria*, before which he in a short time after presented himself. Here he left his nephew *Salâb'addîn Yusef Ebn Ayûb* with a proper garrison, and then moved with his forces towards *Al Sa'id*. After his departure, the enemy shut up *Salâb'addîn* in *Alexandria*, and kept him there closely besieged for the space of three months. *Shairacûb* therefore returned, in order to force the *Franks* and *Egyptians* to raise the siege; upon which, a negociation was set on foot, and an accommodation effected between the contending powers upon the following terms. 1. *Shâwer* shall pay *Shairacûb* a stipulated sum of money, in order to enable him to defray the expence of the expedition. 2. Upon the payment of this sum, that general shall immediately withdraw his garrison out of *Alexandria*, and return into *Syria*. Both which conditions were punctually performed, and the *Egyptian* troops retook possession of *Alexandria*, in consequence of this pacification, about the middle of the month of *Shawâl*; and *Shairacûb* reached *Damascus* with

<sup>n</sup> ISM. ABU'LFED. in chron. ad an. Hej. 561. KHONDEMIR, BOHÂO'D. EBN SHED. in vit. et reb. gest. Salad. ab Alb. Schult. edit. p. 32. Lugd. Batav. 1732. D'HERBEL. Biblioth. orient. art. *Arslan Ben Thogrul*, p. 130.

his army, extremely weakened by his conflicts with the enemy, as well as the other casualties of war, the 18th of *Dhu'l-hajja*, the present year. *Shairacûh* and *Salâh'addîn* had no sooner evacuated *Egypt*, than a new convention was signed between the *Egyptians* and the *Franks*; the principal articles of which were, that the *Franks* should be permitted to have at *Al Kâbirah* a commandant and a garrison of horse, and that they should receive annually out of the public revenues of *Egypt* 100000 *dinârs*. We must not forget to relate, that *Nûr'ddîn Mahmûd Ebn Zenki* took *Sûfitâ* and *Al Oreiba*, or *Al Oreima*, in *Syria*, this campaign; and that the progress of his arms in that country obliged the *Franks*, according to *Bohâo'ddin Ebn Sheddâd*, to retire out of *Egypt*, and repair to *Syria*, to defend their territories there. About the same time, *Gâzi Ebn Al Hasan*, the *Sâheb* of *Manbij*, rebelled against *Nûr'ddîn Mahmûd Ebn Zenki* in that city. He was therefore driven from thence, by a body of *Nûr'ddîn's* forces, that he found himself too weak to oppose, and the government of *Manbij* was conferred upon *Kotb'ddîn Yanâl Ebn Al Hasan*, his brother. It appears from *Eshâo'ddin Ebn Sheddâd*, that *Nûr'ddîn Mahmûd Ebn Zenki* demolished the fortrefs of *Acâf* in the desarts of *Shâm*, and pillaged the town of *Honein* on mount *'Amila*, after he had been reinforced by his brother *Kotb'ddîn*, and *Zîno'ddin Ali Ebn Sabektekin*, in the month of *Shawâl* of the year that we are now upon °.

The most  
remark-  
able trans-  
actions of  
the year  
53.

THE 53d year of the *Hejra*, commencing OCT 17th, 1167, produced two or three remarkable events, according to the eastern writers. *Zeyno'ddin*, or *Zîno'ddin Ali Ebn Sabektekin*, *Kotb'ddîn Mawdûd Ebn Zenki's* deputy at *Al Mawfel*, left that city, and retired to *Arbel*, the *Arbela* of the ancients. The latter of these places is now corruptly called *Ir-bil*, and has a situation assigned it by *Abu'lfeda* in the district of *Shabrezâr*; of which it is denominated the metropolis by that author. *Zîno'ddin* was the *Sâheb* of *Arbel*, and possessed of very considerable territories; all of which, except *Arbel* and its dependencies, he ceded to *Kotb'ddîn Mawdûd Ebn Zenki*, at the time of his departure from *Al Mawfel*. He died at *Arbel*, in the month of *Dhu'l-hajja*, the present year. With regard to his character, he has been represented as brave, prudent, upright in all his actions, of an excellent

° ISM. ABU'LFED. in chron. ad an. Hej. 562. EBN SHOHNAH, ad an. Hej. 562. BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 33. TAK'O'DDIN AHMED AL MAKRIZI, in *Mawîed'liatâfa*, IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawbar Al Thamîn*, RENAUD. ubi sup. p. 531, 532.

disposition,

disposition, and extremely liberal, by *Abu'l Faraj*. As an instance of his liberality, that author mentions the presents he made to *Al His' Bis*, a *Moslem* poet, who wrote a copy of verses in praise of him; which consisted of 500 *dinârs* in money, a sumptuous vest, and other costly garments, the whole amounting to the value of 1000 *dinârs*. This year, *Enbanej*, who had rebelled against *Soltân Arslân*, and set up for himself in *Mazanderân*, invaded the country about *Al Ray*, and defeated *Mohammed*, the son of *Ildighîz*, the *Atâbek* of *Adherbijân*, who was sent against him. Hereupon *Ildighîz* himself marched at the head of *Arslân's* forces, in order to re-establish his affairs. Being arrived at *Al Ray*, he made several propositions to *Enbanej*; who thereupon agreed to go with him, and make his submission to the *Soltân*: but the night before this ceremony was to be performed, *Enbanej* was killed in his lodgings, no one being ever afterwards able to discover either the cause or the author of this unexpected event. The *Soltân*, on this news, gave the government of *Al Ray* to the son of *Ildighîz*, who soon after married the only daughter of *Enbanej*. The fruit of this marriage was *Kûtlûk*, or *Cetlûk*, surnamed *Enbanej*, or rather *Fakhrô'ddîn Enbanej*, and denominated *Kiligh* by *M. D'Herbelot*. It appears from *Mirkhond*, that *Khosrû Mâlec*, the last of the family of *Sabektêkin*, who had reigned at *Lahâwar*, in *Hend*, or *Hind*, that is, *India*, died at *Gazna*, to which place he had been conducted as a prisoner by *Gayâtho'ddîn Mohammed Al Gauri*, after he had taken *Lahâwar*, the present year <sup>p</sup>.

IN the 564th year of the *Hejra*, beginning O<sup>r</sup>. 5th, 1168, *Nûro'd-Nûro'ddîn Mahmûd Ebn Zenki* sent an army, under the command of *Fakhrô'ddîn Mas'ûd Ebn Abu Ali Al Za'frâni*, to <sup>take the</sup> reduce the castle of *Ja'bar*, a place of considerable strength upon the *Euphrates*, in the province of *Diyâr Beer*, and <sup>op-</sup>posite to *Seffein*. *Fakhrô'ddîn*, having been reinforced by a body of troops, under the orders of *Majdo'ddîn Abu Beer Ebn Al Dâya*, *Nûro'ddîn's* foster-brother, laid siege to that fortress, and for some time attacked it with great vigour; but without effect. However, *Nûro'ddîn* having gotten *Shahâbo'ddîn Mâlec Ebn Ali Ebn Mâlec*, descended from *Al Mo-*

<sup>p</sup> GREG. ABU'L FARAJ, ubi sup. p. 399, 400. BOHÂO'DDÎN EBN SHEDDAD, ubi sup. YAKUT, EBN SA'ID, ISM. ABU'LFED. apud Alb. Schult. in ind. geographic. in vit. Salad. ut et ipse ALB. SCHULT. ibid. STRAB. geogr. lib. ii, xii, xvi. PTOL. geogr. lib. vi. c. 1. PLIN. nat hist. lib. vi. c. 13. KHONDEMIR, MIRKHOND, apud Teixeira. p. 305. D'HERBEL. Biblioth. orient. p. 130, 998, et alib.

*Sayyeb*, the *Okeilite Arab*, then the *Sáheb* of *Ja'bar*, into his hands; he obliged that prince to cede it to him, for the city of *Sarúj*, with its dependencies, *Al Malúb*, in the territory of *Aleppo*, *Báb-Bézâga*, in the prefecture of *Kinnisrín*, and 20,000 *dinárs*. It may not be improper to remark, that the family of *Al Mosayyeb Al Okeili*, or *Al Okaili*, had been possessed of the castle of *Ja'bar*, ever since the days of *Málec Sháh* <sup>9</sup>.

Núro'd- THE same year, the *Franks* having taken (E) *Belbeis*, or *dîn's forces Pelusium*, the first of *Safar*, and being grown superior to the

<sup>9</sup> ISM. ABU'LFED. in chron. ad an. Hej. 564. EBN SHONAH, ad an. Hej. 564. GREG. ABU'L FARAJ, ubi sup. p. 400, 401.

(E) We are told by some writers, that the *Franks*, taking advantage of the discords and dissensions which at this time prevailed amongst the *Moslem* princes, made an irruption, under the command of *Almeric*, king of *Jerusalem*, into *Egypt*, and took by storm the city of *Belbeis*. If these writers may be credited, *Almeric* treated the inhabitants of that place, both *Christians* and *Moslems*, as well as the garrison, on this occasion, with uncommon cruelty; the town being given up to the soldiers to be plundered, and all the troops and people in it being either carried into captivity or put to the sword. *Sháwer*, continue they, having received advice of *Almeric's* having traversed the vast desert between *Syria* and *Egypt*, and entered the latter of those countries with a numerous army, sent an ambassador to *Núro'ddin* to implore his assistance against the enemies of their common religion. Hereupon *Shairacúb*, by *Núro'ddin's* order, set out at the head of a formidable army for *Egypt*; and, by forced marches, arrived in

the neighbourhood of *Al Kabirah*, then besieged by *Almeric*, before *Sháwer* was reduced to the last extremity by the *Franks*. *Almeric*, being informed of *Shairacúb's* approach, raised the siege, and advanced to give him battle. But *Shairacúb*, being more intent upon occupying *Egypt* than defending it, declined an engagement, and joined the *Egyptian* forces under *Sháwer*; of which *Almeric* receiving advice, he made the best of his way home. *Sháwer's* conduct on this occasion has been considered in two different lights, by the historians of this age; some accusing him of perfidy and infidelity to the *Franks*, and others acquitting him of that imputation. But however this may be, several authors do not scruple to affirm, that *Almeric* might very easily have made himself master of *Al Kabirah*, had he not shamefully loitered away his time, after the reduction of *Belbeis*, before *Shairacúb* could possibly, notwithstanding the celerity of his march, have arrived with all his forces before that place (1).

(1) Vid. Will. Tyr. alisq̃ue scrip'tor. apud Renaud, ubi sup. p. 532.



Moslems in Egypt, *Nûro'ddîn Mahmûd Ebn Zenki* sent *Asa-make them-do'ddîn Shairacûb Ebn Shâdi*, his general, to drive them from *selves* thence, with an army of 80,000 horse. After the *Franks* masters of had carried the city of *Belbeis* by storm, they advanced to *Egypt*. *Al Kâbirab*; which they invested the tenth of *Safar*, and then formed the siege of that capital. *Shâwer*, the *Fâtemite Khalif's Wazîr*, had set on fire the antient city of *Mesr*, and ordered all the inhabitants to depart from thence to *Al Kâbirab*, before the *Franks* appeared in the neighbourhood of that place. This step had been taken, in order to prevent them from occupying *Mesr*. The *Khalif Al 'Aded*, being reduced to great distress by this irruption of the *Franks*, had implored the assistance and protection of *Nûro'ddîn Mahmûd Ebn Zenki*; who thereupon commanded his troops to move, with the utmost expedition, towards the frontiers of *Egypt*. In the mean time, *Shâwer* endeavoured to amuse the *Franks*, by paying them 100,000 *dinârs*, and promising them 900,000 more, if they would raise the siege; not being able, as he pretended, to collect the last-mentioned sum, as long as they continued before *Al Kâbirab*. Hereupon, according to *Abu'l-feda*, the *Franks* immediately decamped, and returned home. *Khoudemir*, however, seems to intimate, that the approach of the *Moslem* forces under *Shairacûb* obliged them to retire out of *Egypt*. Be that as it will, *Nûro'ddîn's* army entered *Egypt* in the former *Rabî*; being received by the *Egyptian Moslems* as their deliverers, with open arms. *Asado'ddîn Shairacûb Ebn Shâdi*, having met with nothing to impede his march, reached *Al Kâbirab*, then abandoned by the *Franks*, the 4th of the latter *Rabî*, to the great joy of the *Khalif Al 'Aded*; who invited him to the imperial palace, had a conference with him, and made him a present of the *Soltan's Kaftân*, or royal vest. He had before received from *Nûro'ddîn* no less than 200,000 *dinârs*, besides a sumptuous *Kaftân*, arms, and many beasts of burden, for his own particular use. The *Fâtemite Khalif* also loaded him with presents, as well as the principal officers of the troops under his command. *Shairacûb* was attended by *Salûb'addîn Yusef Ebn Ayûb*, his nephew, sore against his will, in this expedition. *Shâwer*, *Al 'Aded's Wazîr*, who had egregiously failed in the performance of his engagements, by not remitting to *Nûro'ddîn* the third part of the public revenues of *Egypt*, waited every day upon *Shairacûb*, made him large promises, and endeavoured to excuse his iniquitous conduct. He likewise expressed the highest regard for *Shairacûb*, *Salûb'addîn*, and all *Nûro'ddîn's* other *Emîrs*; though he had formed a design to invite them to a splendid entertainment in the *Wazîr's* palace at *Al Kâbirab*, and secure all their persons there. But this soon transpiring, *Salûb'addîn*

*Yusef*

*Yusef Ebn Ayûb* and *Jardic* took an opportunity of seizing him, as they were conducting him to *Shairacûb*, who went that morning to visit the famous *Al Shâfeî's* tomb. *Shâwer's* servants, seeing what had happened to their master, immediately betook themselves to flight. After which, he was brought bound to *Shairacûb*, the 7th of the latter *Rabî*. The *Khalif Al 'Aded* was no sooner informed of *Shâwer's* perfidy and imprisonment, than he dispatched a messenger to *Shairacûb* to demand his head; which was instantly cut off, by *Shairacûb's* order, and sent him without delay. *Al 'Aded* then honoured *Shairacûb* with the robe worn by the *Wazîr*, and dignified him with the title of *Al Mâlec Al Mansûr*. Adorned with this robe, *Shairacûb* repaired directly to the *Wazîr's* palace, where *Shâwer* had lived; and was, by an instrument drawn up for that purpose, by the *Khalif* himself, part of the form of which *Abu'lfeda* has preserved, settled in the sublime post of *Wazîr*. After the return of the messenger, with *Shâwer's* head, to *Al Kâbirah*, it was fixed upon the point of a spear, and carried through all the streets of that city. When *Shairacûb*, however, entered the metropolis, both the populace and the soldiery rose upon him, and attacked him with unparallelled fury. Upon which, in order to pacify them, he cried out, "The *Khalif* has given you all "the immense treasures that *Shâwer* has amassed." This diverted their rage against *Shairacûb*, and drove them to *Shâwer's* palace; which they thoroughly plundered, and stript of every thing valuable belonging to it. *Shairacûb* was now received every where with loud acclamations, and all possible demonstrations of joy. He was also congratulated in verse, upon his elevation to the *Wazîrat*, by *Al Yamâd*, the Syrian, and the other most celebrated poets of the age. Some of the verses published on this occasion by *Al Yamâd*, as well as by *'Arkela* of *Damascus*, have been handed down to us by *Abu'lfeda*, in the piece so often referred to here. *Al Câmel*, *Shâwer's* son, lived as a private person in the palace, to the time of his death; so that *Shairacûb* enjoyed the high dignity to which he had been advanced, without any opposition, or fear of a competitor. Notwithstanding which, the supreme authority he had acquired was not, according to the eastern historians, of any considerable duration. For, if they may be credited in this particular, he died, as some say, of a debauch, after he had governed the *Fâtemite* empire only two months, and five days, on the twenty-second of the latter *Jomâda*, being Saturday, in the year that we are now upon<sup>r</sup>.

WITH

<sup>r</sup> ISM. ABU'LFED. EBN SHOHNAH, & GREG. ABU'L FARAJ, ubi sup. TAKIO'EDIN AHMED AL MAKRIZI, in *Mawtedo'llatâfa*,  
IBRAHIM

WITH regard to the origin of *Shairacûb*, and his brother *Ayûb*, *The origin* the father of *Salâh'addin*, or *Salâh'eddin*, who attended his uncle of *Shaira-* in the aforesaid expedition, they are universally allowed to have *cûh* and been *Rawâdian Curds*, and originally of the city of *Dawîn*. *Ayûb, the* They afterwards removed into *Irâk*, and offered their service to *Babrûz*, the *Seljûkian* governor of *Baghdâd* and the province of *Irâk*. *Babrûz*, finding them men of merit, made *Ayûb*, the elder of them, commandant of *Tecrit*, and appointed his brother *Shairacûb* to serve under him there. However, they did not arrive at this preferment, before they had gone through all the military posts with great honour and reputation. *Ebn Al Farj*, an ancient oriental writer of considerable note, relates, that their father *Shadi* entered first into *Babrûz's* service, and took care to get them advanced in the army, at a proper time; though the former opinion has been adopted by *Ebn Shohnuh*, *Ebn 'Al Athîr*, and *Abu'l Faraj*, as well as by *Abu'l-feda* and *Al Makin*. The *Atâbek 'Amâdo'ddin Zenki*, having been routed by the *Khalif's* forces, fled to *Tecrit*, and met with many civilities and good offices, both from *Ayûb* and *Shairacûb*. Some time after, *Shairacûb* killed a *Christian* scribe, or secretary, at *Tecrit*; which so incensed *Mojâbedo'ddin Babrûz*, who was a great lover of justice, that he expelled both him and his brother *Ayûb* that city. This happened in the year of the *Hejra* 532, the very night, if *M. Renaudot's* authors may be depended upon, that *Salâh'addin* was born. After their expulsion from *Tecrit*, the two brothers retired to the *Atâbek 'Amâdo'ddin Zenki's* court, and took on in his service. That prince, remembering the favours he had formerly received from them, loaded them with presents, and bestowed some of his territories upon them. They had not been long at *Al Marûsel*, then *'Amâdo'ddin's* residence, before the *Atâbek* conferred upon *Ayûb* the post of commandant of the citadel of *Baalbec*, which he had lately made himself master of. After *Zenki's* violent death, the troops of *Damascus* besieged *Baalbec*; which *Ayûb* delivered into their hands, by way of exchange for several other territories and districts, that were ceded to him. This so conciliated to him the affections of the *Damascenes*, that he was thenceforth considered as their general and commander in chief. As for *Shairacûb*, he remained with *Nûro'ddin Mahmûd*, *'Zenki's* son; who assigned him the government of *Ra-*

IBRAHIM BEN MOHAMMED BEN DAKMAK, in *Jawhar Al Thâmîn*, BOHAO'DDIN BEN SHEDDAD, ubi sup. p. 33, 34, 35. D'HER-  
EEL. *Biblioth. orient. art. Schirgoueh, ou Schirkoueh*, p. 788, 789,  
et alib. RENAUD. ubi sup. p. 532, 533.

haba

*hàba* upon the *Euphrates*, *Hems*, and other cities. Being likewise acquainted with his bravery, and skill in the military art, he constituted him generalissimo of all his forces. *Nûro'ddîn* being afterwards desirous of annexing *Damascus*, with its dependencies, to his dominions; he employed *Shairacûb* to write to his brother *Ayûb*, for his assistance in this affair. *Shairacûb* took his measures so well, and managed this arduous point with so much address, that *Ayûb* prevailed upon the *Damascenes* to recognize the authority of that prince. These two able ministers, and great captains, presided over *Nûro'ddîn's* councils, till the first expedition he undertook into *Egypt*; when none of his other generals being found so capable of conducting an enterprize of such importance as *Shairacûb*, he was pitched upon to command the troops to be employed in that expedition. What happened to him from that time to the day of his death, it would be superfluous, as this has been already related at large, even barely to touch upon here\*.

Salâh'ad-  
dîn suc-  
ceeds Shai-  
racûb in  
the post of  
Wazîr.

THOUGH there were many *Emîrs*, superior both in years and reputation to *Salâh'addîn*, who aspired at the dignity of *Wazîr*, such were *'Aino'ddawla 'Al Yârûki*, *Kotbo'ddîn Yanâl 'Al Manbijî*, *Saifo'ddîn 'Ali Ebn 'Ahmed 'Al Mâstûb 'Al Haccâri*, and *Shahâbo'ddîn Mahmûd 'Al Hâremî*, *Salâh'addîn's* uncle; yet the *Khalîf 'Al 'Aded* thought fit (F) to promote to that high employment *Salâh'addîn*, and to dignify him with the title of *Al Mâlec 'Al Nâfr*. That title imports, *the king the defender*. But, notwithstanding *Salâh'addîn Yusef Ebn 'Ayûb* had been honoured by the *Khalîf 'Al 'Aded* with the sublime office of *Wazîr*, the abovementioned *Emîrs*, who envied him

\* GREG. ABU'L FARAJ, ubi sup. p. 400, 401. EEN SHOHNAH, ubi sup. EBN AL ATHIR, in *Al Câmél*, ISM. ABU'LFED. ubi sup. EBN AL FARSI, apud Renaud. ubi sup. p. 533, 534. ut et ipse RENAUD. ibid. BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 3. AL MAKRIZI, & EBN DAQMAK, ubi sup.

(F) It has been observed by *Abu'l Faraj*, that the grantees of *Al 'Aded's* court advised him to make *Salâh'addîn* his *Wazîr*; because, as he was younger than, and inferior in dignity to, the other *Emîrs*, he would not, as they apprehended, be so likely to lift up his head above theirs, and treat them with contempt.

Another author pretends, that *Al 'Aded* advanced him to the post of *Wazîr*; imagining that his elevation would so incense all the elder and principal *Emîrs*, that they would be tempted to destroy him. This, if true, seems to shew, that *Al 'Aded* was then afraid of him (1).

(1) Greg. Abu'l Faraj, ubi sup. p. 401. Renaud. ubi sup. p. 534.



the supreme authority, refused to obey his orders, and to act in concert with him. However, they were at last all brought over by the *Fakih Isa Al Hacâcri*, except *'Ainô'ddawla Al Yârûki*; who declared he would never submit to *Salâh'addîn Yusef Ebn Ayûb*, and returned to *Nâro'ddîn's* court at *Damascus*. In the mean time, though *Salâh'addîn* acted as *Wazîr* to the *Khalif* of *Egypt*, he considered himself as *Nâro'ddîn's* deputy in that kingdom. Nor did that prince himself view him in any other light. When he wrote to *Salâh'addîn*, he gave him only the title of *Al Emîr Al Esfahselâr*, or *generalissimo of his forces*, and prefixed his seal to the head of the letter, without inserting his name. Nor did he ever dispatch his orders to him alone, but addressed them to him in the following terms: *Let Al Emîr Al Esfahselâr, Salâh'addîn Yusef Ebn Ayûb and our other Emîrs in Egypt do so and so*. When *Salâh'addîn* had secured to himself the charge of *Wazîr*, and found himself master of the *Khalifat* of *Egypt*, he distributed all the immense treasures of *Shairacûb*, and those which he had extorted from the *Fâtemite Khalif*, amongst the *Emîrs* and the troops; by which instance of liberality, he won their hearts, and absolutely conciliated their affections to him. He likewise abstained from wine and gaming, to which he had been before extremely addicted; and, as it should seem, in order to expiate his former crimes, resolved to enter upon a holy war, and attempt to drive the *Christians* out of the *Moslem* territories they had possessed themselves of. He also circumvented and cut off the commander of the *Blacks*, or *Negroes*, that guarded the imperial palace, and garrisoned the citadel of *Al Kâbirah*; putting, after a sharp engagement, the greatest part of those troops to the sword. That officer, though an eunuch, was a person of uncommon resolution and magnanimity, and for some time singly opposed the power of the new *Wazîr*. The destruction, or rather excision, of this corps opened a passage for *Salâh'addîn* into the castle; who thereupon appointed *Bobâs'ddîn Karrâkûsh*, a white eunuch, commandant of that place, and assigned him a proper garrison for its defence. *Salâh'addîn*, being thus master of *Egypt*, begged *Nâro'ddîn* would send his father *Najmo'ddîn Ayûb Ebn Shâdi*, and all the members of his family then at *Damascus*, to him; which request being granted, upon their arrival in *Egypt*, he treated them with uncommon marks of distinction, made them many rich presents, and settled upon them lands and possessions of very considerable value. Nay, if *Bobâs'ddîn* in this point merits any regard, he offered to resign the *Wazîrat* itself to his father *Ayûb*, who declined accepting that arduous post; though

though this runs counter to *Abu'l Faraj*, who clearly intimates, that *Nûro'ddîn* insisted upon *Ayûb's* family's submission to *Salâh'addîn*, as the essential condition of his permitting them to fix their residence in *Egypt*. This year, died *Abu Mohammed Al Irâki*, the *Sâheb* of the exterior *Karâmat*, or *Karâmata*; as did likewise *Bârûk*, the son of *Arslân Al Turk-mâni*, a man of prodigious parts, who dwelt in the suburbs of *Aleppo*, where he went under the appellation of *Al Banikia*, and was held amongst the people of that city, of all ranks and degrees, in vast esteem <sup>t</sup>.

The most  
material  
events of  
the year  
565.

THE following year, being the 565th of the *Hejra*, which commenced Sept. 25th, 1169, proved fortunate and prosperous to *Salâh'addîn Yusef Ebn Ayûb*, the *Fâtémite Khalîf's* *Wazîr*; whose power still increased, whilst that of *Al 'Aded* went more and more to decay, in *Egypt*. This year, the *Franks* formed the siege of *Dimiyât*, or *Damiata*; which, as they had a vast train of military engines with them, for some time they carried on with extraordinary vigour. However, *Salâh'addîn* having taken care to furnish the place with a numerous garrison, and to supply it copiously with all kinds of provisions and military stores; the besiegers were obliged to abandon the enterprize, and retire, after they had lain before the town fifty-four days, and sustained a very considerable loss. Their retreat nevertheless seems to have been in some measure owing to an impression made by *Nûro'ddîn Mahmûd Ebn Zenki* upon their territories in *Syria*. But, though ill success attended their arms in *Egypt*, they reduced the castle of *'Acâr*, or *Accara*, in *Syria*, and loaded with irons *Khotlakh*, one of *Nûro'ddîn's* slaves, who commanded there, in the latter *Rabî*; which induced *Nûro'ddîn*, in order to make a diversion, to besiege *Al Carac*, or *Al Crac*, in *Arabia Petraea*, in the month of *Shaabân*, though without effect. For, a strong body of *Franks* advancing out of *Palestine* to the relief of that fortress, he thought fit to decamp, without venturing a battle. This misfortune was immediately followed by the death of *Majdo'ddîn Ebn Al Dâya*, who departed this life at *Aleppo*, to the great regret of *Nûro'ddîn*, in the month of *Ramadân*. He was that prince's foster-brother, had vast influence over him, as he was a person of consummate abilities,

<sup>t</sup> ISM. ABU'LFED. EBN SHOHNAH, EBN AL ATHIR, BOHA-O'DDIN EBN SHEDDAD, TAKIO'DBIN AHMED AL MAKRIZI, & IERAHIM EBN MOHAMMED EBN DAKMAK, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 401. D'HERBEL. Biblioth. orient. art. *Schirgoueh*, ou *Schirkoueh*, p. 788, 789, & art. *Salaheddin Jossif Ben Aioub*, p. 742. RENAUD. ubi sup. p. 534.

and presided over the people of *Aleppo*, *Ja'bar*, and *Hârem*. *Majdo'ddin Abu Beer Ebn Al Dâya* being dead, *Nûro'ddin* conferred the government of those places upon *Ali*, that *Sâheb's* son. About this time, an earthquake made dreadful havoc in *Syria*; *Aleppo*, and several other towns, being almost intirely destroyed by the violence of the shocks. This excited *Nûro'ddin* to make a progress through that part of his dominions; but being informed at *Tel Bâsher*, or *Tel Boshar*, a castle of prodigious strength, with a prefecture belonging to it, two days journey, or two mansions, N. of *Aleppo*, that his brother *Kotbo'ddin* died the 22d of *Dhu'lhajja* at *Al Mawfel*, he hastened towards that city. *Kotbo'ddin Mawdûd Ebn Zenki Ebn Akfankar*, the *Sâhab* of *Al Mawfel*, was carried off by an acute or ardent fever, after he had lived forty, and reigned twenty-one years. He has been represented both by *Abu'l-feda* and *Ebn Shohnab* as one of the best princes, in all respects, of the age in which he lived. In his last illness, according to *Abu'l Faraj*, he first appointed his eldest son '*Amâdo'ddin Zenki* to succeed him; but afterwards, as we find intimated by the same author, at the instigation of *Fakhro'ddin Abd'al Masîh*, the eunuch, his prime minister, who hated '*Amâdo'ddin*, on account of his attachment to *Nûro'ddin*, he transferred the succession to *Al Moezz Saïfo'ddin Gâzi*, his younger son. *Khâtûn Bint Hosamo'ddin Tamartâsh*, the mother of those young princes, by acting in concert with *Fakhro'ddin* in this affair, not a little contributed to the exclusion of her elder son '*Amâdo'ddin* from the throne. *Abu'l-feda* does not precisely agree in the point before us with *Abu'l Faraj*. If he may be credited, the noblesse elected *Saïfo'ddin* for their prince, after his father's demise. But however that may be, '*Amâdo'ddin*, as soon as the aforesaid injury had been offered him, fled to his uncle *Nûro'ddin*, who hated *Fakhro'ddin Abd'al Masîh*, in order to solicit succours, whereby he might be enabled to assert his right to the crown. Before the close of this year, died *Abu Hâshem Mohammed Ebn Dhâfer Al Mekki*, sometimes denominated by the eastern writers *Abu'l Hasan Al Moâzzi*, the author of a piece intitled *Solwân Al Motâa*, the comfort of resignation, a book of morality and devotion, held in the highest repute amongst the *Moslems*. It contains the principal motives of consolation in all the evils of life. The work is divided into five chapters, comprehending the five sources from whence consolation is to be derived. The first of these bears the title of *Tafwid*, the resignation of one's self into the hands of God; the second that of *Bas*, the forces of the soul and the courage; the third that of *Sabr*, the patience; the fourth that of *Ridha*, the conformity



to the will of God; and the fifth that of *Zebed*, the retired and austere life. M. D'Herbelot tells us, that this treatise was composed in the year of the *Hejra* 565; and that the author thereof died in the 568th year of that æra; which runs counter to what we have extracted here from *Ebn Shohnah*. A manuscript copy of the *Solkvân Al Motâa'* is preserved in the French king's library, num. 923. This celebrated piece was turned into verse by *Tâjo'ddîn Abu Abd'allah Ebn Ali Al Sakhawî*, who died in the year of the *Hejra* 769. It has likewise been translated into *Persian*, under the title of *Riabin Al Molûk fi Riadhat Al Solûk*. Dr. Hunt's MS. of *Ebn Shohnah* makes *Abu Hâshem Mohammed* to have been born in *Sicily*; but as the authors followed by M. D'Herbelot, with a much greater degree of probability, affirm him to have been a native of *Mecca*, and as the *Moslems* had been driven out of *Sicily* an hundred years before the time of this writer's death, that must undoubtedly be a mistake. The *Khalîf Al 'Adel* sent to *Salâh'addîn*, his *Wazîr*, for the use of the garrison of *Dimiyât*, whilst the *Franks* lay before that place, out of his own private treasury, no less than 1000000 *Egyptian dinârs* u.

The Khalîf Al Mostanjed Bi'llah dies.

THE next year, being the 566th of the *Hejra*, which began Sept. 14th, 1170, *Al Imâm Al Mostanjed Bi'llah Abu'l Modhaffer Yusef Ebn Al Moktafi*, the *Khalîf* of *Baghdâd*, departed this life, the ninth of the latter *Rabî*. He was born in the year of the *Hejra* 510, and reigned about eleven years. This prince was a great lover of justice, and one of the best of the *Khalîfs*. Having thrown a certain calumniator, or false accuser, into prison, and detained him long there; one of the grandees of his court offered him the sum of 10000 *dinârs*, if he would release this prisoner. Upon which, the *Khalîf* said to him, "If you can find me another man with all his bad qualities, I will presently pay you down the same sum; for I should be extremely glad to purge my dominions of such a pestiferous fellow." His death was effected in the following manner, according to *Abu'l Faraj*. Having commanded his physician *Ebn Safiya* to write in his name to the *Wazîr*, and order him to affix to a gibbet,

u BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 35, 36. ISM. ABU'LFED. in chron. ad an. Hej. 565. GREG. ABU'L FARAJ, ubi sup. p. 401, 402. EBN SHOHNAH, ad an. Hej. 565. EBN AL ATHIF, TAKIO'DDIN AHMED AL MAKRIZI, in Mawredo'llatâfa, IBRAHIM EBN MOHAMMED EBN DAKMAK, in Al Jawhar Al Thamîn, D'HERBEL. Biblioth. orient. art. *Solkvân Almotbâ*, p. 825. RENAUD. ubi sup. p. 534, 535.



erected for that purpose, *Kotbo'ddin Kāymāz* and the prefect of the palace; *Ebn Safya*, his master then being at the point of death, shewed them the letter. Perceiving their fate therefore to be inevitable, if the *Khalīf* recovered, they entered his apartment, attended by some of their friends, carried him from thence by force, and shut him up in a bath he sometimes used; where, in a short time, with dismal outcries, he expired <sup>w</sup>.

## S E C T. LIII.

THE same day that *Al Mostanjed* died, that is, the 9th of *Al Mosta-* the latter *Rabī*, 566, *Abu Mohammed Al Hasan*, his son, di *Ebn Al* was by all *Al Mostanjed*'s domestics saluted *Khalīf*; and, the *Mostanjed* next day, the principal lords of the court, in the portico, or *is pro-* piazza, belonging to the imperial palace, called *Al Tāj*, or *claimed* *the crown*, took the oath of allegiance to him. He then *Khalīf*, assumed the title or surname of *Al Mostadi Beamrī'llah*; and was afterwards more eminent for his distribution of justice amongst his subjects than even *Al Mostanjed* himself, who so greatly excelled in this particular. He was also extremely liberal, and gave away vast sums of money, whilst he sat on the *Moslem* throne. The arts and sciences likewise flourished, in every part of his dominions, throughout the whole course of his reign <sup>x</sup>.

THE same year, *Nāro'ddin Mahmūd Ebn Zenki* receiving *Nāro'd-* advice, that his nephew *Saifo'ddin Gāzi* was intirely under *din reduces* the direction of *Fakhro'ddin Abd'al Masīb*, who governed his *the princi-* kingdom with an absolute sway, and being resolved to dislodge *pal towns* that minister from the young prince's councils; he advanced *of Meso-* at the head of a body of horse to *Ja'bar*, passed the *Euphra-* *potamia-* *tes* there (F), occupied *Al Rak'ā*, *Al Khābūr*, and *Nasībīn*, and laid

<sup>w</sup> GREG. ABU'L FARAJ, ubi sup. p. 402, 403. ISM. ABU'LFED. in chron. ad an. Hej. 566. EBN SHOHNAH, ad an. Hej. 566. EBN AL ATHIR, AL MAKIN, in op. part. inedit. KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtārīkh*. MIRKHOND, apud Teixeira. p. 305. D'HERBEL. Biblioth. orient. art. *Mostanged Billah*, p. 632. RENAUD. ubi sup. p. 535.

<sup>x</sup> GREG. ABU'L FARAJ, EBN SHOHNAH, ISM. ABU'LFED. EBN AL ATHIR, AL MAKIN, KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, & MIRKHOND, ubi sup. D'HERBEL. Biblioth. orient. art. *Mostadhi Beemwillah Ben Mostanged Billah*, p. 630. RENAUD. ubi sup.

(F) It appears from *Fohāo'd-* *din Mahmūd Ebn Zenki* reduced the cities of *Al Rakka* and *Nasībīn*.  
 Mod. Hist. Vol. III. C 3 lin.

laid siege to *Senjâr*. This soon after surrendering to him, he delivered it into his nephew 'Amâdo'ddîn's hands. From thence he marched first to the city of *Balad*, and afterwards to the castle of *Ninûi*, or *Nineveh*, where he incamped. He then crossed the *Tigris*, and presented himself before *Al Mawfel*. *Fakbro'ddîn* finding himself not in a condition to sustain a siege, a very considerable part of the walls of that city having fallen down the very day that *Nûro'ddîn* appeared; he thought fit, on the first summons, to capitulate. The principal articles of the capitulation were, that *Saifo'ddîn* should remain in peaceable possession of *Al Mawfel*, with the territories belonging to it, in consideration of his paying annually by way of tribute a stipulated sum; that no violence should be offered either *Fakbro'ddîn*, or any of his domestics; and that this minister should depart with *Nûro'ddîn* into *Syria*. The town being put into his hands, he immediately possessed himself of the citadel, and gave orders to have the *ġâma' Al Nûri* erected without delay. He then acknowledged *Saifo'ddîn* for the *Sâheb* of *Al Mawfel*, annexed the city of *Senjâr*, with its dependencies, to the territories he had assigned 'Amâdo'ddîn, and took *Fakbro'ddîn* with him into *Syria*, after he had staid at *Al Mawfel* only four and twenty days. The tribute at first exacted of *Saifo'ddîn*, if *Abu'lfeda* may be depended upon, was afterwards remitted by *Nûro'ddîn*; so that *Saifo'ddîn* enjoyed the sovereignty of *Al Mawfel*, and the districts appertaining to it, in the most full and plenary manner. But, notwithstanding this, the division of *Kotbo'ddîn Mawdûd Ebn Zenki's* states between his two sons, as has been observed by *Kemâlo'ddîn Al Shabrezûri*, proved a mortal blow to the family of the *Atâbeks* of *Irâk*. For 'Amâdo'ddîn, being *Kotbo'ddîn Mawdûd's* elder son, could not be prevailed

*bin*, in the month of *Al Moharram*, the present year; that, after the reduction of *Senjâr*, he moved towards *Al Mawfel*, and posted himself upon the hill *Al Hîsn*, opposite to that city, which surrendered, without putting him to the trouble of a siege; and that he entered *Al Mawfel* the 3d of the former *Jomâda*, his nephew *Saifo'ddîn*, called by this author 'Azzo'ddîn, *Gâzi* then being the *Sâheb* of the place. He

adds, that *Nûro'ddîn* did not only confirm 'Azzo'ddîn *Gâzi* in the sovereignty of *Al Mawfel*, but likewise gave him his own daughter in marriage. After which, continues he, that prince ceded to his nephew 'Amâdo'ddîn the city and territory of *Senjâr*, departed from *Al Mawfel*, and reached *Aleppo*, whither he bent his march, in the month of *Shaabân*, the same year (1).

(1) *Bohâo'ddîn Ebn Sheddâd*, ubi sup. p. 37.

upon to submit, in any respect, to his younger brother; who, being adorned with the title of king, insisted upon 'Amâdo'ddin's obedience to him. Hence discords and dissensions arising between them, their enemies were thereby excited to attack and overthrow a divided power; which united, under one prince, as it formerly had been, would have baffled and frustrated all their designs.

THIS year, *Salâh'addîn* made an irruption into the territories of the *Franks*, penetrated as far as 'Aṣkalân and *Al Ram'la* <sup>Salâh'ad-</sup> <sup>din gains</sup> in *Palestine*, which for some time he kept blocked up, and then moved towards the frontiers of *Egypt*. He afterwards laid siege to *Ela*, or *Aila*, a maritime town on the coast of the sea *Al Kelzom*; which he took by storm, in the latter <sup>over the</sup> <sup>Franks,</sup> <sup>and dis-</sup> <sup>counte-</sup> <sup>nances the</sup> <sup>Shiites.</sup> *Rabî*, and gave up to his troops to be plundered. With the last exploit he finished the campaign; and, at the conclusion of it, returned home. He also converted two of the public buildings at *Al Kâbirah* into schools, or colleges, for the disciples of the famous *Sonnite* doctor *Al Shâfeî*; turning at the same time all the *Kâdis*, or judges (G), of the *Shiite* persuasion out of their places, and substituting those that professed the tenets of *Al Shâfeî* in their room. This happened, according to *Abu'lfeda*, the 20th of the latter *Jomâda*. *Takîo'ddin Omar*, *Salâh'addîn's* nephew, likewise purchased a most superb palace, and founded at his own expence some houses of learning or education for the youth trained up in the principles of *Al Shâfeî*, in the capital of *Egypt*, the present year <sup>z</sup>.

<sup>y</sup> GREG. ABU'L FARAJ, ubi sup. p. 403, 404. BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 37. ISM. ABU'LFED. in chron. ad an. Hej. 566. KEMALO'DDIN AL SHAHREZURI, apud ISM. ABU'LFED. ibid.

<sup>z</sup> ISM. ABU'LFED. in chron. ad an. Hej. 566. EBN SHOHNAB, ad an. Hej. 566. D'HERBEL. Biblioth. orient. art. *Salaheddin Josef Ben Aïoub Ben Schadi*, p. 742. RENAUD. ubi sup. ALB. SCHULT. ind. geographic. in vit. *Salad. Lugduni Batavorum*, 1732.

(G) *Ebn Shohnab* relates, that he likewise ejected all the *Kâdis* of *Kâdis*, or *chancellors*, who made profession of the sect of *Ali*, of which the *Fâtemite Khalîf* was the chief; and appointed others, who had adopted the principles of *Al Shâfeî*, to succeed them. We are also told, that he displaced all the governors of *Egypt*, who were *Shiites*, or followers of *Ali*; and filled their posts with persons of the *Sonnite* persuasion, professing the same tenets that he himself had espoused (1).

(1) *Ebn Shohnab*, ad an. Hej. 566. D'Herbel. Biblioth. orient. art. *Salaheddin Josef Ben Aïoub Ben Schadi*, p. 742.

*The Kha-* THE 567th year of the *Hejra*, commencing Sept. 4th, 1171, proved fatal to the *Fâtemite* empire in *Egypt*. *Nû-* *Fâtemites* *ro'ddîn Mahmûd Ebn Zenki*, who was a great favourer of the *is abolished* *Sonnites*, having been informed that *Salâh'addîn Yusef Ebn* *in Egypt.* *Ayûb* had posted a body of troops in the castle of *Al Kâbirah*, under the command of *Karâkûsh Al Afadi*, and was absolute master of the kingdom of *Egypt*; he sent him an order to issue an edict, injoining an omission of the name of the *Khalîf Al 'Aded* in the public prayers, and requiring the *Egyptians* to mention in the room of it that of *Al Mostadi Beam-rî'llah*, the *Khalîf* of *Baghdâd*. In answer to *Nûro'ddîn's* letter, *Salâh'addîn* wrote him word, that, as the *Egyptians* were for the most part followers of *Ali*, he was afraid such a step might occasion an insurrection, and prove extremely prejudicial to his affairs, in *Egypt*. But *Nûro'ddîn* letting *Salâh'addîn* know that his order was peremptory, and that he would be obeyed; the name of *Al 'Aded* was omitted, for the first time, on the second *Friday* of *Al Moharram*, and that of *Al Mostadi* mentioned, in the mosques, throughout the *Egyptian* territories, in the time of divine service. When the edict issued by *Salâh'addîn* on this occasion was carried into execution, *Al 'Aded* was sick, and soon after expired; neither *Salâh'addîn* nor any of the *Egyptian Emirs* having thought fit to acquaint him with the deprivation of his authority, by *Nûro'ddîn Mahmûd Ebn Zenki's* express command. *Al 'Aded* was no sooner dead, than *Salâh'addîn* occupied the imperial palace, and took possession of all the treasures, which were immense, as well as the most rich and invaluable furniture (H), found

(H) Some writers inform us, that this furniture consisted of a vast quantity of the richest tapestry, of sumptuous garments of every sort, of porcelain and crystal cups of great price, of jewels and pearls of immense value, amongst which was an emerald a palm and an half long, a string of large rubies, weighing seventeen *Egyptian Metbkâls*, and a union pearl as big as a pigeon's egg, besides many other things equally rare and valuable. The library in particular is said to have contained no less than 100,000 volumes, bound and written in the

most beautiful manner. The books were distributed, by the order of the *Fâtemite Khalîfs*, amongst as many of the doctors of the law, and other learned men, as had occasion to consult them. Nor can this be matter of surprize to any one, who considers the prodigious number of pieces, formed of the works of the *Moslem* divines, who have interpreted the *Korân*, of the productions of the most eminent traditionists, professors of jurisprudence, philologers, grammarians, critics, poets, philosophers, physicians, and historians, besides the learned labours of other authors



found therein. To the latter appertained a noble library of books, collected by the *Fâtemite Khalifs*; a jacinth weighing seventeen *Metbkâls*, or *Arabic* drachms, and denominated from its enormous size *the jacinth-mountain*; and a vast number of presents, made by many sovereign princes to *Al'Aded* and his predecessors. With regard to the jacinth above-mentioned, *Ebn Al A'bir*, in his *Al Câmél*, relates, that he saw it, and weighed it; and represents it as a most valuable curiosity. *Abulfeda* writes, that there was also in the palace a strange and wonderful drum; which if any one struck, when he had a fit of the cholic upon him, he was presently cured. This drum, continues he, was unluckily broken, by some who were strangers to the salutary virtue it contained. *Al'Aded's* family *Salâb'addin* removed to a private and retired part of the palace, and placed a guard upon them. Of the *Khalif's* slaves some were sold, some manumitted, and others given away. As to the circumstances attending the suppression of *Al'Aded's* authority in *Egypt* and his death, the *Arab* authors of the best repute are not perfectly agreed. Some of them affirm, that a *Persian Sîfi*, or religious, was the first that prayed for *Al Mostadi Beamri'llah*, the *Khalif* of *Baghdâd*, in one of the mosques at *Al Kâbirah*, no other person daring to do the same, for fear of exciting a tumult amongst the people;

authors that cannot so properly be ranged under any particular class, in vogue amongst the *Mohammedans*. To render this the more probable, it may be observed, that the library of *Hadji Kalifa*, who lived not a vast number of years since, at *Constantinople*, consisted of above 40,000 different books; many of which, according to *M. Renaudot*, contained several volumes. Nor did this most ample collection exhibit any of either the writings of the ancients or the *African* authors. As for the *Christians*, who excelled in any branch of literature, none of their works were here to be found. The *Muslim* philosophers, mathematicians,

and astronomers, made likewise in this library a very inconsiderable figure. The *Fâtemite Khalifs*, therefore, in the course of so many years, might, without any great difficulty, have collected the number of volumes specified by some of the writers now in view. We are informed by *Ebn Khalcân*, that *Nûb Ebn Al Mansûr Al Sammâni* invited one *Ismâel Abu'l Kasem* to come and reside with him; but that he excused himself from accepting of the invitation, because he could not bring his books along with him, 400 camels being scarce sufficient to carry them to that prince's court (1).

(1) *Takî'dîn Ahmed A Makrîzî*, in *Mowared'Nat'isa*, *Ibrahim Ebn Moham-med Ebn Dabûs*, in *Al Jawhar Al Tabîn*, *Renaud. ubi sup.* p. 526, 527.

and that *Salâh'addîn* performed the last offices, usual on such occasions, to *Al'Aded*, at his request, in his dying moments. Others say, that *Salâh'addîn* ordered *Al'Aded* to be shut up in a certain tower, and afterwards put to death there. Lastly, others intimate, that *Salâh'addîn* destroyed the *Fâtémite Khalif*, by obliging him to suck poison out of the bezil of his brother *Tûrân Shâh's* ring. With respect to the person who first had the courage to mention *Al Mostadî's* name in one of the mosques of *Al Kâbirah*, we are told that he was a blind man, and went under the appellation of *Al Emîr Al'Alem*, by *Abu'l Faraj*. According to *Abu'lfeda*, *Al'Aded* earnestly desired to have a conference with *Salâh'addîn*, when he was so bad that there were scarce any hopes of his recovery; but the *Wazîr*, suspecting treachery on the part of the *Fâtémite Khalif*, refused to see him. However, finding, after his death, that there was no foundation for such a suspicion, he was vastly concerned that he had not waited upon him. That prince departed this life, if *Bobâs'addîn* may be credited, the 12th of *Al Moharram*; but, if we chuse to follow *Abu'l Faraj*, his death happened on the 10th of the same month. Thus ended the empire of the *Fâtémite Khalifs* in *Africa*, after it had continued about 271 years; above 200 of which, as appears from the preceding part of this work, they had maintained themselves upon the throne of *Egypt*. The princes that formed this dynasty were *Shiites*, who asserted *Ali Ebn Abu Tâleb* to have been the first lawful *Khalif* and *Imâm*; and maintained, that the supreme authority, both in spirituals and temporals, of right belonged to his descendants. Nay, they deduced their origin from *Ali* himself and *Fâtéma*, the daughter of *Mohammed*; and, in consequence of this pretension, assumed the name of *Fâtémites*. They also styled themselves *Imâmians*, and *Imâms*; intimating thereby, that they were descended in a right line from the head of that family which alone supplied the *Moslem* world with true and rightful *Imâms*. They bore an implacable hatred, and utter aversion, to the *Khalifs* of the house of *Al Abbâs*; whom they considered as intruders and usurpers, not in the least related to the family of *Mohammed*, and as propagators of false traditions wherever their power prevailed. As *Nûro'ddîn*, therefore, was a zealous *Sunnite*, entertained the highest regard for the *Khalifs* of *Baghdâd*, and detested the *Shiites*; 'tis no wonder the abolition of the *Khalifat* of *Egypt*, at this juncture, should have been his principal care. Besides, he might not only have been influenced by religious but likewise by political motives in this affair. He might think, that nothing could contribute more to the humiliation of the *Franks*, who were then grown formidable

formidable to him, than a re-union of the *Moslems* under one common spiritual head <sup>a</sup>.

As soon as the news of the abolition of the *Fâtemite Khalifat* in *Egypt* arrived at *Baghdâd*, and it was known there that the *Khalif Al Mostadi Beamri'llah* was prayed for throughout all the *Egyptian* provinces, public rejoicings, for several days, were made in that capital. *Al Mostadi* also dispatched 'Amâd'ddîn Sandal, one of his ministers of state, with royal vests to *Nûr'ddîn*, *Salâh'addîn*, and those preachers who had mentioned his name in the mosques of *Egypt*. He also sent them magnificent presents, and ordered the black standards, used by the house of *Al Abbâs*, to be carried to *Al Kâbirah*, where his authority was now recognized, by people of all ranks and denominations. It is worthy of observation, that this revolution was brought about without any effusion of *Moslem* blood, or, as the *Arab* writers express it, *without so much as two goats butting each other*; though the *Egyptians* had been, for above two hundred years, intirely attached to the family of *Ali Ebn Abu Tâleb*. For the reflections made by *Abu'lfeda* upon this great event, we must beg leave to refer our curious readers to that author himself, in the passage pointed out to them here <sup>\*</sup>.

NOT long before the suppression of his authority in *Egypt*, *Al 'Aded's* the *Khalif Al 'Aded* saw in a dream a scorpion coming out of *dream.* one of the mosques at *Mesr*, called the mosque of *Al 'Aded*; which made directly towards him, and pricked him. This so terrified him, that he instantly awaked in a great fright; and sent the next morning for the most eminent interpreters of dreams to be met with, in order to consult them. Upon hearing his dream, they unanimously agreed, that some person who should come out of that mosque would do him a mischief. He then commanded the governor of *Mesr* to send to him the person or persons residing in that temple; who thereupon brought before him a *Sheikh* of the *Sûfis*, whose name was *Nojmo'ddîn Al Khûbafnâni*. The *Khalif* asked him whence he came, and why he inhabited that mosque? To

<sup>a</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 38. ISM. ABU'LFED. in chron. ad an. Hej. 567. EBN SHORN. ad an. Hej. 567. TAKIO'DDIN AHMED AL MAKRIZI, in *Mawred'liatâsa*, IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thâmîn*, GREG. ABU'LFARAJ, ubi sup. p. 404, 405. D'HERBEL. *Biblioth. orient.* p. 742. RENAUD. ubi sup. p. 535, 536. Vid. etiam WILL. TYR. lib. xx. c. 12. & SHAHABO'DDIN ABU ASHAMA, apud Renaud. ubi sup. p. 535. \* EBN SHORN. ubi sup. ISM. ABU'LFED. in excerpt. Alb. Schult. p. 13, 14. Lugd. Batav. 1732.

which he gave such plain and simple answers, that *Al'Aded* could not apprehend himself to be in any danger from him. He, therefore, dismissed him, with some handsome presents; and, at his departure, begged he would pray for him. However, *Salâh'addin*, soon after aspiring at the *Khalîfat*, and meditating the demolition of the *Fatemite* power, consulted many of the *Moslem* sages upon the legality of the point he had in view; who, by their decisions, excited him to carry into execution his design. Amongst others that attended the *Wazîr's* levee, on this occasion, *Sheikh Nojma'ddin Al Khûtafnâni* appeared; and expatiated so much upon the perfidious abandoned conduct of the *Fatemit*es, and represented in such strong colours the many mischiefs they had been the authors of, that he not a little contributed thereby to their downfall in *Egypt*. This, continue *Abu'lfeza* and *Ebn Shohnah*, was looked upon as a clear accomplishment of the prediction exhibited by the *Khalîf Al'Aded's* dream<sup>b</sup>.

Nûro'd-  
dîn grows  
jealous of  
Salâh'ad-  
dîn.

*SALAH'ADDIN* being master of all *Al'Aded's* treasures, which amounted to a prodigious sum, sent part of them to *Nûro'ddin* in *Syria*, and the rest he distributed amongst the troops; reserving not a single *dinâr*, according to the authors here referred to, for his own use. Not long after the *Fâtemite Khalîf's* death, *Salâh'addin* moved at the head of a large body of troops towards the frontiers of *Syria*, and at last sat down before *Al Shawbec*, a fortress of the *Franks* on the confines of *Hejâz*; but, upon *Nûro'ddin's* approach, he raised the siege, lest the reduction of this place should have opened a passage directly for that conqueror's numerous forces into *Egypt*. This was highly resented by *Nûro'ddin*; who from that time grew jealous of *Salâh'addin*, and entertained a suspicion of his real attachment to him. Some writers intimate, that *Salâh'addin* was apprehensive of being deserted by the *Syrian* officers of his army, as soon as their old master *Nûro'ddin* should appear; and that this induced him to abandon the siege of *Al Shawbec*, and retire into *Egypt*. But however that may be, *Nûro'ddin* was so incensed at this point of conduct, that he caused it to be given out, that he intended soon to undertake an expedition against *Salâh'addin* with all the forces he could assemble. Upon the arrival of this news at *Al Kâbirah*, *Salâh'addin* summoned all his great officers, and amongst the rest his father *Ayûb*, whom he had made his lord treasurer, to attend him in the palace. When they were come, he imparted to them the advice he had received of *Nûro'ddin's* intention to invade *Egypt*, and asked them, with

<sup>b</sup> ISM. ABU'LFED. & EBN SHOHNAH, ubi sup.



no small concern, what course they would advise him to take? "If *Nûro'ddin*, said *Takîo'ddin*, should dare to attack us, we will repel force by force." "By no means, replied the old crafty *Ayûb*; if *Nûro'ddin* should do us the honour to pay us a visit here, I would prostrate myself before him." Then directing his discourse to *Salâb'addin*, "Son, said he, write to our master *Nûro'ddin* without delay, and tell him, that if he will be pleased to send any of his slaves with a towel to tie about your neck, in order to draw you after him into *Syria*, you will follow him with the utmost alacrity to your sovereign's court." The council then (I), that had been called on this occasion, broke up. *Ayûb*, however, waited upon *Salâb'addin* in his own apartment, and addressed him in the following terms: "Be of good courage, son; if *Nûro'ddin* attempts to penetrate into *Egypt*, I myself will head your forces against him. But, let us keep our counsel to ourselves. For, though you shall not send him so much as a single sugar-cane, if he demand it, you must not openly assert your independency on him. If this should be done, he will lay aside all his other designs, and particularly the war he is now meditating against the *Franks*, and attack you with his whole power; the consequence of which, as the issues of war are uncertain, no man can foresee. Whereas, by pretending to persist in your allegiance to him, you will gain time; and be thereby enabled, with the divine assistance, to weather the impending storm." This salutary advice was fully justified by the event, as will hereafter more clearly appear.

*NURO'DDIN*, being satisfied with *Salâb'addin*'s assurance of his fidelity to him, continued his military preparations, for *dîn takes* a war with the *Franks*, in pursuance of the plan he had formed, with the utmost vigour. He dispatched his orders to *Saïfo'ddin Gâzi*, the *Sâheb* of *Al Marûfel*, his nephew, to join him with all the forces he could assemble, that he might

<sup>c</sup> *TAKÎO'DDIN AHMED AL MAKRIZI, IBRAHIM EBN MOHAMMED EBN DAKMAK, & ISM. ABU'LFED. ubi sup. RENAUD. ubi sup. p. 537.*

(I) A certain author pretends, within the limits of his duty; that *Ayûb* declared publicly at this council, in order to carry off *Salâb'addin*'s head, if *Nûro'ddin* commanded him so to do (1). that they were all *Nûro'ddin*'s slaves; that no army was necessary to keep his son

(1) *Renaud. ubi sup. p. 537.*

be thereby enabled to enter upon action without delay. After the junction of *Nûro'ddîn's* troops and those of *Al Mawfel*, that conqueror advanced to *'Arkâ*, a town with a pretty strong castle in the territory of *Damascus*, laid siege to it, and at last took it by storm, in the month of *Al Mobarram*, the present year. *'Arkâ* is adorned with many beautiful gardens, and a rivulet running by it; being, according to the eastern geographers here recurred to, about 12 miles S. of *Tripoli*, 60 of *Baalbec*, and a parasang from the sea<sup>a</sup>.

The Katayans, or Khatayans, make an irruption into Khowârazm.

THE same year, the *Katayans*, *Khatayans*, or eastern *Tartars*, passed the *Jihûn*, and made an irruption into *Khowârazm*. The news of this invasion being brought to *Arslân Ebn Aksar*, the *Shâh* of *Khowârazm*, he advanced at the head of all his forces to *Amawayh*, in order to give them battle; but was there taken ill, and died. However, an *Emîr*, or general, of great note amongst the *Khowârazmians*, took upon him the command of the army, came up with the enemy, and engaged them; but was defeated, taken prisoner, and carried by the *Katayans* into *Mawarâ'nahr*. As for the *Shâh* of *Khowârazm* himself, he was carried from *Amawayh*, where he fell sick, to his capital, and there in a few days expired; being succeeded by *Soltân Shâh Mahmûd*, his younger son. This so incensed *'Alâo'ddîn Tacash*, or *Takash*, his eldest son, who was then at *Jondi*, that he repaired directly to the king of *Katay's* court, and solicited his assistance; who thereupon sent an army under the conduct of *Fûmâ*, his general, to penetrate into *Khowârazm*, and place *'Alâo'ddîn Tacash* upon the throne. *Fûmâ* moved to the frontiers of *Khowârazm*, without meeting with any obstruction in his march; of which *Soltân Shâh Mahmûd* and his mother having been informed, they immediately abandoned the kingdom of *Khowârazm*, and retired into *Khorosân*. This enabled *'Alâo'ddîn Tacash Shâh* to ascend the throne of *Khowârazm*, without striking a stroke. It may not be improper to remark, that the country called *Kitay*, *Katay*, or *Khatay*, by the oriental writers, contained the northern provinces of *China*, and a great part of *Tartary*, to the north and north-west of it. The capital of this vast region was *Cambalu*, or *Khân-balik*, denominated by the present *Chinese* *Pekin*, *Pe-king*, and *Shun-tien-fu*, the metropolis of the whole empire, and the residence of the emperor himself; of which we shall have occasion to speak more largely, in a future part of this work<sup>c</sup>.

IN

<sup>a</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 38. ISM. ABU'LFED. in tab. Syr. SHARIF AL EDRISI, par. 5. clim. 3. p. 118. ALB. SCHULT. ind. geographic. in vit. Salad. Lugd. Bat. 1732.

<sup>c</sup> GREG. ABU'L FARAJ, ubi sup. p. 405. D'HERBEL. Biblioth. orient.

IN the 568th year of the *Hejra*, beginning *August 23d*, *A body of* 1172, *Karâkûsh*, the *Mamlûk*, who had been one of *Takî-Turks* *o'ddin Omâr Ebn Shâhinshâh Ebn Ayûb's* slaves, marched with *take* *Tri-* a body of *Turks* out of *Egypt* to *Tripoli* in *Africa*, formed the *poli in* siege of that city, and at last made himself master of it. He *Africa.* also reduced to his obedience several provinces, or districts, in that part of *Africa*, before the close of the campaign <sup>f</sup>.

THIS year, *Nûro'ddin Mahmûd Ebn Zenki* led an army *Nûro'd-* against *Kilij Arslân II.* the son of *Mas'ûd*, the *Seljukian Soltân* *din leads* of *Al Rûm*, penetrated into his dominions, and possessed him- *an army* self of *Mar'ash*, *Bahnesâ*, *Marzabân*, and *Saywâs*, or *Sîwâs*, *against the* without having sustained any considerable loss. *Kilij Arslân* *Soltân of* finding himself not able to make head against the *Atâbek's* *Al Rûm.* forces, and fearing to be driven even from his capital, sent an embassy to *Nûro'ddin*, desiring peace. This *Nûro'ddin* refused to grant him, unless he would restore *Malatîa* to *Dhu'l-nûn Ebn Al Râneshmend*, whom he had unjustly deprived of it. The restitution of *Malatîa* being by no means relished by *Kilij Arslân*, *Nûro'ddin* proposed to him in lieu thereof the cession of *Sîwâs* to *Dhu'l-nûn*. This proposal proving more agreeable to *Kilij Arslân*, he readily complied with it; upon which, *Nûro'ddin* concluded a treaty of peace with him, and then returned into *Syria*. But, notwithstanding this treaty, after *Nûro'ddin's* death, *Kilij Arslân* made an irruption into *Dhu'l-nûn Ebn Al Râneshmend's* territories, besieged *Sîwâs* with a body of troops that *Dhu'l-nûn* could not oppose, and in fine expelled him from that place <sup>g</sup>.

THE same year, *Salâh'addîn*, having conciliated to himself *Salâh'ad-* the affections of the *Egyptians*, by his liberality, and the lenity *din besieges* of his administration, to a very wonderful degree, invaded *Al Carac*, the districts of *Al Carac* and *Al Shawbec*; sitting down before *or Crac.* the former of those places. But receiving advice, that *Nûro'ddin* was advanced to *Al Rakîm*, near *Al Carac*, in order to have an interview with him; he raised the siege of *Al Carac*, and retired with great precipitation towards the borders of *Egypt*. However, he sent *Nûro'ddin* some very rich presents, and acquainted him with his father *Ayûb's* illness, and the danger he was in of losing *Egypt*, if that consummate statesman should die; which he assigned as a reason for his hasty retreat. This *Nûro'ddin* thought fit to admit, though he was no stranger to the motive of *Salâh'addîn's* conduct. As for

orient. art. *Turk*, p. 897. & art. *Khatbai*, p. 991. JOS. SIM. ASSEMAN. dissertat. de Syr. Nestorian. p. 534. Romæ, 1728. DU HALDE's descript. of the empire of China, &c. p. 66. <sup>f</sup> ISM. ABU'LFED. in chron. ad an. Hej. 563. <sup>g</sup> Idem ibid.

*Ayûb Ebn Shâdi*, his father, a man of an exceeding good character, famed for his wisdom and rare virtues, whose death was occasioned, or at least accelerated, by a fall from his horse, he died on the 20th of *Dbu'lhajja*, after he had languished in his palace a few days, in the year that we are now upon <sup>h</sup>.

The mother  
of Malec  
Arslân  
dies.

THIS year, according to *Khondemir*, the mother of *Malec Arslân Ebn Togrol*, *Soltân* of the *Seljuks* of *Irân*, a princess of transcendent virtue, likewise died in the house of *Ildighîz*, the first *Atâbek* of *Adberbijân*; and that great man himself, of whom we shall give a more particular account in a proper place, followed her not long after. The *Soltân*, afflicted at two such great losses, fell sick of a languishing illness, which at last carried him off. *Abu'lfeda* intimates, that *Karâkûsh*, the *Mamlûk*, who had been one of *Takio'ddin's* slaves, made himself master of *Tripoli* in *Africa*, the present year; but another writer expressly affirms, that one of *Salâh'addin's* brothers, with a body of troops under his command, then reduced that place. We must beg leave to observe, that *Salâh'addin* abandoned the siege of *Al Carac* at *Nûro'ddin's* approach, because the reduction of that fortress, which must have been delivered into the *Atâbek's* hands, would have opened a passage for his troops into *Egypt*; *Salâh'addin*, not without reason, suspecting that he had projected an expedition thither <sup>i</sup>.

Nûro'd-  
din Mah-  
mûd Ebn  
Zenki  
dies.

THE following year, being the 569th of the *Hejra*, which commenced *Aug. 12th, 1173*, *Al Mâlec Al' Adel Nûro'ddin Mahmûd Ebn Zenki*, the *Sâheb* of *Al Shâm* and *Al Jazîra*, or *Syria* and *Mesopotamia*, as well as of several other provinces, departed this life. He died, according to *Abu'lfeda* and *Ebn Shohnah*, on *Wednesday*, the eleventh of *Shawâl*, of a quincy, or squinancy, in the castle of *Damascus*. If *Bohâ'o'ddin Ebn Sheddâd*, however, may be credited, his death (K) happened on the 21st of that month. He was then upon the point of invading *Egypt*, in order to deprive *Salâh'addin Yusuf Ebn Ayûb* of the sovereignty of that kingdom; having ap-

<sup>h</sup> BOHÂ'O'DDIN EBN SHEDDAD, ubi sup. p. 38, 39. ISM. ABU'LFED. ubi sup. TAKIO'DDIN AHMED AL MAKRIZI, & IBRAHIM EBN MOHAMMED EBN DAKMAK, ubi sup. REN. UD. ubi sup. p. 537, 538. <sup>i</sup> KHONDEMIR, ISM. ABU'LFED. ubi sup. D'HERBEL. Biblioth. orient. art. *Arslân Ben Togrul*, p. 130. RENAUD. ubi sup. p. 537.

(K) *Abu'l Faraj* differs from *din's* death on *Wednesday*, the all the authors here mentioned, fourteenth of *Shawâl*, the present point; placing *Nûro'd-* sent year (1).

(1) Greg. *Abu'l Faraj*, ubi sup. p. 405.



pointed *Saif'uddin Gâzi*, his brother's son, to command the army destined to act against the *Franks*, whilst he undertook the *Egyptian* expedition. By his demise, therefore, *Soltân Salîb'add'n* was delivered from all apprehension of so formidable an enemy and competitor, and fixed upon the throne of *Egypt*. *Nâro'ddin* was tall, of a comely majestic person, and a swarthy complexion. He had no whiskers, but only a small beard on the lower part of his chin. His dominions were very extensive; he having been prayed for not only in *Syria*, *Mesopotamia*, *Al Yaman*, when that country was subjugated by *Tûrân Shâh Ebn Ayûb*, and the two *Harâm*s, or *sacred cities*, that is, *Mecca* and *Medina*, but likewise in *Egypt*. He passes amongst the *Moslems*, even at this day, not only for one of their greatest princes, but also for one of their saints. For, he acquired the highest reputation for his justice and probity; having united in his person piety and valour, qualities which seldom meet in the same subject. *Ebn Shobuah* has handed down to us the following elogy of him, which was given him in his life-time, and confirmed after his death. "To an incomparable greatness of soul he had joined the most profound humiliation of heart before his lord; and exhibited to the view of his subjects, when performing his devotions in the mosque, one sanctuary within another." He spent much of the night frequently in prayer, and amidst his immense riches considered himself only as the depositary (L) of the public treasure; from whence he drew an exceeding small sum for his household expences, inasmuch that his domestics not seldom complained of being in want of common necessaries. Notwithstanding which, with respect to every thing regarding the public, he was liberal to a vast degree. He built several colleges for the disciples of the celebrated *Imâms Abu Hanîfa* and *Al Shâfi*. He adopted himself the principles of the sect of *Abu Hanîfa*; but without

(L) In confirmation of what is here observed, we are told by *Abu'l Faraj*, that *Nâro'ddin*'s wife once complaining to him of her poverty, he gave her three work-houses, or rather public offices, in the city of *Hems*, which brought her in about twenty *dinârs* a year. But thinking this too small a matter, she demanded something more of him. Whereupon he said to her, "This is all that I can strictly and properly call my own. For, all the money in my hands belongs to the body of the *Moslems*. I am only their treasurer. I will not defraud them of any thing, nor will I for your sake enter into hell fire (1).

(1) *Greg. Abu'l Faraj, ubi sup. p. 406.*

any tincture of bigotry, according to some of the best *Moslem* writers. He raised the walls of the cities of *Damascus*, *Haleb*, or *Aleppo*, *Hems*, *Hamah*, *Shaizar*, *Baalbec*, and others, which had been thrown down by the violent shocks of earthquakes, at his own expence. Some authors relate, that he was the first *Moslem* prince who established a chamber of justice against the violence offered the lower part of his subjects by the noblesse, and gave the name of *Dar Al'Adel*, or *the house of justice*, to this commission. *Nâro'ddîn* having made *Damascus* his residence, and his court there being composed of many *Emîrs*, or commanders of his troops, who kept a vast number of servants; *Shairacûb*, *Salâb'addîn's* uncle, one of the principal of them, allowed those belonging to him a good deal of liberty, who thereupon arrived at such a pitch of insolence, that complaints were carried to the *Kâdi Kemâl'o'ddîn* of their behaviour every day, without his being able to apply any remedy, by reason of their masters powerful protection. The *Soltân* being informed of these disorders, and having a mind to bring back the *Emîrs* themselves to a sense of their duty; he ordered the commissioners, he had nominated on this occasion, to inquire with the utmost rigour into the injuries and wrongs suffered by the people from the *grandees*, and to punish the guilty, with all possible severity, without any regard to the rank and quality of the offender. *Shairacûb*, perceiving that this tribunal was levelled particularly at him, ordered all his domestics upon pain of death to pay an exact obedience to the ordinances of the police issued by the *Kâdi*, that they might not be brought before this court of justice, of which he himself was even afraid. Such a prudent and equitable institution could not but indear the *Soltân* to his subjects, and render his memory in the highest degree grateful to them. This to a demonstration appeared from the following accident that happened some time after his death. A man of *Damascus* having received some outrage, for which he could meet with no redress, cried out, as if he had been imploring his assistance, "O *Nâro'ddîn*, where are you?" *Salâb'addîn*, who then reigned, having been apprized of the action, commanded immediate satisfaction to be made him, and every subject of complaint to be removed. But neither did this reparation, however ample it might seem, dry up the complainant's tears; who answered the persons demanding the cause of them in these terms: "I lament the loss of that great king, who was so just, and so equitable; for, since his death we have not lived the life of men, but that of beasts." The above-mentioned colleges, erected at *Damascus*, *Al Mawfel*, *Hems*, *Aleppo*, and other places of note under

under his jurisdiction, he very richly endowed. He also built a large number of splendid mosques, and settled very considerable revenues upon them. Nor was he less conspicuous for his temperance, than for his justice, liberality, and solid piety. *Ebn Shohnah* has preserved a distich in *Arabic*, celebrating his praises, and importing, that he was valiant, submissive to his GOD, and constant, as well as fervent, in his devotions. The many hospitals he founded, for the reception both of the poor and the infirm, in several parts of his dominions, were monuments of his extensive charity. In fine, he seems to have wanted nothing requisite to the formation of one of the best, as well as one of the greatest, princes that ever lived, as he was adorned with many rare virtues, and void of every vice, but a profession of the true religion. He was born, according to the *Moslem* historians, in the year of the *Hejra* 511<sup>k</sup>.

NURO'DDIN's death was no sooner known, than *Al Mâlec* *Al Sâleh Ismael Mahmûd*, his son, then only eleven years old, was appointed to succeed him, in the sovereignty of his vast dominions; and the troops of *Damascus*, where he proposed to reside, accordingly took the oath of allegiance to him. *Salâh'addin Yusef Ebn Ayûb*, having received advice of his accession, acknowledged himself his vassal, and ordered prayers in all the mosques within the *Egyptian* territories to be put up for him. Money likewise, notwithstanding his tender age, was coined in his name; but, being incapable of holding the reins of government, *Al Emîr Shamso'ddin Mehammed*, commonly called *Ebn Al Mokaddem*, had the management and direction of all public affairs. *Al Mâlec Al Sâleh* had not long ascended the throne, before *Saïfo'ddin Gâzi Ebn Kotbo'ddin Marwûd Ebn Zenki*, the *Sâheb* of *Al Mawfel*, invaded *Al Fâzîra*, or *Mesopotamia*, and possessed himself of every part of that large province. *Al Mâlec Al Sâleh Ismael Mahmûd*, the son of *Nûro'ddin Mahmûd Ebn Zenki*, is considered by the oriental writers as the third *Atâbek* of *Irâk*<sup>l</sup>.

*SALAH'ADDIN Yusef Ebn Ayûb*, having been informed, that *Nûro'ddin* was making the necessary preparations to attack

*Al Mâlec*  
*Al Sâleh*  
*Ismael*  
*Mahmûd*,  
his son,  
succeeds  
him.

*The prin-*  
*cipal ex-*

<sup>k</sup> ISM. ABU'LFED. in chron. ad an. Hej. 569. GREG. ABU'L FARAJ, ubi sup. p. 405<sup>6</sup>, 406. BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 39, 40. EBN SHOHNAH, ad an. Hej. 569. AL MAKIN, in op. part. inedit. ad an. Hej. 569. KHONDEMIR, EBN AL ATHIR, D'HERBEL. Biblioth. orient. p. 679, 680, & alib. RENAUD. ubi sup. p. 538.

<sup>l</sup> ISM. AB'ULFED. EBN SHOHN. KHONDEMIR, EBN AL ATHIR, AL MAKIN, & GREG. ABU'L FARAJ, ubi sup. D'HERBEL. Biblioth. orient. p. 142. RENAUD. ubi sup. p. 541.

him,

plots of  
Salâh'ad-  
dîn, in the  
year 569.

him, and being desirous of having a place to retire to, in case he should be obliged to abandon the kingdom of *Egypt*, projected the conquest of *Nubia*; and sent his brother *Mâlec Shams'oddawla Tûrân Shâh*, with a powerful army, thither for that purpose. But *Tûrân Shâh*, after he had penetrated into that barren and uncultivated tract, finding *Nubia* not worth conquering, on account of its sterility, returned with his forces into *Egypt*; and was ordered by *Salâh'addîn* to undertake an expedition into *Al Yaman*, which then groaned under the tyranny of *Abd'alnabi*, an *Emîr* that was descended from the antient inhabitants of that country. *Tûrân Shâh* having entered *Al Yaman* without opposition, and brought *Abd'alnabi* to a general action, intirely defeated him, took him prisoner, and threw him into irons. He likewise made himself master of *Zabîd*, overthrew *Yasîr*, the *Sâheb* of *'Aden*, and imprisoned him. He also carried the city of *'Aden* itself by assault, plundered it, and reduced to the obedience of *Salâh'addîn* about eighty castles, or fortresses, of considerable strength. Some authors pretend, that *Salâh'addîn* employed his brother *Tûrân Shâh*, a man of a turbulent and haughty disposition, with the troops under his command, that were extremely prone to mutiny and sedition, in this war, lest they should have meditated a revolt. The same writers observe, that *Nûr'oddîn* himself approved of this enterprize; though he soon after dispatched one *Ebn Al Kaifar* to *Al Kâbirah*, with an order to *Salâh'addîn* to send him a minute and particular account of all the treasures, and valuable curiosities, amassed by the *Fâtemite Khalîfs*. *Salâh'addîn* did not only comply with this order, but likewise made *Nûr'oddîn* a present of a vast sum of money; though he had before sent him many things (M), out of the imperial palace in *Al Kâbirah*,

(M) The following list of these presents has been handed down to us by *Al Makrîzi*. Five tents made of silk imbroidered with gold, having golden rings, clasps, and joints; some jewels of an unusual size; fifty vials of most exquisite balsam; forty vases, or vessels, of porcelain of *Chinese* workmanship, extremely beautiful to the eye; a large piece of odoriferous *lignum aloes*, with which the orientals perfume themselves; and two

fragments of amber, one of which weighed thirty, and the other twenty pounds. Hence it appears, that the *Egyptians*, at this time, carried on a flourishing commerce both with the *Indians* and the *Chinese*; the former supplying them with odoriferous *lignum aloes*, from the peninsula of *Comar*, from whence the promontory called by the *Europeans* cape *Comorin* derives its name, and the latter with the most beautiful earthen ware. But that the

*Moslems*



*Kâhîrah*, of almost inestimable value. To this he was excited by the conduct of the *Egyptians*, who had conspired against him, and formed a design to restore the *Fâtémite* family to the *Khalifat* of *Egypt*. But, the conspiracy being detected, *Salâh'addîn* caused all the persons concerned therein to be crucified; and amongst the rest *Abd'alsamad*, the secretary, *Al Kâdi Al Owayres*, and the first crier, as also *'Amâra Ebn Ali Al Yamani*, the poet, who had written many eulogies on the descendants of *Ali Ebn Abu Tâleb*, of whose verses specimens have been preserved by some of the most celebrated *Moslem* historians. *Bohâo'ddîn*, one of *Salâh'addîn*'s contemporaries, seems to intimate, that *Tûrân Shâh*, whom he represents as a person of transcendent merit, notwithstanding what has been given out to the contrary by another writer, entered *Al Yaman*, in the month of *Rajeb*, and put *Abd'alnabi Ebn Mohdi*, whom he accuses of rebellion, to the sword, after he had fallen into his hands. *Abu'lfeda* relates, that *Shams'o'ddawla Tûrân Shâh Ebn Ayûb* acquired a large quantity of spoil at *'Aden*, as well as all the immense riches collected by *Abd'alnabi Ebn Mohdi*, in this successful expedition <sup>m</sup>.

THE next year, being the 570th of the *Hejra*, which began *Aug. 2d, 1174*, *Al Canz*, or *Al Cand*, called by some or *Al*

<sup>m</sup> TAKIO'DDIN AHMED AL MAKRIZI, IBRAHIM EBN MOHAMMED EBN DAKMAK, ISM. ABU'LFED. BOHÂO'DDIN EBN SHEDDAD, EBN AL ATHIR, & EBN SHOHNAH, ubi sup. *RENAUD.* ubi sup. p. 538.

*Moslems* trafficked with the *Indians* and the *Chinese*, three hundred years before the period that we are now upon, and that all these nations kept their ports open to one another, is most evident, from a piece written upon this very subject by *Mohammed Al Sirâfi*; whose native city *Sirâf*, upon the *Persian* gulph, was then the great emporium of the East, and the place to which the riches, that were the produce of those remote countries, at that time came. As for the *aloes*, or *lignum aloes*, abovementioned, this was

either brought to *Egypt* directly from the *Indian* ocean, by the way of the *Red Sea*; or else it was carried from the *Persian* gulph to the port of *Al Kofir*, a town about three days journey, through a frightful desert, from *Kûs*, a famous city of *Al Sa'id*, or *Thebais*, and conveyed from thence into the *Lower Egypt* by means of the *Nile*. The aforesaid presents, which were returned to *Salâh'addîn*, after *Nûro'ddîn*'s death, were valued, according to *Al Makrizi*, at no less than 200,000 *dinars* (1).

(1) *Takî'o'ddîn Akmed Al Makrizi*, in *Marwred'ellatâf. Mohammed Al Sirâfi*, *D'Herbel. Biblioth. orient. p. 814.*

Cand,  
rebels  
against Sa-  
lâh'addîn.

authors *Kenaz*, or *Kenazo'ddawla*, the governor of *Aswân*, having assembled a considerable body of *Blacks*, rebelled against *Salâh'addîn Yusef Ebn Ayûb*, the *Sâheb*, or *Soltân*, of *Egypt*. The *Egyptians* flocking to him from all parts, he formed a powerful army, and advanced into the territory of *Kûs*. But here the rebels were met by *Al Mâlec Al'Adel Saïfo'ddîn*, *Salâh'addîn's* brother; who attacked them with so much bravery, that he put them to flight, killed a great number of them upon the spot, and so effectually dispersed them that they could never afterwards be rallied. This battle, which extinguished the rebellion, was fought, according to *Bobâo'ddîn Ebn Sheddâd*, the 7th of *Safar*, the present year. We must not forget to remark, that *Bobâo'ddîn* denominates the *Blacks*, who first joined *Canz*, *Al Sûdân*; from whence we may infer, that they were some of the black natives of *Al Saï'd*, or the *Upper Egypt*, and neither proper *Negroes*, or *Nigritians*, nor *Abissinians*, or *Ethiopians*. As for *Al Canz*, or *Kenaz*, himself, he fell upon the field of battle. *Al Makrîzi* calls him *Habas Ebn Shâdi*, and tells us, that he took the city of *Kûs*; which seems to imply, that at first he met with good success. The *Egyptians* were excited to this revolt, which was easily suppressed, by the prospect of placing one of the late *Khalîf Al'Aded's* sons upon the *Fâtémite* throne<sup>n</sup>.

The  
Franks  
raise the  
siege of  
Alexan-  
dria.

THE same day that *Al Canz* was defeated by *Salâh'addîn's* troops in the territory of *Kûs*, if *Bobâo'ddîn Ebn Sheddâd* may be depended upon, the *Franks*, under the command of *William II.* king of *Sicily*, raised the siege of *Alexandria*; abandoning their camp with so much precipitation, that they left all their baggage and military engines behind them. *William*, as this writer assures us, appeared off that place with a fleet of 600 sail, having 30,000 land forces on board. He carried on his attacks with great vigour and resolution for three days, but without effect. For, *Salâh'addîn* advancing with a formidable army to the relief of the town, the *Franks* did not think fit to wait for him; but, being struck with a sort of panic on his approach, immediately abandoned the siege, after they had sustained a very considerable loss. *Al Makrîzi* writes, that the *Christians* having been exceedingly harassed by the sallies of the *Moslem* garrison, and lost several of their ships, either sunk or burnt, found themselves obliged to draw off. *William of Tyre* informs us, that this expedition, which

<sup>n</sup> ISM. ABU'LFED. in chron. ad an. Hej. 570. BOHÂO'DDÎN EBN SHEDDAD, ubi sup. p. 40. TAKIO'DDÎN AHMED AL MAKRIZI, in Ma'wredo'llatâfa, RENAUD. ubi sup. p. 541.

he places in the 1173d year of *Christ*, or the 569th of the *Moslem* æra, continued only six days; and that it miscarried, through the ill conduct of the officers who commanded the *Christian* troops. It may not be amiss to observe, that some authors refer this expedition to the year of the *Hejra* 572°.

THIS year, *Shamsô'ddin Ebn Al Dâya*, who resided at *Aleppo*, *Salâh'ad-dîn reduces* invited *Sa'dô'ddin Camosh Takîn* and *Al Mâlec Al Sâleh Ismael* *Damascus, and* *Ebn Nâro'ddin Mahmûd Ebn Zenki* to that city. Soon after their arrival from *Damascus* there, *Al Mâlec Al Sâleh Ismael* took upon himself the government of *Aleppo*, and fixed his residence in that place; but as he was incapable of conducting public affairs, by reason of his tender age, he not being above twelve years old, *Sa'dô'ddin Camosh Takîn*, his prime minister, ruled with an absolute sway. Being jealous of *Shamsô'ddin Ebn Al Dâya*, *Camosh Takîn* ordered both him and his brothers to be put under an arrest. He also secured the persons of *Ebn Al Khifshâb*, the prefect of *Aleppo*, and his brothers; which giving *Al Mokaddem* and the other officers of the troops at *Damascus* dreadful apprehensions of his power, they immediately wrote to *Salâh'addîn*, and begged that he would accept of the sovereignty of their city. This application was no sooner made, than *Salâh'addîn* posted away with the utmost celerity to *Damascus*, at the head of a chosen detachment of 700 horse. Upon his arrival there, he was received by the citizens with open arms, and instantly repaired to the house of his father *Ayûb*, named *Al 'Akiki*. However, the citadel for some time refused to surrender to him. But, having brought over *Ribân*, *Al Mâlec Al Sâleh's* commandant there, he at last made himself master of the place, as well as of all the riches deposited in it. Having settled his affairs at *Damascus*, and appointed his brother *Saif Al Islâm Tagtakîn Ebn Ayûb* to preside over the people of that city; on the first day of the former *Jomâda*, he began his march for *Hems*, and formed the siege of it, the eleventh of the same month. Having possessed himself of the town, he left a body of troops behind him to block up the castle, and advanced to *Hamah*; which, on the first of the latter *Jomâda*, opened its gates to him. *Al Emîr 'Azso'ddin Jordic*, one of *Nâro'ddin's* *Mamlûks*, or slaves, commanded at this time in the citadel. Him *Salâh'addîn* summoned to surrender; assuring him, that he had no other view in this expedition than to govern that and the neighbouring provinces as *Al Mâlec Al Sâleh's* deputy, and

° BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 41. TAKIÔ'DDIN AHMED AL MAKRIZI, in *Mawredô'llatâfa*. WILLELM. TYR. lib. xxi. c. iii. p. 998. FRANCOF. 1611. RENAUD. ubi sup.

that he was desirous of sending him with a letter to *Aleppo*. This so pleased *Jordic*, that he took the oath of fidelity to *Salâb'addin*, as *Al Mâlec Al Sâleb's* deputy; and, having assigned the command of the castle of *Hamah* to his brother, set out for *Aleppo*, with the *Soltân's* letter. He had not been long there, when *Camosh Takin* ordered him to be seized and thrown into prison; advice of which being received at *Damascus*, his brother, without hesitation, delivered up the citadel into *Salâb'addin's* hands. The *Soltân* then marched with his army to *Aleppo*, and besieged that city. But the citizens, being intirely in *Al Mâlec Al Sâleb's* interest (N), repulsed *Salâb'addin* in several attacks, and made a very vigorous defence. *Camosh Takin* likewise hired *Sinân*, or *Senân*, the chief of the *Ismaelians*, or *Bâtanists*, to assassinate *Salâb'addin*; who, having been excited thereto by a large sum of money, sent a party of the ruffians he usually imployed on such occasions for that purpose to the *Soltân's* camp. But they perished in the attempt; having all been cut to pieces, if *Abu'lfeda* may be credited, upon the spot where they would have perpetrated this execrable fact. Another writer, however; relates, that an *Ismaelian*, or *Bâtanist*, attacked the *Soltân*, and wounded him, the following year; but adds, that he held fast the assassin 'till some of his guards came up, who presently dispatched him. Two others, according to this author, afterwards fell upon him, and met with the same fate. *Salâb'addin* continued the siege of *Aleppo* till the first of *Rajeb*; but being then informed, that the *Franks*

(N) We are told by *Abu'l Faraj*, that *Al Mâlec Al Sâleb*, now only twelve years old, finding himself pressed by *Salâb'addin*, who had incamped on mount *Jarvshan*, at a small distance from the city, mounted his horse, convoked the people, and addressed himself to them in the following terms. "You have  
" all had ample experience of  
" my father's love and affection  
" for you and cannot have for-  
" got the rectitude and lenity of  
" his administration. I am an  
" orphan, destitute of friends,  
" and depending intirely upon  
" your protection. This perfid-  
" ious and ungrateful wretch,

" on whom my father heaped  
" so many favours, fearing nei-  
" ther God nor man, is now  
" endeavouring to dispossess me  
" of all my territories." After  
uttering these words, and others  
to the same effect, he burst out  
into tears; which made such an  
impression upon the people, that  
they likewise wept, and unani-  
mously resolved to defend him to  
the last drop of blood. Sallying,  
therefore, out of the town, they  
advanced to the top of mount  
*Jarvshan* without opposition;  
and attacked the *Soltân's* camp  
with so much bravery, that they  
forced him to retire (1).

(1) *Greg. Abu'l Faraj, ubi sup. p. 406, 407.*



had sat down before *Hems*, he immediately decamped, and reached *Hamah*, the eighth of the same month. From *Hamah* he pursued his march to *Hems*, with a resolution to fight the *Franks*; but they thought fit to raise the siege, and retire, at his approach. Being master of the town and district of *Hems*, the *Soltân* obliged the castle, which he was not able to reduce before, to submit to his arms, the 21st of *Sbaabân*. This conquest was followed by the surrender of *Baalbec*. The rapid progress of *Salâh'addîn's* arms alarming *Al Mâlec Al Sâleh*, he solicited succours of his kinsmen *Saïso'ddîn Gâzi*, the *Sâheb* of *Al Marûfel*, and *'Amâdo'ddîn Zenki Ebn Mawdûd*, the *Sâheb* of *Senjâr*; but the latter of these, with how good policy we shall not take upon us to determine, refused to assist him. This so incensed *Saïso'ddîn*, that he moved with a body of his troops towards *Senjâr*, in order to lay siege to that place; and sent the rest of his forces, under the command of his brother *'Azzo'ddîn Mas'ûd Ebn Mawdûd Ebn Zenki* and *'Azzo'ddîn Mahmûd*, one of his best generals, on whom he had conferred the title of *Selfandîz*, to join the army at *Aleppo*, without delay. *Salâh'addîn*, knowing the issues of war to be uncertain, offered to cede *Hems* and *Hamah* to *Al Mâlec Al Sâleh*, and to govern *Damascus* only as his lieutenant, in order to pave the way to an accommodation. But these proposals being rejected, a bloody battle ensued on the eminences near *Hamah*; which terminated in the intire defeat of *Al Mâlec Al Sâleh* and his allies. *Salâh'addîn*, with the victory, gained an immense quantity of spoil, pursued the flying enemy to *Aleppo*, and shut them up there. This produced a peace; by which *Salâh'addîn* remained master of all *Syria*, or *Al Shâm*, except only the city and territory of *Aleppo*, which were left to *Al Mâlec Al Sâleh*. After the conclusion of this treaty, the *Soltân* departed from *Aleppo* to *Damascus*; and would neither permit *Al Mâlec Al Sâleh* to be prayed for in the mosques of *Syria*, nor to have money coined with his name impressed upon it. He also wrested the castle of *Bârîn*, in the district of *Hamah*, from *Fakbro'ddîn Mas'ûd Ebn Al Za'farâni*, one of *Nâro'ddîn's* principal commanders, towards the close of *Shawâl*, the present year <sup>P</sup>.

ABOUT the same time, a *Persian* prince, or general, as a *Persian* it should seem, took *Tabriz*, or *Tauris*, denominated *Tebri's* prince

<sup>P</sup> ISM. ABU'LFED. ubi sup. EEN SHOHNAH, ad an. Hej. 570. BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 41, 42, 43. GREG. ABU'I. FARAJ, ubi sup. p. 406, 407. AL MAKRIZI, ubi sup. D'HERBEA. Biblioth. orient. p. 742. RENAUD. ubi sup. ALB. SCHULT. ind. geographic. in vit. Salâd. Lugd. Bat. 1732.

by *Ptolemy*, the capital of *Adherbijân*, according to *Abu'l Faraj*. As that general, or chief, is called *Al Bablawân*, or *Al Beblawân*, by this historian; he must have been *Mohammed*, the son of *Ildighîz*, the first *Atâbek* of *Adherbijân*, who is styled *Al Bablawân*, or *the brave, the valiant, the hero*, both by *Abu'lfeda* and *Abu'l Faraj*. Of this prince, who reigned over *Airân*, *Al Jebâl*, or the antient *Parthia*, and *Adherbijân*, we shall hereafter have occasion to speak. The *Beblawân* of the *Arabs* is equivalent to the *Peblawân*, or rather *Pehelawân*, as the word is for the most part at present pronounced in *Persia*, of the antient *Persians*, as we learn both from *M. D'Herbelot* and *Dr. Hyde*. That term in old *Persic* denotes a *general*, or *prime minister*, such as those who served the earliest *Persian* kings, in the capacity of generalissimo's of their armies, and directors of the state; who governed the kingdom, in almost an absolute manner, under their authority. *Peblawân*, or *Pehelawân*, has also other significations; which the limits we have prescribed ourselves here will not permit us at present to touch upon.

The principal  
events of  
the year  
571.

THE 571<sup>st</sup> year of the *Hejra*, commencing July 22d, 1175, proved likewise favourable to the arms of *Salâh'addîn Yusuf Ebn Ayûb*; who at this time not only meditated the subjugation of all the lesser *Mohammedan* states, but also the expulsion of the *Franks* out of *Syria*. He overthrew, with great slaughter, at *Tel Al Soltân*, the tenth of *Shawâl*, *Saïf'eddîn Gâzi Ebn Mawdûd Ebn Zenki*, the *Sâheb* of *Al Mawfel*, the lord of *Hîfn Caïfâ*, a small fortress at the foot of mount *Carmel*, the *Sâheb* of *Mâredîn*, and several other princes, who had entered into a confederacy against him. The *Soltân*, however, did not gain this battle without considerable loss; his left wing having been broke by *Saïf'eddîn's* right, commanded by *Modhaffero'ddîn Ebn Zino'ddîn*, a very famous general, in the beginning of the action. But this repulse served only the more to animate *Salâh'addîn's* men; who, being rallied by the *Soltân*, fell with such fury upon *Zino'ddîn's* corps, that they dispersed them, and soon after drove all the enemies forces out of the field. *Fakbro'ddîn Abd'almasîb* and other persons of distinction, that were taken prisoners, *Salâh'addîn* released; and gave *'Azzo'ddîn Fakhrûshâh* the *Sâheb* of *Al Mawfel's* tent. As for *Saïf'eddîn* himself, he fled to *Al Mawfel* with so much precipitation, that the *Soltân* could not come up with him.

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 407. ISM. ABU'LFED. in chron. ad an. Hej 582. D'HERBEL. Biblioth. orient. art. *Pabala-wan*, p. 699, 700. THO. HYD. hist. rel. vet. Pers. p. 338, 420, &c. NASSIR AL TUSI, & ULUGH BEIKH, ubi sup.

But thinking himself by no means safe there, he would have abandoned his capital to the victorious enemy, had he not been dissuaded from so pusillanimous a step by his *Wazîr*. In the mean time, *Salâb'addîn* having made himself master of the enemy's camp, and secured all the rich spoil found therein, advanced to *Bezâga*, laid siege to that place, and took it. He then marched to *Manbij*, and, towards the close of *Shawâl*, formed the siege of that place. *Kotb'oddîn Yenzl Ebn Hasan Al Manbijî*, the *Sâheb* of the town and district of *Manbij*, the *Hierapolis* of the antients, as has been already observed, was a most bitter enemy to *Salâb'addîn Yusef Ebn Ayâb*; who carried the city by assault, threw *Kotb'oddîn* himself into irons, and thoroughly plundered his palace. However, he was afterwards released, went to *Al Marûfel*, and met there with a very favourable reception from *Sais'oddîn Gâzi Ebn Marwâd Ebn Zenki*; who treated him with uncommon marks of distinction, and made him a present of the city of *Al Rakka* upon the *Euphrates*. From *Manbij* *Salâb'addîn* directed his march to 'Azâz, or *Azâza*, a strong fortress situated in the most pleasant and delightful part of the territory of *Aleppo*, sat down before it, the 3d of *Dhu'lkaada*, and obliged it to capitulate, the 11th of the following month. Whilst the *Soltân* was carrying on the siege of this place, an *Ismaelian*, or *Bâtanist*, rushed upon him unexpectedly, and wounded him in the head with a knife. *Salâb'addîn* immediately seized the fellow, notwithstanding he endeavoured to repeat his blows, and held him till some of his guards came up and killed him. This, however, did not discourage another of those ruffians from making a similar attempt upon the *Soltân's* life; but he met with the same fate. A third *Bâtanist* nevertheless soon after attacked *Salâb'addîn*, with an intent to assassinate him; who was likewise cut to pieces, without being able to execute his horrid design. These attempts not a little terrified the *Soltân*; who thereupon retired to his tent, and ordered his army to be purged of all unknown and suspected persons. After the surrender of 'Azaz, *Salâb'addîn* advanced at the head of his forces to the gates of *Aleppo*, invested that place, about the middle of *Dhu'lhajja*, and kept *Al Mâlec Al Sâleh* for some time shut up therein. Whilst he lay incamped before the town, the daughter of *Nûr'oddîn Mahmûd Ebn Zenki*, his former master and benefactor, *Al Mâlec Al Sâleh's* sister, a little girl, was brought into his tent. The *Soltân* took the child up in his arms, kissed her, and, after he had bestowed many valuable things upon her, asked her what he should farther give her? To which, having been before instructed for this purpose, she replied, "The fortress of 'Azâz?" Whereupon he evacuated

that place, and departed from *Aleppo*, with his army, the 20th of *Al Moharram*, the following year. Before the defeat at *Tel Al Soltân*, *Saifô'ddîn* had battered the walls of *Senjâr*, which belonged to his brother *'Amâdo'ddîn Zenki Ebn Mawdûd*, who had submitted to *Salâh'addîn*, with his military engines, in order to make a breach in them, that he might be thereby enabled to storm the place; but without effect. The victory obtained over the combined army of the allies by *Salâh'addîn* near *Hamah*, the 19th of *Ramadân*, the preceding year, had animated the garrison to defend the town with the utmost vigour, and forced *Saifô'ddîn*, much against his inclination, to conclude a peace with his brother. After which, he passed the *Euphrates*, and marched to *Aleppo*; where he had an interview with *Al Mâlec Al Sâleb*, the *Sâheb* of that city. Having incamped for some time at *'Ain Almobârcca*, and joined the forces of *Aleppo*, he entered the citadel with a chosen detachment of horse, and was nobly entertained there, at the expence of *Al Mâlec Al Sâleb*. From *Aleppo* he moved to *Tel Al Soltân*, with the auxiliaries of *Diâr Beer* and other provinces, that had reinforced his army; but was not able to cope with the victorious troops of *Salâh'addîn Yusef Ebn Ayûb*, the conqueror of *Syria* and *Egypt*. We must not forget to observe, that *Shamsô'ddawla Tûrân Shâh Ebn Ayûb*, *Salâh'addîn's* brother, returned from *Yaman*, where he had resided some time, to *Damascus*, before the close of *Râjeb*, in the year that we are now upon.

and of  
the year  
572.

IN the 572d year of the *Hejra*, beginning July 11th, 1176, *Salâh'addîn Yusef Ebn Ayûb*, after he had retired from *Aleppo*, made an irruption into the country of the *Ismaelians*; which, in the month of *Al Moharram*, he laid waste with fire and sword. He also besieged the castle of *Masâtât*, a strong place seated on mount *Al Sekk.n*, on the coast of *Syria*, not far from *Tripoli*, in the very centre of the *Ismaelian* dominions. This fortress, if *Ebn Shohnab* may be credited, he took sword in hand, slew most of the inhabitants of *Masâtât*, and levelled the walls and houses of it with the ground. *Sinân*, the chief or prince of the *Ismaelians*, finding himself not in a condition to make head against *Salâh'addîn*, sent to *Shabâbo'ddîn Al Hâremi*, the *Sâheb* of *Hamah*, *Salâh'addîn's* uncle; begging he

† ISM. ABU'LFED. in chron. ad an. Hej. 571. GREG. ABU'LFARAJ, ubi sup. EBN SHOHNAB, ad an. Hej. 571. BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 43, 44, 45. AL MAKRIZI, ubi sup. D'HERBEL. Biblioth. orient. p. 742. GOLII not. ad Alfragan. p. 132, 249, 260, & alib. pass. AL B. SCHULT. ind. geographic. in vit. Salad. RENAUD. ubi sup.



would intercede with the *Soltân* for him, and procure him a peace. *Shahâbo'ddîn* having asked pardon of *Salâh'addîn*, in *Sinân's* name, for the villainous attempts of his subjects upon the *Soltân's* life, without much difficulty, prevailed upon his nephew to conclude a treaty with the *Ismaelian* prince, and even to consider him in the light of an ally. After which, he resumed his march for *Egypt*; and, before the expiration of the present year, began to erect the famous wall that surrounded the cities of *Mesr* and *Al Kâbirah*, together with the castle, or fortress, on mount *Al Mokattem*. This wall, however, which, according to *Ebn Shohnah*, was either 29,000 or 29,300 cubits in circumference, he left unfinished at his death. He likewise founded the school, or college, near the sepulchre of the *Imâm Al Shafëi*, in the city of *Mesr*, and ordered the hospital at *Al Kâbirah* to be built, this year, after his return to *Egypt*. Some authors relate, that a great number of rebels, consisting for the most part of the black people of *Al Sa'id*, assembled at this time near *Kest*, or *Coptos*, a very antient city of the *Upper Egypt*, under the command of one *Ebn Abd'alkûah*, who pretended to personate *Dawd*, the son of *Al'Adel*, the last *Fâtemite Khalif*. But the rebel general was taken and cut off, the place of their rendezvous almost intirely destroyed, and no less than 3000 of the rebels hanged. Nay we are told, that out of 100,000 rebels, that appeared in the field, 80,000 perished. *Salâh'addîn* reached *Al Kâbirah*, in the latter *Rabî*; and, before his departure from *Syria*, appointed his brother *Shams'o'd-dawla Tûrân Shâh Ebn Ayûb* to preside over the people of *Damascus*. He also suppressed the tribute exacted of the pilgrims going to *Mecca* by the *Emîr of Mecca*, *Jodda*, and *Aidâb*, assigning him in lieu thereof yearly 2000 *dinârs*, besides a large quantity of wheat sent him from *Egypt*, the present year<sup>s</sup>.

At this time, *Soltân Togrol Ebn Arslân* reigned over the *Togrol Seljûks* in *Irân*, or rather the *Persian Irâk*. He succeeded *Ebn Arslân* his father *Arslân Ebn Togrol*, who died the preceding year; slân reigns after he had lived forty-three years, and swayed the *Seljûkian* at this scepter, about fifteen. *Arslân* was a prince not only valiant time in and generous, but also patient, and of so excellent a disposition, that he would not suffer any one to be spoken ill of in *Irân*, or rather the *Persian Irâk*.

<sup>s</sup> ISM. ABU'LFED. in chron. ad an. Hej. 572. BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 45, 46. EBN SHOHNÂH, ad an. Hej. 572. TAKIO'DDIN AHMED AL MAKRIZI, in Mawredo'llatâsa, EBN KHALECAN, GOLII not. ad Alfragan. p. 101. RENAUD. ubi sup. p. 541, 542. ALB. SCHULT. ubi sup.

his presence. Nor did he ever treat any of his domestics with severity or contempt, being eminent for modesty and clemency. He never denied any thing to a man of good parts and address. He is said to have been nice in his diet, and fond of dress. He had very rich vests, of every kind and colour, wrought with gold, such as no king before him ever wore. His conversation was familiar, and perfectly sincere. *Togrol*, this prince's son, governed his dominions happily enough, under the direction of his maternal uncle the valiant *Mohammed*, son of the *Atâbek Ildighîz*, and called *Bahlawân*, or *Pebelawân*, *Mohammed Ebn Ildegar* by *Abu'l Faraj*. That historian makes him to have been the *Sâheb* of *Al Jebâl*, or *Kûhestân*, part of the *Persian Irâk*, *Al Ray* with its district, *Esfahân*, *Arrân*, and *Adherbijân*. In the beginning of this prince's reign, *Badanjar* attacked the province of *Adherbijân*; and *Mohammed*, the son of *Togrol Ebn Mohammed*, that of the *Persian Irâk*. But *Mohammed Ebn Ildighîz*, with his brother *Kezel Arslân*, marching against them at the head of a powerful army, soon obliged them to sue for peace. *Togrol Ebn Arslân* has the appellation of *Soltân Mogayâtho'ddîn Togrol* assigned him by the author of the *Lebtârîkh*. It may not be improper to remark, that at this time one *Togrol* presided over the *Kara-its*, a very potent *Turkish* or *Tartarian* tribe, of whom we have spoken above; and that, soon after his accession, the emperor of *China* sent an ambassador to congratulate him upon that event, who gave him the title of *Unk*, *Onk*, *Awnk*, or *Awnak*, *Khân*. This title, as some writers inform us, is equivalent to that of emperor, first sovereign, or great *Khân* <sup>t</sup>.

Salâh'ad-  
dîn is  
defeated  
by the  
Franks.

THE following year, being the 573d of the *Hejra*, which commenced June 30th, 1177, *Salâh'addîn Yusef Ebn Ayûb* marched with a formidable army out of *Egypt* to the maritime parts of *Palestine*, in order to drive from thence the *Franks*. He arrived at *'Askalân* with his numerous forces, if *Abu'lfeda* may be depended upon, the 24th of the former *Jomâda*; *Al Bornas*, or *Arnold*, who had been taken prisoner by *Nûro'ddîn Mahmûd Ebn Zenki*, and ransomed afterwards

<sup>t</sup> KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârîkh*, p. 45. AHMED EBN MOHAMMED ABD'ALJAFAF AL KAZWINI, in *Nighiarîst*. GREG. ABU'L FARAJ, ubi sup. p. 414, 415. ABU'L GAZI BAHAD. hist. gen. Tat. par. II. c. xi. p. 117. PETIT DE LA CROIX, hist. de Genghizcan, lib. I. c. ii. p. 30. JO. LAURENT. MOSHEM. hist. Tartaror. ecclesiastic. p. 27. Helmitadij, 1741. D'Herbel. Biblioth. orient. p. 130, 1028, &c.

at *Aleppo*, being at this time, according to *Bohâo'ddin Ebn Sheddâd*, the principal commander of the *Christian* troops. The *Soltân* having posted himself at *'Askalân*, or, if we chuse to follow the last mentioned author, at *Al Ramla*, sent out several detachments to ravage the adjacent country. The *Franks* taking advantage of the absence of these detachments, by which the *Moslem* army was considerably weakened, fell upon the *Soltân*, then not expecting them, with such fury, that they gave him an intire defeat. However, they met at first with a pretty vigorous resistance; *Ahmed Ebn Takio'ddin Ebn Shâhinsbâh* charging them with so much bravery, that he slew a great number of them, and forced the rest to retire. But, returning soon to the charge, they broke the body he commanded, killed him upon the spot, and even penetrated almost to the post occupied by *Salâh'addin* himself; which struck him with such terror, that he abandoned his camp to the *Franks*, and betook himself to a precipitate flight. Nay with so much precipitation did the terrified *Moslems* fly, that, having no neighbouring garrisons to repair to, they traversed the vast desert between *Palestine* and *Egypt* in the utmost confusion, and scarce stopped before they reached *Al Kâbirah* itself. The greatest part of the *Egyptian* army perished in the action and the pursuit. No water being to be met with in the above-mentioned desert, most of the beasts of burthen died of thirst, before the fugitives arrived on the confines of *Egypt*. As for the *Soltân's* detachments, sent out to forage and pillage the neighbouring districts, they were either cut to pieces or taken prisoners by the *Franks*. Amongst the prisoners was *Al Fakih Isâ Al Arari*, one of *Salâh'addin's* most intimate friends; who was two years afterwards ransomed, by the *Soltân*, for 60,000 *dinârs*. *'Azzo'ddin Ali Ebn Al Athîr*, in his *Al Câmel*, or universal history, relates, that he saw a letter written by *Salâh'addin* with his own hand to his brother *Tûrân Shâh*, the governor of *Damascus*, which contained a full and ample description of the aforesaid battle. Amongst other things the *Soltân* therein says, "that he was more than once in the most imminent danger; and that GOD, as he apprehended, had delivered him from thence, in order to reserve him for the execution of some grand and most important design."

THE *Franks*, elated with the complete victory they had The gained, resolved to lay siege to *Hamah*. To this they were *Franks be-*

<sup>u</sup> BOHÂO'DDIN EBN SHEDDÂD, ubi sup. p. 46. ISM. ABU'L-FED. in chron. ad an. Hej. 573. EBN SHOHNAH, ad an. Hej. 573. EBN AL ATHIR, in Al Câmel, TAKIO'DDIN AHMED AL MAKRIZI, in Mawredô'llatâfa, RENAUD, ubi sup. p. 542.

likewise

*siege Hamah, but without effect.*

likewise farther excited by the absence of *Salâb'addîn*, who entered *Al Kâhirah*, about the middle of the latter *Jomâda*; by the few troops he had left with his brother *Tûrân Shâh*, the governor of *Damascus*, who was moreover of a very voluptuous and effeminate disposition; and by the infirmity of *Shahâbo'ddîn Al Hâremi*, *Salâb'addîn's* uncle and deputy at *Hamah*, who was at this time very ill in that city. Animated, therefore, by this seemingly favourable concurrence of circumstances, they formed the siege of *Hamah*; and made so vigorous an assault, that they were upon the point of carrying the place by storm. But they were at last repulsed, and beaten back to their camp, with incredible bravery, by the besieged. So that, after they had attacked that fortress four days, they thought fit to decamp, and move towards *Hârem*. 'Tis worthy observation, that *Shahâbo'ddîn Al Hâremi* died the very day the *Franks* raised the siege; and that he survived his son, a very amiable and promising youth, no more than three days <sup>w</sup>.

*The situation of Al Mâlec Al Sâleh's affairs.*

THE affairs of *Al Mâlec Al Sâleh*, who resided at *Aleppo*, were at this time in but an indifferent situation. He had thrown *Camosh Takîn*, his prime minister, into irons, for ruling with an absolute sway, and arrogating the supreme authority to himself. This minister having possessed himself of *Hârem*, a fortress and prefecture in the territory of *Aleppo*, the garrison he had placed therein refused to deliver it up into *Al Mâlec Al Sâleh's* hands. They persisted in their refusal, when *Camosh Takîn* himself commanded them to evacuate the place. They chose to see him tortured, and even at last to expire under the tortures he suffered, by *Al Sâleh's* order, rather than submit. The *Franks* receiving advice of this, after their repulse at *Hamah*, first invested *Hârem*, and then besieged it in form. Having pushed on the siege for the space of four months, and reduced the garrison to the last extremity; the town must have been obliged to surrender, had not *Al Sâleh*, by paying them a sum of money, prevailed upon the besiegers to conclude a treaty of peace with him, and retire. *Bobâo'ddîn* seems to intimate, that the *Franks* lay before *Hârem* from the latter *Jomâda* to the end of the month of *Ramadân*; and that the troops in garrison surrendered the place to *Al Mâlec Al Sâleh*, to avoid falling into the hands of the *Franks*. But he says nothing of any money received by the latter from the former on this occasion, though in that particular both *Abu'lfeda* and *Ebn Shohnah* agree. Be that as it will, after the departure of the *Franks*,

<sup>w</sup> ISM. ABU'LFED. EBN SHOHN. EBN AL ATHIR, & TAKI-O'DDIN AHMED AL MAKRIZI, ubi sup.



*Al Mâlec Al Sâleh* made *Serkbac*, one of his father's *Mamlûks*, or slaves, commandant there. This year, 'Adado'ddîn, the *Khalif Al Moftadi's Wazîr*, came to a violent death; and *Dhabîro'ddîn*, a person of an excellent disposition, munificent, irreproachable in his deportment, esteemed and revered by all, was substituted in his room \*.

THE next year, being the 574th year of the *Hejra*, which *The most* began *June 19th*, 1178, *Tûrân Shâh* desired of his brother *material* *Salâh'addîn* the government of *Baalbec*; which had been con-occurrences ferred by the *Soltân* upon *Shamsô'ddîn Mohammed Ebn Abd'al-* of the year *mâlec*, generally called *Al Mokaddem*, when he appointed 574, *Tûrân Shâh* to preside over the people of *Damascus*. This *Salâh'addîn* could not refuse his brother, and therefore orders were immediately dispatched to *Al Mokaddem* to cede to *Tûrân Shâh* the city and territory of *Baalbec*. But *Al Mokaddem*, being pleased with his situation, would not admit *Tûrân Shâh* into the town. Hereupon a body of troops, by the *Soltân's* command, advanced to *Baalbec*, and besieged *Al Mokaddem* a considerable time in that city. However, an equivalent being at last allowed him for his former post, he delivered up the place to *Tûrân Shâh*; who, without any farther opposition, took possession of his predecessor's palace, and entered upon the province assigned him. This year, a grievous famine raged in *Syria*, and the neighbouring countries; which was followed by a dreadful pestilence, that swept away vast numbers of people. About the same time, *Salâh'addîn Yusuf Ebn Ayûb* ordered his nephew *Takîo'ddîn Omar Ebn Shâhînsbâh* to repair to *Hamah*, and his cousin *Mohammed Shairacûb* to *Hems*, to act in the quality of his lieutenants there. We must not omit observing, that *Sâ'id Ebn Mohammed Ebn Sâ'id*, commonly denominated *Hîbîs*, a poet of great note, a specimen of whose excellent performances has been preserved by *Ebn Shohnah*, departed this life, if that author may be depended upon, before the close of the present year †.

THE 575th year of the *Hejra*, which commenced *June and of the* 8th, 1179, produced some memorable events that merit the year 575. attention of an historian. *Soltân Salâh'addîn* took by storm a fortress erected by the *Franks*, at the fords of *Al Ajrân*, near *Bâniyâs*, or *Bânîâs*, the *Pancas* of the antients. *Kilij Arslân Ebn*

\* BOHÂO'DDÎN EBN SHEDDAD, ISM. ABU'LFED. EBN SHOHN. EBN AL ATHIR, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 407. ISM. ABU'LFED. in tab. Syr. ALB. SCHULT. ubi sup. RENAUD. ubi sup.

† ISM. ABU'LFED. in chron. ad an. Hej. 574. EBN SHOHNÂH, ad an. Hej. 574.

*Mas'ûd*, the *Seljukian Soltân* of *Al Rûm*, assembled a body of 20,000 horse, in order to besiege the castle of *Ra'bân*, then possessed by *Shamsû'ddîn Ebn Al Mokaddem*; which *Kilij Arslân*, for reasons that have not transpired, was extremely desirous of making himself master of. *Takio'ddîn Omar Ebn Shâhinsbâh*, having received advice of this intended irruption, advanced against him with only 1000 horse, came up with him, and put him to flight. The *Seljuks* of *Al Rûm* being thus routed by a handful of men, *Takio'ddîn* could not forbear boasting, "that with one thousand men he had defeated "twenty thousand;" whence it seems to appear, that he valued himself not a little upon this exploit. Having obtained permission of the *Soltân*, to change the government of *Baalbec* for that of *Alexandria*, he resigned the former of those posts to *'Azzô'dîn Fakhr Shâh Ebn Shâhinsbâh Ebn Ayûb*, on whom it had been conferred by *Salâh'addîn*, in the month of *Dhu'lkaada*, this year. After which, he went to *Alexandria*, and ruled the people there to the day of his death. The second of *Dhu'lkaada*, according to the most approved *Moslem* writers, died *Al Mostadi Beamri'llah Abu Mohammed Al Hasan Ebn Al Mostanjed Bi'llah*, the *Khalif* of *Baghdâd*<sup>2</sup>.

*The Khalif* THIS *Khalif*, whose mother was an *Armenian* concubine, *Al Mosta-* has been represented as an excellent prince both by the *Arab* di's character. and *Persian* historians. If they may be credited, he was generous, merciful, though at the same time a lover of justice, pious, an encourager of learned men, and in fine of a most amiable disposition. It has been remarked of him, that he was the only *Khalif*, after *Ali's* eldest son, who bore the same name, called *Al Hasan*; and that this second *Al Hasan* perfectly imitated the virtues of the first, and particularly his liberality, distributing the immense treasures his father had amassed in a short time amongst his subjects. Towards the close of his reign, according to some of the eastern writers, *Kotbo'ddîn Kimar*, his general, took so much upon him, that he disposed of many things without the participation of the *Khalif*. But *Zehir Ebn Al Attâr*, the *Wazîr*, whose councils *Al Mostadi* generally followed, not bearing to see his

<sup>2</sup> ISM. ABU'LFED. in chron. ad an. Hej. 575. EBN SHOHNAH, ad an. Hej. 575. EBN AL ATHIR, in *Al Câmel*, GREG. ABU'LFARAJ, ubi sup. p. 407. EBN KHALECAN, AL MAKIN, in op. part. imedit. ad an. Hej. 575. MIRKHAND, apud Teixeira. p. 306. KHONDEMIR, ALEMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, AHMED EBN MOHAMMED ABDA'LJA'AFAR AL KAZWINI, in *Nighiarist*. TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredo'llatâfa*, D'HERBEL. Biblioth. orient. p. 630, 631. RE-NAUD. ubi sup. p. 542.

master treated in this manner, opposed to the utmost of his power all the enterprizes of *Kimar*. This so exasperated the general, who plainly saw that the *Wazir* was the author of all the vigorous resolutions taken against him, that he caused *Ebn Al Attâr's* house to be invested by the troops under his command. The *Wazir*, however, having been apprized of *Kimar's* design, abandoned his house to the pillage of the soldiery, and took refuge in the *Khalif's* palace. The general, having missed his blow, ordered his men to advance towards the imperial palace; thinking by this means to get the *Wazir* into his hands. But, as soon as *Al Mostadi* heard the noise of the troops attending *Kimar*, he shewed himself on one of the balconies of his palace, and addressed himself to the people, who had been excited to assemble tumultuously on this occasion, in the following terms. "You cannot but see, my children, the insolence of *Kimar*, and in what manner, going beyond the limits of the power I have given him, he incroaches daily on my authority. For this reason, in order to punish him for this new outrage, I give up to you intirely all his wealth and substance, reserving only to myself the chastisement of his person." The people no sooner heard the words of the *Khalif*, than they quitted the palace, and ran with one accord to *Kimar's* house. This obliged the troops to follow them, to prevent its being plundered. But, the mob increasing every hour, nothing could resist them. The general's house was therefore forced and pillaged; and he himself obliged to make a hole in the wall, to facilitate thereby his escape to *Al Mawfel*, where he soon after died. The *Khalif Al Mostadi*, notwithstanding his natural clemency, is said to have rendered justice to all his subjects; and to have so effectually patronized men of letters and genius, that the liberal arts and sciences flourished in his dominions through the whole course of his reign. Amongst other persons of erudition, who made no mean figure when he sat upon the Moslem throne, may be ranked *Al Samûel Ebn Al Yehûda Al Mogrebi*, or *Magrebi*, *Al Andalusi*, a Jew, and *Al Rahabi*, an inhabitant of *Damascus*, two physicians of very considerable note. *Samûel* came out of *Spain*, with his father, young into the East. His father had only a smattering in philosophy, but he was well acquainted with several branches of it. He likewise acquired great knowledge in the mathematics; and wrote several books, held in good repute, upon philosophical, mathematical, and physical subjects. Travelling into the province of *Adherbijân*, he settled at *Mârâga*; and served, in the capacity of physician, several of the princes denominated *Pehelawân*. He instructed his sons in the principles of physic, and they followed his method of practice with success.

After-

Afterwards embracing *Islamism*, he composed a book to detect the forgeries of the *Jews*, and to point out the particular passages they had falsified and corrupted in the copies of their own law. He died at *Marâga*, about the year of the *Hejra* 570. *Al Rahabi*, a native of *Rahaba* upon the *Euphrates*, was a very skilful physician, and met with surprising success in his practice. He was of a chearful temper, applied himself to merchandize, and grew very rich. His sons followed his way of life, and bore an exceeding good character. He observed strictly the rules he had himself laid down for the preservation of health, and attained to extreme old age. A person once asked him, what benefit would accrue to any one from an observance of those rules? "It will, said he, bring him to the natural period of human life." "Why then," replied the other, do you now take so much care of yourself, when you are almost arrived at that period?" "That I may enjoy the small remainder of my life, returned he, as much as possible, and not drop into my grave, for want of adhering to a good regimen, before nature conducts me thither." He shewed the same regard for the preservation of his health 'till he was overtaken by death, in the beginning of the year 632. He left three sons behind him, two of whom proved physicians of transcendent merit. Being called in, with other physicians, to *Nûro'ddîn Mahmûd Ebn Zenki*, when he was at the point of death, he reprimanded that prince for not sending for his physicians sooner, and for confining himself in so small and dark a room. He then told him, it would be proper for him to be carried into a more spacious and lighter apartment, and to lose a little blood. To which *Nûro'ddîn* made answer: "Phlebotomy is an operation that ought not to be performed on a man who has compleated the sixtieth year of his age." Refusing, therefore, to be blooded, the physicians were obliged to have recourse to other methods of cure; but without effect, as he not many days after expired. *Al Mostadi* was born, in the year of the *Hejra* 536; and succeeded his father *Al Mostanjed Bi'llah*, in the 566th year of the *Moslem* æra. Though the lawful authority of the *Mohammedan* pontiffs was re-united in his person alone, by the abolition of the *Khalifat* erected by the *Fâtemites* in *Egypt*, yet he seems not to have been immediately concerned either in that or any other very memorable event. For which reason, probably, we find it intimated by *Mirkhond*, that nothing remarkable happened, during the whole course of his reign<sup>a</sup>.

## S E C T.

<sup>a</sup> ISM. ABU'LFED. EBN SHOHNAH, AL MAKIN, EBN AL ATHIR, EBN KHALECAN, TAKIO'DDIN AHMED AL MAKRIZI, MIR,



## S E C T. LIV.

AL MOSTADI's death was no sooner publicly known, Al Nâser Ledini'llah Abu'l Abbâs Ahmed Ebn Al Mostadi is created Khalîf. than *Dhabîrô'ddîn Ebn Al'attâr*, the *Wazîr*, by his activity and address, prevailed upon the grandees of the court, and the principal citizens of *Baghdâd*, to take the oath of allegiance to *Al Nâser Ledini'llah Abu'l Abbâs Ahmed*, his son. That prince was, therefore, inaugurated in form, and universally acknowledged *Khalîf*. After the ceremony of inauguration was over, *Al Nâser* conferred the post of master of the palace and judge of the empire upon *Majdô'ddîn Abu'l Fadl Ebn Al Sâheb*; who, arrogating to himself the supreme authority, caused the *Wazîr* to be first put under an arrest in his own house, and afterwards to be conducted to *Al Tâj*, a place belonging to the imperial palace at *Baghdâd*, where he was thrown into irons. Not content with this, *Majdô'ddîn* forced him to deliver up all his wealth and substance into his hands; and, as two of the best *Arab* historians seem plainly enough to intimate, at last ordered him to be put to death. On *Wednesday*, the 12th of *Dhul-kaada*, in the night, his body was carried by a common porter out of *Al Tâj* into the street; when the mob immediately rose, took it off the porter's shoulders by force, tied a cord about the privities, and dragged it through the city of *Baghdâd*. Then they put an old spoon, covered with ordure, into one of the defunct *Wazîr's* hands, to represent a pen; and said, "Sign us, O lord and master, the patent that we want." After these and many other indignities offered the corps of the unhappy minister, it was wrested out of the hands of the mob, and decently interred. The unparalleled barbarity of the populace on this occasion was the more remarkable, as the *Wazîr* was an excellent governor, a person of great temperance, probity, and honour, and had never injured any one either in his property or reputation. This, therefore, is a most flagrant instance, and convincing proof, of the more than brutal disposition of the lower sort of people at *Baghdâd*, the capital of the *Moslem* empire, when *Al Nâser Ledini'llah*, the thirty-fourth *Khalîf* of the house of *Al Abbâs*, ascended the throne<sup>b</sup>.

IN

MIRKHOND, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, KHONDEMIR, & AHMED EBN MOHAMMED ABD'DALJAAFAR, AL KAZWINI, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 407, 408, 409. D'HERBEL. Biblioth. orient. ubi sup. RENAUD. ubi sup. p. 542.

<sup>b</sup> ISM. ABU'LFED. EBN SHOHNAH, AL MAKIN, EBN AL ATHIR, EBN KHALECAN, TARIQ DDIN AH-  
MOD. HIST. VOL. III. E c MED

The most  
remark-  
able trans-  
actions of  
the year  
576.

IN the 576th year of the *Hejra*, beginning *May* 28th, 1180, the *Khalif Al Nâser Ledinillab* sent the patent of investiture, the *Kastân* of *Soltân*, and other ensigns of royalty, to *Salâh'addin Yusef Ebn Ayûb*; constituting him, by those presents, prime minister, *Emir Al Omrà*, or *Soltân*. The defeat he received from the *Franks*, in 573, together with the plague and famine that raged the following year, had prevented that prince from undertaking any enterprize of moment before the year 576. But being now solicited for succours by *Kilij Arslân*, the *Seljukian Soltân* of *Al Rûm*, who sent ambassadors to him for that purpose; he led a powerful army to his assistance against *Ebn Lâûn*, or *Ebn Leon*, the *Armenian*, and advanced to *Karâ Hisâr*, where he incamped. Having been joined by the forces of *Aleppo*, in conformity to one of the articles of the treaty concluded some time before with the *Sâheb* of that place, between *Bahnesa* and the castle of *Mansûr*; he penetrated into the *Armenian* territories, ravaged a considerable part of them, took and demolished *Ebn Lâûn's* principal fortress, and obliged him to submit to an accommodation with *Kilij Arslân* upon the terms he thought fit to prescribe. Nay, if *Ehâo'ddin Ebn Sheddâd* may be depended upon, he effected by the terror of his arms a general pacification amongst the neighbouring princes, in which the *Sâhebs* of *Al Mawfel* and *Diyâr Beer* were included. *Abu'lfeda*, however, gives a different account of this expedition. He informs us, that *Salâh'addin* marched against *Kilij Arslân*, the *Sâheb* of *Belâd Al Rûm*, and pitched his camp at *Ra'bân*. But, continues he, having afterwards entered into an alliance with *Kilij Arslân*, the *Soltân* made an irruption into the provinces subject to *Ebn Lâûn*, the *Armenian*, and laid waste the country through which he moved with fire and sword. Whereupon *Ebn Lâûn*, terrified by *Salâh'addin's* devastations, sent him a large sum of money, and released all the *Moslem* prisoners he had taken; which so pleased the *Soltân*, that he immediately granted him a peace. In the month of *Al Moharram*, 'Azzo'ddin *Kilij* rebelled against *Al Mâlec Al Sâleh*, and set up for himself at *Tel Khâled* in the territory of *Aleppo*; upon which, *Al Sâleh* sent a body of troops to reduce him. As we have not been told any thing farther of this rebel by the *Arab* writers, he was probably forced to lay down his

MED AL MAKRIZI, MIRKHOND, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, KHONDEMIR, & AHMED EBN MOHAMMED ABD'AALJAFAR AL KAZWINI, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 409, 410. D'HERDEL. Biblioth. orient. art. *Nasser Ledinillab Ben Mostadhi Bicmrillab*, p. 663. RENAUD. ubi sup.

arms.

arms. The third of *Safar*, this year, died of a consumption *Saifo'ddîn Gâzi Ebn Mawdûd Ebn Zenki*, the *Sâheb* of *Al Marûsel* and *Al Diyâr Al Fajîra*, after he had reigned ten years, and three months; being about thirty years old, at the time of his decease. He was a prince of a beautiful aspect, perfect stature, and a fair complexion. He was also prudent, just, and abstemious; though jealous to such a degree, that he would suffer none but eunuchs that were boys to be with his women, dismissing them as soon as they grew up. He never fleeced his subjects, nor even so much as touched their property; though, on some occasions, he discovered signs of an avaricious disposition. He left to his brother *'Azzo'ddîn Mas'ûd Ebn Mawdûd* all his dominions, except *Fajîra Ebn Omar*, with the castles erected thereon; which he bequeathed to *Sinjâr (O) Shâh*, his son. After his death, his will was executed in every particular. This we learn from *Abu'lfeda*, in the piece so often referred to here; though he assigned to *Nasero'ddîn Cobec*, his younger son, *Belâd Al Hamîdiya* and the castle of *Shûsh*, according to *Abu'l Faraj*. In this, however, both authors agree, that *Mojâhedo'ddîn Kaymâz*, his executor, acted with so much prudence, that every thing was settled to the mutual satisfaction of all the parties concerned. The same year, *Shamso'ddawla Tûrân Shâh Ebn Ayûb*, *Salâh'addîn's* elder brother, departed likewise this life at *Alexandria*; the government of which city, together with that of almost the whole kingdom of *Al Yaman*, which he himself had conquered, this prince had obtained of the *Soltân*, the preceding year. He was so liberal, or rather profuse, that he did not only spend the immense treasures brought him from *Zabîd*, *'Aden*, and other places in *Al Yaman*, as well as the money that came annually to his share out of the public revenues of *Alexandria*, but likewise vast sums that he found himself obliged to borrow, and could never afterwards pay. For, notwithstanding the opulent posts he was possessed of, he died 200,000 *Egyptian dinârs* in debt; which his brother *Salâh'addîn*, who returned to *Al Kâbirah*, in the month

(O) Though we have followed the original *Arabic* of *Abu'lfeda*, in the orthography of this proper name; yet it ought, if we are not greatly mistaken, to be written *Sanjar*, that being a *Turkish* proper name which frequently occurs in the *Arab* writers. Dr *Hunt's* MS. copy of *Ebn Shohnah* puts this point beyond dispute (1).

(1) *Im. Abu'lfeda*, in excerpt. *Ab. Schult.* p. 27. *Lugd. Bat.* 1732. *Cod. MS.* *Ebn Sô'ôn.* apud *V. C. Thom. Hunt, S. T. P. Aëdis Christi, Oxon. Canonic.* *Lingux Hæbraicæ Profess.* *Reg. Lingux Arabicæ P. ælect. Laudian. & R. S. S.*

of *Shaabân*, after he had appointed 'Azzo'ddîn *Farkh Shâh Ebn Shâhinsshâh Ebn Ayâb*, his nephew, the *Sâheb* of *Baalbec*, his deputy in *Syria*, or *Al Shâm*, very honourably paid. *Tûrân Shâh* is said to have been a great warrior, though this has been denied by some writers, but at the same time insolent, libidinous, addicted to drunkenness, cruel, and rapacious, to the last degree <sup>c</sup>.

and of the year 577. THE following year, being the 577th of the *Hejra*, commencing *May* 17th, 1181, *Al Bornas*, or *Arnold*, the *Frank*, the *Sâheb* of *Al Carac*, a strong fortress of *Al Hejâz*, not far from the confines of *Syria*, formed a design to make himself master of the city of *Medina*, and all the territory appertaining to it. Of which 'Azzo'ddîn *Farkh Shâh*, the governor of *Damascus*, having received advice; he assembled a body of troops, penetrated into the district of *Al Carac*, and ravaged a considerable part of it. This obliged *Al Bornas* to stay at home for the defence of his own dominions, and lay aside all thoughts of the intended expedition. The same year, dissensions reigned amongst the lieutenants left by *Tûrân Shâh*, the brother of *Salâh'addîn*, in *Al Yaman*; insomuch that the *Soltân* was forced to send an army, under the command of some of his most experienced generals, into that country, to reduce them. 'Azzo'ddîn *Othmân*, who had been appointed by *Tûrân Shâh* to preside over the people of *Aden*, and *Hettân Ebn Câmel Ebn Monkad Al Kenâni*, the governor of *Zabîd*, whose family had formerly reigned at *Sbaizar*, being therefore subdued by the *Soltân's* forces; a calm immediately ensued, and the public tranquillity was restored in every part of that opulent region. This year, died at *Aleppo* of the colic *Al Mâlec Al Sâleh*, the son of *Nûro'ddîn Mahmûd Ebn Zenki*, the *Sâheb* of that place; being about nineteen years old, at the time of his demise. He was seized with a violent fit of that distemper, the ninth of *Rajeb*; obliged the grandees of his court to take the oath to his cousin 'Azzo'ddîn *Mas'ûd*, the *Sâheb* of *Mawfel*, as his successor, the thirteenth; and expired in the citadel of *Aleppo*, the twenty-fifth of the same month. He was chaste, abstinent, and religious; and not in the least tainted with any of those vices, to which youth have generally so strong a propension. During his last illness, the physicians ordered him to drink a little wine, apprehending that

<sup>c</sup> BOHÀO'DDIN EBN SHEDDAD, ubi sup. p. 46, 47. ISM. ABU'LFED. in chron. ad an. Hej. 576. EBN SHOHNÂH, ad an. Hej. 576. AL MAKIN, in op. part. inedit. ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 410. TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredo'llatâfa*, RENAUD. & ALB. SCHULT. ubi sup.



might be good for his distemper; but, out of a principle of religion, he chose to die rather than taste it. He was no sooner dead, than the officers of state dispatched a courier to 'Azzo'ddin Mas'ud at *Al Mawfel* to inform him, that the city and district of *Aleppo* had been bequeathed him by *Al Mâlec Al Sâleh*, and that his subjects there impatiently expected to see him. Upon which, he soon after set out for *Aleppo*, in company with *Mojâbedo'ddin Kaymâz*, to take the government into his hands; lest *Salâh'addîn* might be induced, by his absence, to attempt possessing himself of that place. However, by *Kaymaz's* advice, he agreed to exchange *Aleppo* for *Senjar*, with 'Amâdo'ddin Zenki Ebn Mawdûd, the *Sâheb* of the latter of those cities; which, being at no great distance from *Al Mawfel*, was much more defensible, and tenable with his *Mesopotamian* dominions, than the other. 'Azzo'ddin having sent before him *Modbaffero'ddin Ebn Zîno'ddin*, one of his generals, and the prefect of *Sarâj*, who reached *Aleppo*, with a person appointed to swear the principal inhabitants, the 3d of *Shaabân*; he arrived there himself, and occupied all *Al Mâlec Al Sâleh's* treasures, deposited in the citadel, the 20th of the same month. He also married *Al Sâleh's* mother, the 5th of *Shawâl*; and then, having left his son and *Modbaffero'ddin Ebn Zîno'ddin* with a sufficient garrison in the castle, he departed from *Aleppo*, and had an interview with his brother 'Amâdo'ddin Zenki Ebn Mawdûd at *Al Rakka* upon the *Euphrates*, where a convention relative to the above-mentioned exchange between them was signed. This happened, on the 21st of *Shawâl*. Whereupon one of 'Azzo'ddin's officers was admitted into *Senjar*, with a detachment of that prince's troops; and the town and citadel of *Aleppo* were delivered up to 'Amâdo'ddin Zenki Ebn Mawdûd, who entered the latter of those places, in consequence of this cession, the 13th of *Al Mobarrah*, 578. Some authors relate, that an ambassador from the *Greek* emperor arrived now at *Al Kâbirah*, and brought about a peace between his master and the *Soltân*. They also give us farther to understand, that *Sakib'addîn* concluded a truce, or temporary cessation of arms, with the count of *Tripoli*; and that the *Khalif Al Nâser Ledinî'llah* himself aspired at the sovereignty of *Aleppo*, in vain, before the close of the year that we are now upon<sup>d</sup>.

<sup>d</sup> ISM. ABU'LFED. in chron. ad an. Hej. 577. GREG. ABU'L FARAJ, ubi sup. p. 410, 411. BOHAR'ODDIN EBN SHEDDAD, ubi sup. p. 48, 49. EBN SHOHN, ad an. Hej. 577. TAKIO'DDIN AHMED AL MAKRIZI, in Mawredo'llatâfa, RENAUD, ubi sup.

Salâh'ad-  
din re-  
turns from  
Egypt to  
Damas-  
cus.

THE next year, being the 578th of the *Hejra*, which began May 7th, 1182, on the 5th of *Al Moharram*, Salâb'addîn Yusuf Ebn Ayûb set out from *Al Kâbirah* (P) for *Damascus*; where he arrived, according to *Bobâo'ddîn Ebn Sheddâd*, the 17th of *Safar*, or, if *Abu'lfeda* may be credited, the 11th of that month. Soon after his arrival there, he undertook an expedition against *Bayrût*, or *Beyrût*, the *Berytus* of the antients, and laid siege to that place; but without effect. Upon his return to *Damascus*, he was informed, that the *Sâheb* of *Al Mawfel* had sent an embassy to the *Franks*, in order to solicit their assistance, and instigate them to a rupture with him. Whereupon he came to a resolution to chastise that prince, for his infraction of the late treaty, and even to make himself master, if possible, of his capital; that the *Moslems*, being united under one chief, might be thereby enabled to act more vigorously against the *Franks*. 'Amâdo'd-dîn Zenki Ebn Mawdûd, the *Sâheb* of *Aleppo*, having received intelligence of the *Soltân's* design, and of his great military preparations, dispatched an express to *Al Mawfel*, to apprize his brother 'Azzo'ddîn Mas'ûd Ebn Mawdûd of the storm that was gathering, and to advise him to put himself in a posture of defence without delay. In the mean time, Salâb'addîn with a numerous army presented himself before *Aleppo*; and, on the 18th of the former *Jomâda*, invested

(P) We are told both by *Abu'lfeda* and *Ebn Shohnab*, that when Salâb'addîn was upon the point of beginning his march for *Syria*, and the grandees of the court, together with a vast croud of people, were assembled to take their leave of him, several poets appeared, with the valedictory verses they had composed upon the occasion. Amongst these, according to those authors, there was one, then preceptor to some of the *Soltân's* children; who, stepping out of the croud, spoke a distich to the following effect. "Enjoy the odour of the sweet smelling camomile, whilst it is fragrant. O! how great is the difference between the common

"herbs and the camomile?" Which words were no sooner uttered, than the *Soltân's* countenance, before full of joy, was clouded with grief; that prince considering them as ominous, and being therefore not a little affected with them. All the company likewise then present, sympathizing with him, were thrown into confusion by this unexpected event. And, in conformity to the poet's prediction, continue the aforesaid writers, Salâb'addîn never afterwards returned to *Egypt*; for which reason, they have assigned this accident a place amongst the remarkable occurrences of the present year (1).

(1) *Ism. Abu'lfeda. in chron. ad an. Hej. 578. Ebn Shohn. ad an. Hej. 578.*

that

that city. For the space of three days, he briskly attacked the place; but being repulsed with very considerable loss, he found himself obliged to draw off, the 21st of that month, and retire towards the *Euphrates*. After which, he advanced to *Harrân*, and entered into an alliance with *Modhaffero'd-dîn*, the *Sâheb* of that place; who, being afraid of the growing power of the *Sâheb* of *Al Mawfel*, for his future security, judged it proper to join his arms to those of the *Soltân*. Strengthened by this alliance, *Salâb'addîn* reduced the cities of *Al Robâ*, *Al Rak'â*, *Nasîbin*, and *Sarûj*. He also placed a commandant in *Al Khâbûr*, and marched at the head of his army to *Al Mawfel*; incamping before that capital, the 11th of *Rajeb*. The *Sâheb* and people of *Al Mawfel*, finding themselves in this distressed situation, applied both to the *Khalîf* *Al Nâser Ledin'llah* and *Mohammed Pebeluwân* for succours; but without success, neither of those princes being inclined to imbroil themselves with the *Soltân*. However, *Salâb'addîn* having spent several days ineffectually in making his utmost efforts to carry the place (Q), he was forced to abandon the siege. This did not discourage him from sitting down before *Sinjâr*, or *Senjâr*, the 16th of *Sbaabân*; which, at last, after reiterated assaults, he took by storm, the 2d of *Ramadân*. The garrison, which was pretty numerous, commanded by

(Q) It appears from *Abu'l Faraj*, that the garrison of *Al Mawfel*, which consisted of horse as well as foot, was at this time extremely numerous; and that *Salâb'addîn*, as well as the principal officers of his army, was struck with a sort of terror, when he first appeared before the place. To which he adds, that this seemed to be heightened by an accident; which, in itself, was rather matter of ridicule. In a sally, made, as it should seem, by a party of the garrison, a common soldier, taking off one of his shoes, full of iron nails, after he had uttered much opprobrious language against the *Soltân*, struck *Jâwali Al Asûdi*, the chief and commander of the *Asûdites*, with it upon the breast;

and that with such force, that he grievously wounded him. The *Mawfelites* being beaten back into the town, and the shoe taken from the person to whom it belonged, *Jâwali* brought it to *Salâb'addîn*, saying, "The *Mawfelites* treat us with such contempt, by attacking us with old shoes, as we never met with before; I will, therefore, not be any farther concerned in this siege." Whereupon the *Soltân*, finding that the people of *Al Mawfel* entertained not the least apprehension of him, and that he could not make himself master of their city, immediately decamped, marched to *Senjâr*, and possessed himself of that place (1).

(1) *Greg. Abu'l Faraj, ubi sup. p. 411, 412.*

*Sharfo'ddîn Ebn Kotbo'ddîn*, a detachment of the *Soltân's* troops, by his order, escorted to *Al Mawfel*. Having left his nephew *Takîo'ddîn*, with a sufficient force, at *Senjâr*, he directed his march towards *Nasîbîn*; which, after having sustained a short siege, together with its citadel, had before surrendered to him. *Nasîbîn*, with the territory belonging to it, he had given to *Abu'l Hijâ*, an *Emîr* that generally attended him in his expeditions; but, for what reason we have not been told, deprived him of it, towards the close of the campaign. It appears from *Abu'lfeda*, that the *Soltân*, who began to move from *Damascus*, in the former *Rabî*, ravaged the country about *Bânîâs*, or *Paneos*, *Jânîn*, and *Al Gaur*; putting many of the *Franks*, that he met with there, to the sword, and carrying with him out of that tract no small quantity of spoil. To which he adds, that having afterwards passed the *Euphrates* at *Bîr*, or *Bîra*, *Salâb'addîn* did not only draw *Modhaffero'ddîn Ebn Zîno'ddîn*, the *Sâheb* of *Harrân*, into a confederacy with him, but likewise prevailed upon *Nûro'ddîn Mohammed Ebn Karâ Arslân*, the *Sâheb* of *Hesn*, or *Hîsn*, *Caifâ*, to follow his example; that, besides the places above-mentioned in *Mesopotamia*, he subdued *Karkîsia*, *Mâkesîn*, and *'Arbân*; that he appointed *Jasîy'a*, one of his officers, to command in *Al Khâtâr*; and that he battered *Al Mawfel* with his military engines in such a terrible manner, that he shook the whole city. However, continues this writer, the artillery of the besieged being superior to that of the *Soltân*; he was obliged to raise the siege, and retire. *Salâb'addîn* himself, during the time of his incampment before the town, was posted on a spot opposite to the gate of *Cunda*, the *Sâheb* of *Hesn Caifâ* at the gate of the *Bridge*, and *Tâj Al Molûc*, *Salâb'addîn's* brother, at the gate of *Al 'Amâdi*. The siege was pushed on with surprising vigour through the whole course of the month of *Rajeb*; notwithstanding which, the city being defended by a numerous garrison, as well as amply furnished with provisions and warlike stores, the *Soltân* found the reduction of it impracticable, and therefore drew off to *Senjâr*, where he met with the success already mentioned here<sup>c</sup>.

The prince of Akhlât    THE *Sâheb* of *Al Mawfel's* affairs at this juncture wearing a very indifferent aspect, he sent an embassy to the *Sâheb* of in Armē- *Akhlât* in *Armenia*, in order to solicit succours of that prince;

<sup>c</sup> BOHÃO'DDIN EBN SHEDDAD, ubi sup. p. 49, 50. ISM. ABU'L-FED. in chron. ad an. Hej. 578. GREG. ABU'L FARAJ, ubi sup. p. 411. EBN SHOHN. ad an. Hej. 578. TAKI'O'DDIN AHMED AL MAKRIZI, ubi sup. EBN AL ATHIR, EBN KHALECAN, RENAUD. ubi sup.



who thereupon moved from *Akhlât*, at the head of a considerable body of troops, to his assistance. He first advanced to *Khorzem*, and from thence dispatched a courier to *Al Mawfel*, to inform 'Azzo'ddîn Mas'ûd Ebn Mawdûd of his approach. The *Armenian* forces soon after joined the troops of *Al Mawfel* and *Aleppo*, as well as those of the *Sâheb* of *Mâredîn*, one of 'Azzo'ddîn Mas'ûd Ebn Mawdûd's allies; after which junction, the combined army made the proper dispositions for taking the field. But, before the confederates entered upon action, the prince of *Akhlât*, sent *Boçtemar*, or *Baçtamar*, to the *Soltân*, with proposals for an accommodation; which being rejected, *Salâh'addîn* moved towards the *Armenian* camp, in order to attack it. In the mean time, the *Sâheb* of *Akhlât* having received advice of the *Soltân's* march, and dreading his superior force; he deserted his allies, and returned home without striking a stroke. This obliged 'Azzo'ddîn Mas'ûd Ebn Mawdûd to fly to *Al Mawfel*; upon which, the army that was to have acted under his command immediately dispersed. *Salâh'addîn*, meeting with no enemy to oppose him in the field, presented himself before *Amed*, or *Amida*, and formed the siege of that place; which, after it had been battered by the *Soltân* eight days, surrendered to him, the 1st of *Al Mobarham*, the following year. The city itself he made a present of to *Nûro'ddîn Ebn Karâ Arslân*, but the riches and valuable spoil acquired by this conquest he gave to *Ebn Nisân*. With the reduction of *Amed*, according to the *Moslem* writer now before me, the *Soltân* concluded the operations of this glorious campaign<sup>f</sup>.

THE same year, *Saif Al Islâm Tagtakîn*, *Salâh'addîn's* Saif Al brother, marched with an army into *Al Yaman*, by the *Soltân's* command, in order to quell some commotions there. *Salâh'addîn's* brother, notwithstanding *Hettân Ebn Câmel Ebn Monkad Al Kenâni*, the governor of *Zabîd*, and 'Azzo'ddîn *Othmân Al Zenjîlî*, who presided over the people of 'Aden, had been obliged by the *Emîr*, sent thither by *Salâh'addîn* for that purpose, the preceding year, to submit to the *Soltân*; they had since found means to recover the prefectures they had formerly enjoyed, and render themselves independent on his lieutenant there. This was no sooner done, than the heats and animosities that had formerly subsisted between them revived. *Hettân*, having been apprized of *Saif Al Islâm's* approach, abandoned *Zabîd*; and shut himself up in a fortress of great strength, at some distance from that place. *Saif Al Islâm*, however, decoyed him from thence into his hands; and, with no small difficulty,

<sup>f</sup> BOHAD'DDÎN EBN SHEDDAD, ubi sup. p. 51.

gave him leave to retire into *Syria*. Having sent his baggage and valuable effects before, he waited upon *Saif Al Islâm*, in order to take his leave of him; when, to his vast surprize, that prince caused him to be put under an arrest, commanded his baggage to be brought back, and seized upon all the wealth he had amassed. Having plundered his palace, *Saif Al Islâm* met with there no less than seventy iron chests full of *dinârs*; all which he appropriated to his own use, and afterwards confined *Hettân* in a certain castle, where he at last ended his days. *Azzo'ddin Othmân Al Zenjili*, being terrified at *Hettân's* fate, posted away with the utmost celerity into *Syria*; having before sent his riches into that country, by sea. But the vessel carrying these being taken by one of *Saif Al Islâm's* ships, all the treasure he had hoarded up fell into that prince's hands. Thus *Saif Al Islâm* appeased all the tumults and commotions in *Al Yaman* without any effusion of human blood, restored peace to that fertile and delightful tract, and settled seemingly upon a lasting foundation its future repose<sup>z</sup>.

Other  
events of  
the year  
578.

THIS year, the *Sâheb* of *Al Carac* fitted out a strong fleet on the sea of *Aila*, or the *Red Sea*, which he divided into two squadrons, with a proper number of land-forces on board. One of these blocked up *Aila*, or *Ela*, by sea; and the other steered its course towards *'Aidâb*, as the place of its destination, in order to ravage the maritime coasts of *Hejâz*, and even, if an opportunity offered, to penetrate as far as *Mecca* and *Medina*. As the *Franks* had never before appeared with a fleet in the *Red Sea*, the *Moslems* did not suspect any enterprize of this kind, and consequently had made no preparations to oppose them. But *Al Mâlee Al 'Adel Abu Beer, Salâh-add'n's* brother, the viceroy of *Egypt*, being informed of their design, in a very short time equipped a considerable fleet on the sea of *'Aidâb*, and gave the command of it to *Hosâmo'ddin Lâlû*, his *Hâjeb*, an officer extremely well versed in naval affairs. *Lâlû*, who at this time had the sole management and direction of the marine of *Egypt*, first attacked the squadron that blocked up, or rather besieged, *Aila*; and, after an obstinate engagement, intirely defeated it, killing and taking prisoners most of the men on board. Then he sailed after the other without delay, and came up with it off *Rabig*, on the coast of *Al Kbaurâ*; upon which, a most fierce and bloody conflict ensued. At last, however, after the most vigorous efforts on both sides had been made, victory declared in favour of the *Moslems*; who sunk many of

<sup>z</sup> ISM. ABU'LFED. EBN SHORN. AL MAKRIZI, & GREG. ABU'L FARAJ, ubi sup.

the enemy's ships, slew an incredible number of their men, and took most of the rest prisoners. Some of the latter *Lûlû* sent to the valley of *Mina*, where they were inhumanly butchered; and the remainder to *Egypt*, where they to a man met with the same fate. We are told, that *Arnold*, or, as the *Arab* writers call him, *Al Bornas*, the *Sâheb* of *Al Carac*, actually formed the siege of *'Aidâb*, and that he penetrated so far into the province of *Hejâz*, that he was not above a day's journey of *Mecca*; but was forced to return on board his ships, for want of water. To which it is farther added, that he put a large number of the *Mohammedan* pilgrims, or *Hadji's*, to the sword, threatened the demolition of the temple of *Mecca*, and spoke of *Mohammed* himself in very opprobrious terms; which probably occasioned *Lûlû's* cruel treatment of the *Christian* prisoners that fell into his hands. Be that as it will, the *Moslem* writers, in the accounts they have handed down to us of this expedition of the *Franks*, are far from being perfectly agreed. Before the close of the present year, died *Farkh Shâh Ebn Shâhînsâh Ebn Ayûb*, the *Sâheb* of *Baalbec*, who had formerly been appointed by *Salâh'addîn* the governor of *Damascus*. He was brave, liberal, of an excellent disposition, a good poet, and a person in whom the *Soltân* reposed the most unshaken confidence. *Salâh'addîn*, receiving advice of his death in *Mesopotamia*, sent from thence *Shams'addîn Ebn Mohammed Ebn Abd'almâlec Al Mokaddem* to succeed him at *Damascus*, and assigned to his son *Babrâm Shâh* the government of *Baalbec*. The same year, *Mas'ûd Ebn Mohammed Ebn Mas'ûd Al Nisâbûri*, a *Fakîh* of the sect of *Al Shâfeî*, born in the year of the *Hejra* 505, departed this life likewise at *Damascus*. This *Imâm* excelled in divine knowledge, and was surnamed *Kotbo'ddîn*, or the axis of religion. He travelled from *Nisâbûr* in *Khorasân*, the place of his nativity, from whence he was denominated *Al Nisâbûri*, to *Damascus*, where he composed for the *Soltân* a sort of creed, or confession of faith, out of which that prince instructed his children in their tender years. About this time, died also *Al Sheikh Ahmed Ebn Al Rosâ'i* of *Sûad Wâsel*, a great and good man, held in universal esteem. His scholars were extremely numerous, and some of them with no small justice afterwards attracted the publick regard. We must not forget to remark, that *Salâh'addîn*, in his march from *Al Kâbirah* to *Damascus*, ravaged part of the territories of the *Franks*, who endeavoured to dispute his passage through the district of *Al Carac*, with a body of troops they had assembled there; that this diversion enabled *Farkh Shâh* to reduce *Al Shakîf*, a fortress in the neighbourhood of *Pancas*, subject to the *Franks*, and pillage the adjacent

cent country; and that the devastations committed by *Salâh-addîn* and *Farkh Shâh*, in the beginning of the campaign, probably excited the *Franks*, by way of revenge, to undertake the *Arabian* expedition <sup>h</sup>.

*Salâh'ad-*  
*dîn ex-*  
*tends his*  
*conquests.*

THE 579th year of the *Hejra*, which commenced April 26th, 1183, proved as favourable as the preceding to the *Soltân's* arms. The city of *Amed* in *Mesopotamia* surrendered to him, the 1st of *Al Moharram*, after a siege of eight days, as has been already observed. *'Amâdo'ddîn Zenki Ebn Mawdûd*, the *Sâheb* of *Aleppo*, about this time, advanced with a body of troops to *A'zâz*, in order to seize upon and pillage that fortress, as he had done before to *Caserlâtâ*, a castle at the foot of mount *'Amila*, in the territory of *Aleppo*; which he had taken by force from *Bocmash*, one of *Salâh'addîn's* allies, the 21st of the former *Jomâda*, the preceding year. He had also attacked *Bâshar*, in the possession of *Duldurm Al Yârûki*, another of the *Soltân's* allies; but without effect. These violences, which animated the *Franks* to make incursions into the *Moslem* territories, so incensed *Salâh'addîn*, that he resolved to lay siege to *Aleppo*, and, if possible, possess himself of that place. *'Amâdo'ddîn* receiving intelligence of the *Soltân's* design, after he had reduced *Corzîn*, a fortress in the district of *Aleppo*, returned to his capital, and there made the proper dispositions for sustaining a siege. *Salâh'addîn*, in pursuance of the plan he had formed, marched first to *Tel Khâled*, a castle at no great distance from *Aleppo*; which he took, the 22d of *Al Moharram*, with very inconsiderable loss. From *Tel Khâled* he moved to *Aleppo* itself, and incamped before that capital, the 26th of the same month. As the *Soltân's* army was extremely numerous, and he pushed on the siege with the utmost vigour, *'Amâdo'ddîn Zenki Ebn Mawdûd* thought fit to capitulate, about the middle of *Safar*; and therefore sent *Hosâmo'ddîn Dhimân*, as his agent and interpreter, to settle the terms of the capitulation with the *Soltân*. The principal articles were, that *'Amâdo'ddîn* should be permitted to retire with all his riches and valuable effects; that in lieu of *Aleppo*, with its castle and dependencies, *Salâh'addîn* should cede to him *Sinjâr*, *Nâsîbîn*, *Al Khâtâr*, *Al Rakka*, and *Sarûj*, in *Mesopotamia*, most of which places had formerly been subject to him; and that he should be always ready to attend the *Soltân* at the head of his troops, whenever called upon, without presuming to offer any excuse for his absence. The negotiation, which terminated in this convention, was carried on

<sup>h</sup> ISM. ABU'LFED. EBN SHOHN. EBN AL ATHIR, EBN KHA-  
LECAN, & AL MAKRIZI, ubi sup. RENAUD. ubi sup. p. 543.



with so much secrecy, that nothing relative to it transpired before the capitulation was actually signed. After which, 'Azzo'ddîn Jordîc, was sent out of the city to treat with the Soltân, on the part of the people and the troops; whom Salâh'addîn took under his protection, when the oath of allegiance had been administered to them, the 17th of *Safar*, presenting at the same time the principal of them with most sumptuous vests. The 23d, died Tâj Al Molûc, Salâh'addîn's brother, of a wound he received in the siege; which overwhelmed the Soltân, who had the most tender regard for him, with grief. The same day, 'Amâdo'ddîn evacuated the citadel, paid his duty to Salâh'addîn, and was magnificently entertained by that prince in his tent. He also received from the Soltân, as did likewise every one of his companions, a present of a royal *Kaftân*, or vest, and a beautiful horse. 'Amâdo'ddîn having taken the route of *Karâ Hisâr*, in his way to *Senjâr*, or *Sinjâr*, Salâh'addîn took possession of the citadel of *Aleppo*; where he regaled in a most elegant manner *Hosâm'o'ddîn Dbimân*, who had been left by 'Amâdo'ddîn to superintend the removal of his effects. The Soltân then ordered a detachment of his troops to reduce *Hârem*; which being done, the 29th of *Safar*, he repaired to that fortress, and staid there two nights. Having settled every thing there, he returned to *Aleppo*; where he arrived, the 3d of the former *Rabî*. He left *Îbrahim Ebn Sherwah* to command in *Hârem*, began to move towards *Damascus*, the 22d of the latter *Rabî*, and entered that capital, the 3d of the former *Jomâda*. He did not, however, continue long here. For, on the 8th of the latter *Jomâda*, he advanced to *Al Fawâr*; and from thence to *Al Kofair*, where he pitched his tents for one night. The next morning, by day-break, he passed the ford of *Al Kofair*, and marched to *Beisân*; which the inhabitants abandoned at his approach. Having pillaged *Beisân*, and burnt all the spoil he could not carry off with him, the Soltân moved to *Al Jâlût*, or *'Ain Al Jâlût*, a very neat and well-peopled town, with a delightful fountain, between *Neapolis* and *Beisân*; from whence he sent a detachment, under the command of 'Azzo'ddîn Jordîc, to reconnoitre the *Franks*. That general falling in with a party of the troops of *Al Carac* and *Al Shawbec*, a small town on the confines of *Al Hejâz*, inhabited by *Christians*, and adorned with many charming gardens, as well as two refreshing fountains, that were advancing to the assistance of the *Franks*; he attacked them with so much bravery, that they were soon put to the rout, had most of their men killed upon the spot, and about 100 taken prisoners. The *Moslems* lost only *Bahrâm Al Shâwarush* in the action, the enemy not making

making a very vigorous resistance. The *Soltân*, animated by this first instance of success, drew up his forces in order of battle, and led them against the *Franks*; who having assembled their whole army at *Seforiya*, or *Sepphoris*, the strongest city of *Galilee*, marched to *Al Fawla*, and moved from thence towards the *Egyptian* forces, with an intention to engage them. But finding them more numerous than they at first imagined, and being a little dejected by the bad success they had met with, in the late skirmish, on the 10th of the latter *Jomâda*, they thought fit afterwards to decline an engagement. Nor could the *Soltân*, by all the methods he could devise, bring them to a general action. They, therefore, gradually retreated to *Al Fawla*, after they had lost in one or two smart rencounters a pretty considerable number of men; and from thence retired into their own territories, where they seemed to be apprehensive of a speedy visit from the enemy. But though the *Soltân* could not force them to a battle, he killed abundance of their men, carried off many with him into captivity, intirely dismantled *'Aferbalâ*, *Beisân*, and *Zer'in*, three of their strongest towns, laid waste a very large extent of country belonging to them, and concluded the campaign on that side with the reduction of *Al Fawâr*. *Abu'lfeda* farther relates, that *Salâb'addîn* presented himself before *'Aintâb*, a city occupied by *Nâsero'ddîn Mohammed*, the brother of *Al Sheikh Ismael*, and *Nûro'ddîn's* treasurer, who had ruled in that place, which was given him by his master, to this time, the present year; and that *Nâsero'ddîn*, by surrendering it to him, became one of the *Soltân's* favourites, was confirmed in the prefecture he had before enjoyed, and ranked thenceforth amongst the principal commanders of the *Egyptian* armies. To which he adds, that this happened before *Aleppo* was invested by *Salâb'addîn's* troops; that *'Amâdo'ddîn* being fatigued by a long (R) siege, and tired with the importunities of his own officers, exchanged *Aleppo* for the above-mentioned cities in *Mesopotamia*; and that the treaty concluded by that prince with *Salâb'addîn* was vastly disagreeable to the people of *Aleppo*, who could not forbear reproaching him for it in the following opprobrious terms,

(R) It seems to be intimated before the place; which, according to this author, induced *Abu'l Faraj*, that *Salâb'addîn* erected a sort of huts for his troops on mount *Jarushan*, where *'Amâdo'ddîn Zenki Ebn Mawdûd*, he incamped, as an indication of to him (1). his intention to continue long

(1) Greg. *Abu'l Faraj*, ubi sup. p. 412.

“ O you als ! you have sold your new milk for that which is “ four.” The last of which particulars may likewise be evinced from *Abu'l Faraj* ; who clearly intimates, that the cession of *Aleppo* and its district to *Salâh'addîn*, for a few villages and open fields, was considered by every one that heard of it as infamous to the last degree. The *Soltân* was no sooner master of *Aleppo*, continues *Abu'lfeda*, than he sent to *Serkhac*, ' *Amâdo'ddîn*'s governor of *Hârem*, to which post he had been advanced by *Al Mâlec Al Sâleh*, and summoned him to surrender that place ; which he refusing to do, and endeavouring to call in to his assistance the *Franks*, the garrison mutinied, and delivered him up to *Salâh'addîn* bound. About the same time, the fortres of *A'zâz* submitted to the *Soltân* ; who sent *Al Emîr Solimân Ebn Jondar* to reside as commandant there. Some of the MSS. of *Ebn Shohnah* give us to understand, that *Tâj Al Molûc Tûri*, *Salâh'addîn*'s youngest brother, died of a wound in his knee, received before *Aleppo*, during the operations of the siege ; whilst others assert the mortal wound to have been given by a spear, in his head. But the former of these lessons is the most consonant to the text of *Abu'lfeda*, which *Ebn Shohnah* generally follows, and consequently the most likely to be true. The news of that prince's death was brought to the *Soltân*, when he was in the height of his jollity, at a grand entertainment which ' *Amâdo'ddîn Zenki Ebn Mawdûd* had prepared for him ; whereupon he ordered him to be interred, but with a low voice, lest the mirth of the company should be interrupted by that tragical event. However, the loss of this favourite brother so strongly affected him, that he used frequently to say, “ The acquisition of *Aleppo*, purchased by “ my brother *Tâj Al Molûc Tûri*'s blood, cost us dear i.”

*SALAH'ADDIN* having fixed his son *Al Mâlec Al Dhâber*, or *Other re-*  
*Al Thâber*, *Gâzi*, in the government of *Aleppo*, and left a suffi- *markable*  
 cient garrison in the castle, as well as at *Hârem* and *A'zâz*, *occur-*  
 returned to *Damascus*. From thence he afterwards advanced *rences*,  
 to the *Jordan*, passed that river, laid *Beisân* in ashes, drove *that hap-*  
 the *Franks* out of the field, and formed the siege of *Al Carac*. *pened, ac-*  
 In order to render this enterprise successful, his brother *Al* *cording*  
*Mulec Al 'Adel* had joined him with a large body of the *to the*  
*Egyptian* troops, the fourth of *Shaabân*. But the place being *Moslem*  
*writers,*  
*this year.*

<sup>i</sup> BOHA'OEDIN EBN SHEDDAD, ubi sup. p. 51, 52, 53, 54, 55, 56.  
 ISM. ABU'LFED. in chron. ad an. Hej. 579. GREG. ABU'L FARAJ,  
 ubi sup. p. 412. EBN SHOHNAH, ad an. Hej. 579. EBN AL  
 ATHIR, EBN KHALECAN, & TAKIO'DDIN AHMED AL MAKRIZI,  
 ubi sup. RENAUD. ubi sup. ALB. SCHULT. ind. geographic. in  
 vit. Salad. pass. D'HERBEL. Biblioth. orient. p. 742.

defended by a numerous garrison, about the middle of the same month, he found himself obliged to abandon the siege. *Sharfo'ddîn Bargash Al Nûri*, an officer of distinction, was killed in one of the attacks. In the room of *Al Mâlec Al 'Adel Abu Becr*, who had now the government of *Aleppo* conferred upon him, *Takio'ddîn Omâr Al Modhaffer*, the *Soltân's* nephew, was appointed, the 15th of *Shaabân*, to act as viceroy of *Egypt*. The season being now something advanced, *Salâh'addîn* returned to *Damascus*, and entered that city, the 24th of the same month. He had not been long in that capital, when he commanded his son *Al Mâlec Al Thâber* to leave *Aleppo*, and repair immediately to *Damascus*; who, in obedience to that command, though much against his inclination, set out, with *Saifo'ddîn Yâzcu*j and *Ebn Al 'Amîd*, for the latter of those cities, which he reached, the 18th of *Shawâl*, and met with a most gracious reception from the *Soltân*. This young prince, the best beloved by *Salâh'addîn* of any of his children, was, according to *Bohâo'ddîn*, possessed of the finest intellectual endowments. He was a person of the utmost sagacity, the most ready parts, the quickest apprehension, the greatest application, especially to all affairs of government, and perfectly exact in every point of filial duty. At this time, the famous *Sheikh Bedro'ddîn*, a most celebrated preacher of *Baghdâd*, went, by the *Khalîf Al Nâser's* permission, as ambassador on the part of the *Sâheb* of *Al Mawfel*, to the *Soltân's* court. *Mohioddîn Ebn Kemâlo'ddîn* and *Bohâo'ddîn Ebn Sheddâd* attended *Al Sheikh Bedro'ddîn* in this legation. But as the *Soltân* insisted upon the *Sâhebs* of *Arbel*, or *Arbela*, and *Al Fazîra* being left at liberty either to enter into an alliance with him or the *Sâheb* of *Al Mawfel*, which *Mohi'o'ddîn* strenuously opposed, and would consider those princes in no other light than that of allies of the *Sâheb* of *Al Mawfel*, the conferences broke off without success. The ambassadors, therefore, departed from *Damascus*, without executing the commission they were sent upon. However, before the close of this year, embassies came to *Salâh'addîn* from all parts of the world; and particularly from *Sanjar Shâh*, the *Sâheb* of *Al Fazîra*, and the prince of *Arbel*, who desired to be admitted into the number of his confederates and friends. Which having obtained, they returned to their respective courts. *Al Mâlec Al 'Adel*, the *Soltân's* brother, paid him a visit, the 4th of *Dhu'lhajja*, at *Damascus*; and, having celebrated the feast called *Id Al Korbân*, or *Id Al Adbâ*, that is, *The feast of the sacrifice*, beginning on the 10th of that month, he made the best of his way to *Aleppo*, from whence he came. This year, 'Azzo'ddîn *Mas'ûd Ebn Mawdûd* deposed *Mojâbedi'ddîn*,



*hedo'ddin*, his prime minister, and put him under arrest. After the cession of the city and territory of *Aleppo* to *Salâh-addîn Yusef Ebn Ayûb*, *Mohîo'ddin Ebn Al Zakki*, the *Kâdi* of *Damascus*, observed in an encomium (S) he wrote upon the *Soltân*, that the conquest of *Aleppo* in the month of *Safar* presaged that of *Jerusalem* in the month of *Rajeb*; which both *Abu'lfeda* and *Ebn Shohnah* look upon as a prediction that was afterwards fulfilled, and for that reason assign it a place amongst the remarkable occurrences of the present year. We must not forget to remark, that *Sokmân*, or *Sakmân*, *Ebn Tabîro'ddin Ibrahim Ebn Sokmân Al Kâtbi*, the *Shâh Armen*, or prince of *Akhlât*, died, after he had compleated the sixty-fourth year of his age, towards the close of the year that we are now upon. *Boçtemar*, one of his father's *Mamlûks*, or slaves, who at that time held *Mayyâfâra*, hastening to the capital, upon the news of his death, was placed on the throne of *Akhlât*, and proclaimed *Shâh Armen*, in his stead. Here he reigned about ten years, having been cut off in 589, as from the *Moslem* historians will hereafter more fully appear<sup>k</sup>.

IN the 580th year of the *Hejra*, beginning April 14th, *The Soltân* 1184, *Salâh-addîn* assembled both the Syrian and Egyptian attack forces, in order to attempt once more the reduction of *Al Al Carac*; and appointed *Nûro'ddin Ebn Karâ Arslân*, who came in vain, with *Al Mâlec Al' Adel* to *Damascus*, towards the close of the former *Rabî*, to command the troops to be employed in that expedition. Upon their arrival, they met with a most gracious reception from the *Soltân*; who was just recovered from an illness, that had confined him to his apartment for some time. *Al Mâlec Al Modhaffer* reached *Damascus*, from

<sup>k</sup> BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 56, 57, 58. ISM. ABU'LFED. EBN SHOHNAB, EBN AL ATHIR, EBN KHALECAN, & AL MAKRIZI, ubi sup. HYDE, in not. ad Albertum Bobovium, de peregrinat. Meccan. p. 16. ut et ipse ALBERT. BOBOV. ibid. SALE's prelim. disc. p. 150, 151. D'HERBEL. Biblioth. orient. art. *Salaheddin Josef Ben Aioub*, *Ben Schadi*, p. 742. RENAUD. ubi sup.

(S) It appears from *Abu'lfeda* and *Ebn Shohnah*, that this encomium was a poem, written by *Mohîo'ddin* upon the reduction of *Aleppo*, containing a distich, preserved by them, in praise of the *Soltân*; wherein, by a sort of poetical enthusiasm, he says, "Your subjugation of *Aleppo* in *Safar* announces the conquest of *Jerusalem* by your arms in *Rajeb*." Which prediction, as those authors pretend, was fulfilled by the taking of *Jerusalem*, the 17th of *Râjeb*, in the year of the *Hejra* 583 (1).

(1) *Ism. Abu'lfeda* in *chron. ad an. Hej. 579. Ebn Shohn. ad an. Hej. 579.*

*Egypt*, the 19th of the latter *Rabî*; bringing his family, and all his treasures, along with him. *Nûro'ddîn Ebn Karâ Arslân*, having been reinforced by the *Mesopotamian* troops, advanced to *Al Carac*; and, according to *Bohâo'ddîn*, invested that place, the 4th of the former *Jomâda*. He soon after began to play upon it with the military engines he had brought with him, and attacked it with the utmost vigour. The *Franks*, receiving advice, that the *Moslems* had opened the campaign with the siege of *Al Carac*, marched to *Al Wâlih*, a place not far from that fortress, and there incamped. As *Al Carac* in a great measure cut off the communication between *Syria* and *Egypt*, *Salâh'addîn* was determined at all events, if possible, to carry it; and, therefore, moving towards them, posted himself at *Mâ 'Ain*, in the neighbourhood of *Al Wâlih*, where he made the necessary dispositions for an engagement, being resolved, if an opportunity offered, to give them battle. But finding this impracticable, and being informed, that the *Franks*, who decamped from *Mâ 'Ain*, the 26th of the former *Jomâda*, had thrown a body of fresh troops into *Al Carac*; he abandoned the lower town, which *Nûro'ddîn Ebn Karâ Arslân* had taken, and immediately raised the siege. However, after having harassed the enemy's rear, he penetrated into *Palestine*, took *Nâblos*, or *Naplosa*, the *Neapolis* and *Sichem*, or *Shechem*, of the antients, ravaged the neighbouring tract, put many of the inhabitants to the sword, and carried a vast number of them with him into captivity. He also possessed himself of *Jânin*, or *Finin*, a little town between *Nâblos* and *Beisân*, near the banks of the *Jordan*; and penetrated to *Sebastiya*, or *Sebasté*, where *John the Baptist's* remains are supposed to have been deposited. Here he released some *Moslem* prisoners, who had been thrown into irons by the *Franks*. He was not, however, able to reduce to his obedience the two castles of *Nâblos*. After this, he returned to *Damascus*, where he made his public entry, the 7th of the latter *Jomâda*; being accompanied by *Al Mâlec Al 'Adel* and *Nûro'ddîn Ebn Karâ Arslân*, who had attended him in this expedition. The same month, an ambassador from the *Khalif Al Nâser Ledînî'llah* arrived at *Damascus* from *Baghdâd*, waited upon *Salâh'addîn*, and brought him a royal vest, or the *Kaftân* of *Soltân*. *Salâh'addîn's* brother, his son *Asado'ddîn*, and *Nûro'ddîn Ebn Karâ Arslân* were also honoured by the *Khalif*, before the close of the month, with a similar present. About this time, an embassy came to the *Soltân* from *Ebn Zino'ddîn*, with the news of an irruption made by *Mojâbedo'ddîn Kâymâz*, with the army of *Al Mawfel*, reinforced by the troops of *Kozul*, into the district of *Arbel*; soliciting succours of him, that

Ebn

*Ebn Zino'ddin* might be thereby enabled to drive the enemy out of his dominions. *Mojâbedo'ddin* had incamped before *Arbel*, and laid waste a considerable part of the adjacent territory with fire and sword. Notwithstanding which, *Ebn Zino'ddin* had routed that general, and obliged him to retire from *Arbel*, in the most precipitate manner, with considerable loss<sup>1</sup>.

THE same year, died *Kotbo'ddin Ebn Aylgâzi Ebn Noj-Sewer mo'ddin Alebbi Ebn Tamartâsh*, of the house of *Artak*, or *Or-eminent tok*, the *Sâheb* of *Mâredîn*; and was succeeded by *Hosâmo'd-*<sup>men die, in</sup>  
*din Yûlak Arslân*, his son. As *Hosâmo'ddin* was an infant, at <sup>the year</sup>  
the time of his father's death, *Shâh Armen*, the *Sâheb* of <sup>580.</sup>  
*Khalât*, or *Akhlât*, *Kotbo'ddin's* uncle, took upon him the government of *Mâredîn*, and placed *Nodhâmo'ddin Al Takash*, with his son, at the head of the administration there. *Nodhâmo'ddin*, being an upright and religious person, took care to give the child a good education, and married his mother. But finding *Hosâmo'ddin*, when he advanced towards manhood, to labour under a great defect of common sense, and not fit, on account of his levity, to be placed at the helm; he continued himself in the management and direction of public affairs, until the young prince's death. *Hosâmo'ddin* had a younger brother, named *Kotbo'ddin*, whom *Nodhâmo'ddin*, or *Al Nodhâm*, caused, by his address, to be elevated to the throne; though he was only a nominal prince, the supreme authority being vested in *Nodhâmo'ddin* himself, and *Lûlû*, one of his slaves. In this situation things remained, till the year of the *Hejra* 581; when *Nodhâmo'ddin* being sick, *Kotbo'ddin* went to see him, and, at his departure, was assassinated by *Lûlû* with a knife, who afterwards entered *Nodhâmo'ddin's* apartment, and dispatched him in the same manner. He then cut off both their heads, and exposed them to the view of the whole army; the officers of which hereupon declared for him, so that he immediately became master of *Mâredîn* and *Al Bâriya*, with their respective citadels, as well as *Al Sûr*, or *Al Sawra*, according to *Abu'l Faraj*. After which, if that author may be credited, though he so villainously acquired his power, he discovered himself to be by no means deficient in point of valour. This year, died also *Sadro'ddin Abd'alrahim Ebn Ismael Ebn Abu Sa'id*, de-

<sup>1</sup> BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 58, 59. ISM. ABU'LFED. in chron. ad an. Hej. 580. EBN SHOHNAH, ad an. Hej. 580. EBN KHALECAN & TAKIO'DDIN AHMED AL MAKRIZI, ubi sup. RENAUD. ubi sup. p. 543. ALB. SCHULT. ind. geographic. in vit. Salad. pass.



nominated by *Abu'lfeda* the *Sheikh* of *Sheikhs*. He was the *Khalîf* of *Baghdâd*'s embassador to *Salâh'addîn Yûsef Ebn Ayûb*, sent by his master to bring about an accommodation, in conjunction with *Shahâbo'ddîn Bashîr*, between *'Azzo'ddîn Mas'ûd*, the *Sâheb* of *Al Mawfel*, and the *Soltân*. Those ministers, whose negotiation did not meet with the desired success, being taken ill at *Damascus*, were desirous of returning to *Baghdâd*, in order to recover their health. But the heats, at the time of their departure from *Damascus*, being excessive; *Bashîr* departed this life at *Al Sakbna*, and *Sadro'ddîn Abd'alrahîm* at *Rahaba* upon the *Euphrates*. The latter of these, who, for his knowlege in both ecclesiastical and political matters, is styled by *Abu'lfeda* the phoenix of his age, was interred at *Mashhad Al Bâk*, at no great distance from the last mentioned city. As for *Al Sakbna*, where *Bashîr* expired, it is a small town in the desarts of *Al Shâm*, or *Al Fâzîra*, between *Tadmor*, *'Ard*, and *Arec*. It derived the name of *Al Sukbna* from a hot fountain on the road to *Rahaba*, surrounded with palm-trees, near it, and is called in the maps *Sukana*. Before the close of the 580th year of the *Hejra*, *Abu Yakûb Yûsef Ebn Abd'alnûmen*, *Soltân* of the *Al Moâhedun*, in *Spain*, likewise departed this life; being engaged, according to *Ebn Shohnab*, in a sacred expedition against the *Franks*, at the time of his demise. His remains were carried to (S) *Ashbelia*, *Ashbilia*, or *Seville*, and there inhumed. After this prince's death, his son *Yakûb Ebn Yûsef Ebn Abd'alnûmen* was proclaimed *Soltân* of the *Al Moâhedun* in his room. We must not forget to remark, that *'Azzo'ddîn Mas'ûd*, the *Sâheb* of *Al Mawfel*, in the month of *Al Moharram*, released *Mojâhedo'ddîn Kâymâz* out of prison, and received him again into favour; nor that *Salâh'addîn* ordered

(S) This is the name given by the *Arabs* to the city of *Seville*; which they made themselves masters of, in the beginning of their conquests in *Spain*. *Al Mo'tamed Al Abadi*, who reigned there, was driven from *Ashbelia*, or *Seville*, by *Yûsef Ebn Tassefîn*, emperor of *Morocco*, of the race of the *Al Morabeta*, or *Almoravides*, in the year of the *Hejra* 484. The surname of *Al Ashbeli*, or *Al Ash-*

*bili*, has been given to *Abmed Ebn Omar*, who died in 401, and left behind him a book of jurisprudence, drawn up according to the principles of *Mâlec Ebn Ans*, as well as to the doctors *Ebn Asfûr*, *Ebn Kharath*, *Ebn Farah*, *Ebn Yardûn*, *Ebn Tarkhan*, *Ebn Zeidûn*, and other *Arabic* authors, either natives or descended from natives of this place (1).

(1) *Al Newair*. *Ism. Abu'lfed. Ebn Shohnab*, &c. *Vid. etiam D'Habel. Biblioth. orient. p. 134.*



the sons of *Al 'Aded*, the last *Fâtemite Kbalîf*, to be confined more straitly than ever, for fear of a sedition in *Egypt*, where they were by the body of the people extremely revered, the present year <sup>m</sup>.

THE following year, being the 581st of the *Hejra*, com-  
mencing April 4th, 1185, *Salâh'addîn*, having received ad-  
vice of the hostilities committed by *Mojâhedo'ddîn* with the  
combined army, consisting of the forces of *Al Mawfel* and  
those of *Kozul*, as has been already observed, against the ter-  
ritories of the *Sâheb* of *Arbel*, one of his allies, moved at the  
head of a numerous army, in order to lay siege to *Al Mawfel*.  
Having passed the *Euphrates*, he was met at *Al Bîra* by *Mod-*  
*baffero'ddîn*, the 12th of *Al Moharram*, and from thence ad-  
vanced to *Harrân*. Here he arrived, the 22d of *Safar*;  
having sent before *Saïfo'ddîn* *Al Meshtûb*, with the main  
body of the army, to *Râs Al 'Ain*, called by *Ptolemy Rhæsena*.  
The 26th of the same month, the *Soltân* ordered *Modbaffer-*  
*o'ddîn* to be put under arrest, for not appearing when he was  
commanded to attend him, and for having in other respects  
offended him. That prince likewise deprived him of the  
government of the citadel of *Harrân*, and *Al Rohâ*, or *Edeffa*;  
but *Salâh'addîn* conferred the former of those posts a second  
time upon him, made him a present of a royal vest, and took  
him again into favour, the beginning of the former *Rakî*.  
Soon after the *Soltân* had reached *Râs Al 'Ain*, an embassa-  
dor from *Kilij Arslân* had an audience of him; in which he in-  
formed him, that all the kings of the East had formed a con-  
federacy against him, and were determined to come to an  
open rupture with him, if he did not desist from his enter-  
prize against *Al Mawfel* and *Mâredîn*. But this formidable  
alliance by no means intimidating him, he marched to *Dunî-*  
*ser*; where he was joined by *'Amâdo'ddîn Ebn Karâ Arslân*,  
with the troops of *Nûro'ddîn*, the *Sâheb* of *Mâredîn*, the 8th  
of the last mentioned month. Having treated that general  
with great marks of distinction, the *Soltân* advanced to *Al*  
*Mawfel*, and incamped before that city, at *Al Ismâ'ilân*, the  
21st of the aforesaid month; and, for some time, straitly  
besieged it. But *'Amâdo'ddîn Ebn Karâ Arslân* being obliged  
to return to *Mâredîn*, on account of his brother *Nûro'ddîn's*

<sup>m</sup> GREG. ABU'L FARAJ, ubi sup. p. 412 413. ISM. ABU'LFED.  
EBN SHOHNAH, EBN KHALECAN, EBN AL ATHIR, & TAKIO'D-  
DIN AHMED AL MAKRIZI, ubi sup. Aut. Al Moshtarec, apud  
ISM. ABU'LFED. in tab. Mesopotam. ut et ipse ISM. ABU'LFED.  
ibid. GOLII not. ad Alfragan. p. 255. ALB. SCHULT. ubi sup.  
pass. RENAUD, ubi sup.

death, and the people of *Khalât*, or *Akhlât*, being desirous of submitting to the *Soltân*; he raised the siege of *Al Mawfel*, and moved towards *Shâh Armen's*, or the prince of *Akhlât's* frontiers, without delay. But *Boctemar*, who succeeded *Shâh Armen Sokmân Ebn Tabîro'ddîn Ibrahim Ebn Sokmân Al Kotbi* in the sovereignty of *Khalât*, being drawn from his first attachment to *Salâh'addîn* by *Al Pehelawân Mohammed*, the *Sâheb* of the *Belâd Al Jebâl, Al Ray, Esfahân, Arrân*, and *Adherbijân*, who for that purpose had given his daughter in marriage to him; the *Soltân* found it impossible to possess himself of *Akhlât*, and therefore laid aside all hopes of carrying into execution his former design. However, as he had sat down before *Mayyâfârakîn*, he pushed on the siege of that place with the utmost vigour; and obliged the commandant, notwithstanding his brave defence, on the 28th of the former *Jomâda*, to surrender it to him. Whilst *Salâh'addîn* was engaged in the operations before *Al Mawfel, Sakmân*, or *Sokmân*, who ascended the throne of *Mâredîn, Al Hisn Caifâ*, and *Amed*, after *Nûro'ddîn Mohammed Ebn Karâ Arslân's* demise, then under age, was brought to him, and confirmed by him in the possession of those fortresses, with their respective districts. As *Sokmân* was a child, *Al Kawâm Ebn Samâkâ Al Asfardi* governed his dominions for him; to whom the *Soltân* joined one of his *Emîrs*, and then dismissed the young prince in a very honourable manner. After the reduction of *Mayyâfârakîn*, *Salâh'addîn* returned to *Al Mawfel*, pitched his camp at *Casar Zimmâr*, and, being reinforced by the *Mesopotamian* troops, under the conduct of *Sanjar Shâh*, attacked a third time that city. However, the summer heats growing excessive, the *Soltân* fell sick of a malignant distemper, that threatened him with the most dreadful effects; upon which, especially as *'Azzo'ddîn* had before sued to him (T) for peace,

(T) It appears from *Abu'l Faraj*, that the *Atâbek 'Azzo'ddîn*, the *Sâheb* of *Al Mawfel*, sent his mother, together with *Nûro'ddîn Mahmûd Ebn Zenki's* daughter, several other ladies, and the principal lords of his court, to *Salâh'addîn*, when he first attacked that city, in the former *Rabî*, the present year. This he did, in order to prevail upon him to raise the siege; but without effect. The *Soltân* bade them sit down in his tent, and

made an awkward disagreeable apology for not complying with their request. This so exasperated the people of *Al Mawfel*, who thought he could not have denied the ladies, especially the daughter of his friend and benefactor *Nûro'ddîn*, even the whole province of *Syria*, had they desired it, that they unanimously resolved to defend the place to the last drop of blood. *Al Kâdi Al Fadl* also wrote to him, upbraiding him with the ingratitude

peace, he abandoned the siege, and retired to *Harrân*. When he arrived there, he was so reduced by the fatigues he had sustained in his march, that his life was despaired of. Nay, soon after his arrival, it was given out, that he was actually dead. In the mean time, 'Azzo'ddîn, having met with a denial both from the *Persians* and the *Khalif* of *Baghdâd*, to whom he had applied for assistance, sent *Bobâo'ddîn Ebn Sheddâd* and *Bobâyo'ddîn Al Rabîb*, as his ambassadors, to the *Soltân*, to procure a peace of him at any rate. These ministers overtook *Salâh'addîn* upon the road, and concluded a treaty with him upon the following terms. I. The *Sâheb* of *Al Mawfel* shall restore *Shahrezûr*, with its district, to the *Soltân*. II. He shall likewise cede to him the prefecture of *Al Karâbâli*, and all the tract situated on the other side of the *Zâb*. III. The *Soltân* shall be prayed for in the mosques throughout the territories of *Al Mawfel*. IV. Money shall be coined there, with *Salâh'addîn's* name impressed upon it. Which treaty being signed, according to *Bobâo'ddîn Ebn Sheddâd*, the 10th of *Dhû'lhajja*, when the victims are slain at the pilgrimage of *Mecca*; the *Soltân* annexed to the dependencies of *Al Mawfel*, if the last mentioned author

tude he had been guilty of on this occasion. Parties of the garrison likewise frequently passed the *Tigris*, and harassed by their sallies that part of his army incamped on the eastern bank to such a degree, that he attempted to cut off all communication betwixt the river and the town, on the side of *Nineveh*; thinking by this means to oblige 'Azzo'ddîn's troops to surrender for want of water. But, finding the execution of his design impracticable, and receiving advice of *Shâh Armen's* death, he at last decamped, and turned off to *Mayyâsfâra*kin; having been informed, that this prince died without issue, and was succeeded by *Bohtemar*, one of his slaves. Whereupon the *Soltân* detached *Nâsêro'ddîn Mahmûd Ebn Shai-*

*racûb* and *Modbaffero'ddîn Ebn Zîno'ddîn* with a body of troops towards *Akblât*; who advanced to *Tat-wâna*, and incamped there. *Al Pebelawân Mohammed Ebn Ildighîz*, or *Ayldighîz*, the *Sâheb* of *Adherbijân*, also posted himself with a detachment of his forces near *Akblât*; upon which, a negotiation commenced, and many couriers passed and repassed between him and the *Soltân*. The result of which was, that *Salâh'addîn* should take *Mohammed* into the number of his allies, and be prayed for in the territories of that prince, as well as those of the *Sâheb* of *Akblât*. In the last point, however, this writer does not intirely agree with another of the *Arab* historians referred to here (1).

(1) *Greg. Abû'l Faraj*, ubi sup. p. 413, 414. *Bobâo'ddîn Ebn Sheddâd*, ubi sup. p. 61.



may be credited, the country of *Al Nabrein* (U), which had lately been put into his hands by *Sanjar Shâh*. Being visited by his brother; who came with the utmost expedition from *Aleppo* to *Harrân*; and attended by his physicians; *Salâb'addin* soon recovered his health, and made the necessary dispositions for undertaking a journey into *Syria*. Whilst the *Soltân* was ill, *Mohammed Ebn Shairacûh Ebn Shâdi*, his nephew, the *Sâheb* of *Hems*, taking for granted that he would die, had engaged the leading men at *Damascus* to declare for him, and admit him into the town, as soon as they should receive advice of that prince's death. These intrigues being discovered to *Salâb'addin*, he probably resented them. For, *Mohammed Ebn Shairacûh* was found dead, the morning of the 11th of *Dhû'l-hajja*, in his palace at *Hems*; having been poisoned, at an entertainment he had provided for some of his friends, with the *Soltân's* privity, as was generally believed, the preceding night. Be that as it will, *Salâb'addin* appointed his son *Shairacûh*, then only twelve years old, to succeed him at *Hems*. He also seized upon his most valuable effects, and departed from *Harrân*, as *Bobâo'ddin* and *Abu'l-feda* seem to intimate, towards the close of the year that we are now upon<sup>n</sup>.

What happened at this time, in Al Jebâl, or the Persian Irâk.

AT this time, according to some of the oriental historians, there was one of those great conjunctions of the seven planets, which rarely happen. It appeared in the third degree of *Libra*; which, if the rules of judicial astrology may be depended upon, is a very airy sign. All the astrologers in the *Moslem* territories, and amongst the rest *Anwâri*, surnamed *Al Hâkem*, or the philosopher, foretold, from this phenomenon, that such violent winds would blow, and such dreadful hurricanes arise, this year, that most of the houses in the

<sup>n</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 60, 61, 62. ISM. ABU'LFED. in chron. ad an. Hej. 581. GREG. ABU'L FARAJ, ubi sup. p. 414. EBN SHOHNAH, ad an. Hej. 581. EBN KHALECAN, TAKIO'DDIN AHMED AL MAKRIZI, ubi sup. RENAUD. ubi sup.

(U) The words *Al Nabrein* rendered *Al Nabrein*, in the passage before us, *Mesopotamiam*. properly denote the two rivers, or the country of the two rivers. The limits of the particular region or district *Bobâo'ddin* had in view have perhaps not been precisely determined, at least by any of the modern European geographers (1).

(1) *Bobâo'ddin Ebn Sheddâd*, ubi sup. p. 61, 62.



country would be blown down, and the mountains themselves shaken. These predictions had such an effect on many people, that they provided places under-ground for their retreat, in order to screen themselves from the fury of such horrible tempests. Nevertheless there did not blow, during the whole time assigned by the astrologers, any wind to hinder the farmers from threshing and winnowing their corn. Notwithstanding which, the author of the *Lebtârikh* would persuade us, in opposition to the sentiments of other historians, that *Anwâri* and his brethren prognosticated, from the aforesaid conjunction, the frightful devastations attending the irruption of the *Moguls* into the countries of *Turân* and *Irâk*, under the command of *Jenghîz Khân*. Some of the eastern writers affirm, that *Mohammed Ebn Ildighiz*, surnamed *Al Pehelawân*, the second *Atâbek* of *Adherbijân*, died the present year; and that, upon this event, a breach commenced between *Kezel*, *Kizil*, or *Kozul*, *Arslân*, his brother, who succeeded him, and *Togrol II.* the *Soltân* of the *Seljuks* of *Irân*, who resided at *Hamadân*, in the *Persian Irâk*. For *Kozul Arslân*, taking upon him to dispose of all things without *Togrol's* orders, gave great umbrage, both to that prince and his whole court. *Kozul Arslân* perceiving the *Soltân* to be displeased with him, to prevent the consequence, marched suddenly with a powerful army towards *Hamadân*; from whence *Togrol*, having no forces to oppose him, retired. Whereupon *Kozul Arslân*, entered the city without resistance; and, after he had continued there for some time, content with having offered this insult to the *Soltân*, withdrew home to *Adherbijân*. After his departure, *Togrol* re-entered his capital. But the *Atâbek*, resolving soon to disturb his repose, drew several of the discontented lords of *Irâk* to his party, and persuaded them afterwards to send proper persons to the *Soltân*, to inform him, that they were ready to come and ask his pardon, if he would have the goodness to grant it them. *Togrol*, well pleased with their submission, appointed a day to receive it, when he was to play at mall in the great square of the city. The lords did not fail to appear before him; but, instead of asking pardon, secured his person, and imprisoned him in the strong castle named *Kalât Al Najû*, or the castle of refuge. This scheme being executed, *Kozul Arslân* left *Adherbijân*, and came to *Hamadân*, with a design to set *Sanjar*, son of the late *Solimân Shâh*, upon the throne; but having learned from a friend at *Baghdâd*, that the *Khalîf*, as soon as he was apprized of what had happened in the *Persian Irâk*, had said, "The *Atâbek* has a good pretence to be *Soltân* himself," he resolved to assume that title, and ordered money to be coined

in his own name. This proceeding changed the face of affairs. For *Fakhr'uddin Kâtlik*, his nephew, and several others of the noblesse, who thought themselves his equals, entering into a conspiracy, slew him, and divided *Togrol's* dominions amongst them. At this juncture, the *Sokân* escaped from his confinement, by the intrigues of *Hosâm'uddin*, the general of his troops; amongst whom there were many attached to his interest. As soon as he was at liberty, he raised an army; with which he defeated the rebels, and punished them for their revolt in the manner they deserved. This victory entirely re-established *Togrol's* affairs, and rendered them as flourishing as they ever before had been. So far we have followed the writers consulted by M. D'Herbelot; with whom *Bohâo'uddin Ebn Sheddâd*, in relation to the time of *Atâbek Mohammed Ebn Ildighîz's* death, most perfectly agrees. But *Al Pebelawân Mohammed Ebn Ildighîz*, whose subjects prayed constantly in their mosques for *Soltân Togrol II.* though that prince had no kind of authority over them, died, and was succeeded by his brother *Kozul Arslân Othmân*, the following year, according to both *Abu'l-feda* and *Abu'l Faraj*.

A battle

between

the Turk-

mâns and

the Kurds.

BEFORE we conclude our account of the most remarkable occurrences of the year 581, we must beg leave to observe, that a bloody battle was fought between the *Turkmâns* and the *Curds*, towards the close of it; in which a great number of men, if *Bohâo'uddin Ebn Sheddâd* may be credited, on both sides were slain. That author, however, has not informed us in what part of the *Moslem* territories this action happened. It nevertheless seems probable, from a hint in his relation of the most interesting events of the following year, that the *Turkmâns* and the *Curds* engaged at no considerable distance the city of *Nasibîn* in *Mesopotamia*; though this, as it is not immediately deducible from any writer of note, we must not take upon us positively to affirm.

The most

memorable

transac-

tions of

the year

582,

THE next year, being the 582d of the *Hejra*, which began *March* 24th, 1186, *Salâh'addin Yusef Ebn Ayûb* recalled his son *Al Mâlec Al Afdal* from *Egypt*, and assigned him the government of *Damascus*; where he arrived, according to *Bohâo'uddin Ebn Sheddâd*, the 17th of the former *Jomâda*. *Al Mâlec Al Modbaffer Takio'uddin Omar*, *Salâh'addin's* nephew, then the viceroy of *Egypt*, having informed

° D'HERBEL. Biblioth. orient. art. *Thogrul Ben Arslân*, p. 1028. AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtâ-rih*, BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 63. ISM. ABU'L-FED. in *chron. ad an. Hej. 582*. GREG. ABU'L FARAJ, ubi sup. P. 414, 415. P BOHÂO'DDIN EBN SHEDDAD, ubi sup.

the *Soltân*, that *Al Mâlec Al Afdal* had released all those whom he had caused to be imprisoned for being deficient in the payment of their tribute, and that it would be impossible for him to collect the revenues of *Egypt*, if that prince was suffered to remain at *Al Kâhirah*; *Salâh'addîn*, seemingly disgusted at his conduct, immediately sent for him. However, the *Soltân* conceived a dislike from hence to *Takio'ddîn*, and entertained a suspicion that, in case any accident should happen to him, he would set up for himself in *Egypt*. He therefore ordered him to return, without delay, to *Damascus*. But *Takio'ddîn*, not being disposed to obey his master, at first proposed to retire to *Karakûsh*, one of his *Mamlûks*, who had subjugated *Barka*, and some of the neighbouring *African* provinces; which, as *Karakûsh* was very powerful in the west, gave no small uneasiness to the *Soltân*. However, he at last fixed *Takio'ddîn* in his interest, by conferring upon him the government of *Hamah*, *Manbij*, *Casar Tâb*, *Al Ma'ra*, or *Al Maarra*, *Mayyâfârakîn*, and the mountainous tract of *Jawr*. He also appointed his brother *Al Mâlec Al' Adel* to preside over the cities of *Harrân* and *Al Rohâ*, with their dependencies; having before removed him from *Aleppo*, where he had been honoured with the supreme command. After which, *Salâh'addîn* constituted him viceroy of *Egypt*, and joined to him his son *Al 'Azîz Othmân* in the administration there. *Al Mâlec Al Dhâber*, the *Soltân*'s best beloved son, succeeded *Al Mâlec Al 'Adel* at *Aleppo*, a city considered at this time, according to *Bohâo'ddîn Ebn Sheddâd*, as the strongest and most important fortress of *Syria*, and married one of that prince's daughters, if the same author in this point may be depended upon, the 26th of *Ramadân*. *Al Mâlec Al Afdal*'s nuptials with a daughter of *Nâsero'ddîn Ebn Afado'ddîn* were likewise celebrated, in the month of *Shawâl*, this most auspicious year. With regard to the *Soltân* himself, we must beg leave to observe, that, after his recovery, he left *Harrân*, and arrived at *Aleppo*, in his way to *Damascus*, the 14th of *Al Moharram*; from whence, after he had been received there with all possible demonstrations of joy, he departed, the 18th of the same month. He was met at *Tel Al Soltân* by *Afado'ddîn Shâiracûb Ebn Mohammed Ebn Shairacûb*, with his sister, attended by a numerous retinue; who accompanied him to *Hems*, where he spent some days in taking a view of *Nâsero'ddîn Mohammed Ebn Shairacûb*'s treasures, arms, and most valuable effects. After which, he gave that city, with its district, to *Afado'ddîn Shairacûb*, *Nâsero'ddîn*'s son, and then continued his route to *Damascus*. He made his public entry into that capital, according to *Bohâo'ddîn Ebn Sheddâd*, the 2d of the



the former *Rabî*; and was welcomed by the inhabitants, who distinguished themselves on this occasion, with the loudest acclamations. Having received advice, that *Ma'ino'ddîn* had rebelled against him, and set up for himself, at *Al Râwand*, or, as it is called by *Abu'lfeda*, *Al Râwandân*, a fortress in the province of *Kinnisrîn*; he commanded his forces in the territory of *Aleppo*, under the conduct of *'Alamo'ddîn*, to reduce him. *Ma'ino'ddîn*, finding himself not in a condition to make head against the *Soltân's* troops, delivered up *Al Râwand* to *'Alamo'ddîn*; and arrived at *Damascus*, in order to pay his duty to *Salâh'addîn*, the 2d of the former *Jomâda*. We are told, that *Asado'ddîn Shairacûb*, on whom the *Soltân* had just now conferred the government of *Hems*, after he had stripped him of all the riches, arms, horses, and precious furniture, that had belonged to his father *Nâsero'ddîn Mohammed Ebn Shairacûb*, was at this time a child, and filled the post assigned him, which had been occupied by his father, many years. That *Salâh'addîn* caused *Nâsero'ddîn* to be poisoned, as has been intimated above, though he had married his own sister, is acknowledged by *Ebn Khalecân*, *Abu'lfeda*, and *Takio'ddîn Ahmed Al Makrizi*, his great admirers themselves. The first of those writers relates, that *Asado'ddîn Shairacûb* being brought before *Salâh'addîn*, the *Soltân* asked him, "Whether he had made any progress in reading the *Korân*?" To which he replied in the following terms: "I am come to that place, Sir, where it is written, *Surely they who devour the possessions of orphans unjustly, shall swallow down nothing but fire into their bellies, and shall broil in raging flames.*" The war still continued between the *Turkmâns* and the *Curds*, who fought several battles, in the neighbourhood of *Nasibîn*, and other parts, in the former *Rabî*; wherein a vast number of men, if we may believe *Bohâo'ddîn Ebn Sheddâd*, were lost on both sides. But to which of those nations victory inclined, that author has not informed us. This year, *Al Bornas*, or *Arnold*, the *Sâheb* of *Al Carac*, intercepted a large caravan of *Moslem* pilgrims going to *Mecca*, killed many of them, and carried off more with him into captivity. As a truce had before been concluded between *Salâh'addîn* and that prince, the *Soltân* looked upon this act of hostility as an open infraction of that treaty, and therefore sent an ambassador to *Arnold*, to demand the release of the prisoners he had taken; but without effect. This so incensed the *Soltân*, that he vowed he would himself cut off the perfidious *Sâheb's* head, if he ever fell into his hands. Our curious and sagacious readers will naturally here remark, that *Salâh'addîn's* treatment of *Nâsero'ddîn Mohammed Ebn Shairacûb*, and *Shairacûb*, or *Asado'ddîn Shairacûb*,



*racûb*, his son, to whom by the bands of consanguinity he was so closely allied, indicates him to have been, notwithstanding the nauseous flattery of his fulsom panegyrists, a very cruel and rapacious prince <sup>9</sup>.

THE 583d year of the *Hejra*, which commenced *March and of the* 13th, 1187, proved extremely unfortunate, and even almost year 583. fatal, to the *Franks*. *Salâb'addîn* advanced at the head of a body of his troops to *Al Carac*, in order to block up that place, and protect the caravan of pilgrims going to *Mecca*. He also sent a large detachment of his forces, under the command of his son *Al Mâlec Al Afdal*, to ravage the district of 'Accâ, and all the adjacent tract. *Al Mâlec Al Afdal* committed dreadful depredations in that part of *Palestine*, and then returned into the *Moslem* territories with an immense quantity of spoil, without having sustained any considerable loss. As for the *Soltân* himself, he remained before *Al Carac* till the return of the caravan, and then marched to 'Ashtarâ, probably the *Ashturoth Karnaim* of Scripture, belonging to the tribe of *Manassêh*, not far from *Damascus*. Here he was met by his son *Al Mâlec Al Afdal*, and *Modbaffero'ddîn Ebn Zîno'ddîn*, with the army under their command. In the mean time, *Al Mâlec Al Modbaffer*, the *Sâheb* of *Hamah*, having concluded a treaty of neutrality with the *Franks* for the principality of *Aleppo*, decamped from *Hârem*, where he had posted himself, to observe their motions, and returned to *Hamah*. The *Soltân* being afterwards joined by the forces of *Al Mawfel*, commanded by *Mas'ûd Al Za'farâni*, *Mâredîn*, and *Hamah*; he reviewed his army first on the hill called *Tel Taïsal*, and afterwards at 'Ashtarâ; the latter of which, according to *Bohâo'ddîn*, was the place of rendezvous. The *Franks*, having received advice of the dispositions made by the *Soltân* for attacking them, and of his having already taken the field, assembled likewise a numerous army, and incamped in the plains of *Sepphoris*. Of which *Salâb'addîn* being informed, he pitched his camp on the lake of *Tiberias*, near the village of *Al Soheira*, on *Friday*, the 17th of the latter *Rabî*; from whence he removed it to a spot to the west of that lake, and drew up his troops there in order of battle. This he imagined would induce the *Franks* to do the like;

<sup>9</sup> BOHÂO'DDÎN EBN SHEDDAD, ubi sup. p. 63, 64, 65, 66. ISM. ABU'LFED. in chron. ad an. Hej. 582. EBN KHALECAN, TAKIO'DDÎN AHMED AL MAKRIZI, ubi sup. Al Kor. MOHAM. SUR. IV. EBN SHOHNÂH, ad an. Hej. 582. KHONDEMIR, D'HERBEL. Biblioth. orient. ubi sup. p. 743. RENAUD. ubi sup. p. 543. 544. ALB. SCHULT. ind. geograph. in vit. Salad. pass.

but he was deceived in his expectation, they keeping themselves close within their camp. The *Soltán*, not being able to draw them to an engagement, which he earnestly desired, left one part of his army to guard his camp, and with the other moved to *Tabariya*, or *Tiberias*, then subject to the *Sâheb* of *Tripoli*; which he took by storm, on *Wednesday*, the 21st of the latter *Rabî*, putting many of the people he found therein to the sword. The castle, however, held out against him, and could not be obliged to surrender. He was no sooner master of the town, than he committed the most horrible barbarities upon the inhabitants, and carried many of them off with him into a state of captivity. After which, to complete the tragical scene, he set fire to the place. The *Franks* receiving intelligence of what had happened to *Tabariya*, and being determined to give *Salâh'addîn* battle; they immediately quitted their camp, and moved towards the *Soltán*: who, having left a body of his troops to keep the citadel of *Tabariya* blocked up, led his men, with the same ardour, against them. Both armies, therefore, at last, facing each other, on *Thursday*, the 22d of the latter *Rabî*, in the afternoon, a most fierce and bloody conflict thereupon ensued. But the night preventing victory from declaring on either side, the fight was renewed the next morning, by break of day, with greater fury than before. Nor could the most vigorous efforts of both armies decide the dispute before *Saturday*, the 24th of the aforesaid month; when the *Moslems*, animated by despair, as being hemmed in on every side by the enemy and the *Jordan*, intirely defeated the *Franks*, and gained a most glorious victory. The *Sâheb* of *Tripoli*, who, according to *Abu'lfeda*, had been prevailed upon to join the *Franks*, by a *Christian* patriarch and several priests sent to him as ambassadors from the king of *Jerusalem* for that purpose, in open violation of a solemn treaty of alliance he had before concluded with the *Soltán*, charged the *Moslems* in front; but was so warmly received by *Al Mâlec Al Modhaffer Takîo'd-dîn*, the *Sâheb* of *Hamah*, who commanded there, that he soon betook himself to a precipitate flight. But being hotly pursued by a detachment of the *Moslem* forces, all the people that attended him were cut off to a man, and he alone escaped to *Tripoli*; where, as *Bohâo'ddîn Ebn Sheddâd* writes, he was some time after seized with a pleurisy, and died. A prodigious number of the *Franks* were killed in the action and the pursuit. A body of them, however, found means to retire to the top of a neighbouring hill, denominated from a village at a small distance from it the hill of *Hittîn*; but being surrounded by the *Soltán's* troops, who set fire to a wood into  
which

which they had fled for shelter, and almost dead with thirst, they were obliged to surrender at discretion. Some of them were barbarously butchered by the *Moslems*, as soon as they delivered themselves up into their hands, and others thrown into irons. Amongst the prisoners were the king of *Jerusalem* himself, *Al Bornas*, or *Arnold*, the *Sâheb* of *Al Shawbec* and *Al Carac*, the *Sâheb* of *Hobeil*, or rather *Jobeil*, his son *Humfrey*, the masters of the *Templars* and *Hospitalers*, together with almost the whole order of the latter. With such terror were the *Franks* struck on this occasion, that one of *Salâh'addîn's* men, if the last-mentioned author merits any attention in this particular, took thirty of them prisoners, and dragged them after him; having tied them together, to prevent their escape, with the cord of his tent. The masters of the *Templars* and *Hospitalers*, with the knights abovementioned acting under the latter, being brought into the *Soltân's* presence, he commanded them all to be cut (X) to pieces before his face. After the end of the action, *Salâh'addîn* seated himself in a magnificent tent, erected for that purpose; and placed the king of *Jerusalem*, or, as the *Arab* writers style him, the king of the *Franks* (Y), on his right hand, and *Al Bornas*, or *Arnold*, the *Sâheb* of *Al Shawbec* and *Al Carac*, on his left. Then he drank to the former of these princes, at that time ready to expire for want of liquids, and offered him a cup of snow-water (Z); which he thankully received, and immediately drank to the latter. But here the *Soltân* interrupted him, with some warmth; saying, "I will not suffer this cursed rogue to

(X) Some authors relate, that above 200 knights *Templars* and *Hospitalers* were now killed before the *Soltân's* tent; that he called them *Assassins* or *Bâtanists*, and put every one of their orders to the sword that fell into his hands; and that he usually paid his soldiers 50 *dinârs* for every head of a *Templar* or *Hospitaler* that they brought him (1).

(Y) This was *Guy* of *Lusignan*, *Sibylla's* husband, who held the kingdom of *Jerusalem* in right of his wife. The misunderstanding between him and the *Sâheb* of *Tripoli* occasioned the

latter to enter into an alliance with *Salâh'addîn*, though he fought for the king of *Jerusalem* at the battle of *Hittin* against that prince (2).

(Z) *M. Renaudot* informs us, that this was the liquor called by the orientals *forba*, and by us *sherbet*; though he has not produced the author, from whom he received that notion. However, this seems to be confirmed by *Bobâo'ddîn Ebn Sheddâd*; who intimates, that it was a sweetish sort of liquor diluted with snow-water (3).

(1) *Renaud. ubi sup. p. 544.*

(2) *Renaud. ubi sup. p. 544.*

(3) *Renaud. ubi sup. Bobâo'ddîn Ebn Sheddâd, ubi sup. p. 70.*

" drink



“ drink, as that, according to the laudable and generous custom of the *Arabs*, would secure to him his life.” Then turning towards the *Sâheb* of *Al Shawbec* and *Al Carac*, he gave him very opprobrious language, and reproached him with the expedition he had undertaken against the two sacred cities, that is *Mecca* and *Medina*, as well as with his violation of the treaty last concluded with him; in contempt of public faith, by intercepting an *Egyptian* caravan of pilgrims going to *Mecca*, in time of profound peace, near *Al Shawbec*, and massacring all the holy people of which it was composed. He likewise accused him of uttering the most virulent language against *Mohammed*, and of being guilty of a vast effusion of *Moslem* blood. Notwithstanding which, he told the *Sâheb* he would spare him, if he would become a convert to *Islamism*; but refusing this, the *Soltân* drew his scymitar, and immediately struck off his head, in conformity to the vow he had formerly made. This not a little terrified the king of the *Franks*, who expected to meet with the same fate. But *Salâh’addîn* raised his drooping spirits, by assuring him that he had nothing to fear, that it did not become kings to kill their brethren, and that *Al Bornas* had brought upon himself a violent death by shewing so little regard to the dictates of common honesty. The *Franks* being thus overthrown, and totally dispersed; the *Soltân* resumed the military operations against the citadel of *Tabariya*, or *Tiberias*, and took it by capitulation. From thence he moved towards *’Accâ*, or *Ptolemais*; which, after a short (A) siege, he possessed himself of, the 1st of the former *Jomâda*. Here he found 4000 *Moslem* prisoners in chains, whom he instantly released. As the inhabitants of *’Accâ* enjoyed a very flourishing and extensive trade, the place being at this time full of merchants, he found there not only immense sums of money, but likewise variety of wares of exceeding great value; all which he seized, and applied to his own use. His brother *Al Mâlec Al ’Adel* attacked *Majdelyâbâ*, a small town, or village, with a very strong castle, near *Al Ramla*, which he carried sword in hand. The

(A) The people of *’Accâ* did not put him to the trouble of a siege, according to *Abu’l Faraj*. Upon his first appearance before the town, they submitted to him; and were permitted by him, at their request, to retire to what place they should think proper, with as much of their money and effects as they could carry off with them. The rest was seized upon by the *Moslems*. After which, continues he, the *Soltân* appointed his son *Al Asfal* to command there (1).

(1, *Greg. Abu’l Faraj, ubi sup. p. 415.*



*Soltân* then divided his army into several bodies, in order to over-run the territories of the *Franks* with the greater celerity; which reduced *Nâblos*, *Nâtolos*, *Naplosa*, or *Neapolis*, with its citadel, *Haifâ*, *Kaysâriya*, or *Cæsarea*, *Seffôriya*, or *Sepphoris*, *Al Nâfaret*, or *Nazareth*, *Ma'libâ*, or *Maaliba*, *Al Fawla*, *Al Shâkif*, and several other places not far from *'Accâ*; where they met with only women and children, all the men having been before either killed or taken prisoners. After the reduction of *Majdelyâbâ*, *Al Mâlec Al 'Adel* advanced to *Jassa*, *Yâsâ*, or *Joppa*; which, after a pretty vigorous resistance, he carried by storm. Every thing being settled at *'Accâ*, and both the spoils and the captives distributed amongst the victors, the *Soltân* himself marched to *Tebnîn*, a fortress of considerable strength above *'Accâ*, on the road to *Saidâ*, *Seidâ*, or *Sidon*; which was taken by assault, after it had sustained a siege of six days, the 18th of the former *Jomâda*. He was no sooner master of *Tebnîn*, than he ordered the fortress itself to be razed, and the garrison to be put to the sword. From *Tebnîn* *Salâh'addîn* moved to *Sidon*; which, being deserted by its prince, surrendered almost as soon as he presented himself before the town. *Bayrût*, or *Berytus*, he invested the 22d of the same month; and obliged it to submit the 29th, the inhabitants then taking the oath of allegiance to him. Amongst the prisoners here the *Soltân* found the *Sâheb* of *Hobeil*; who, by way of ransom, if *Abu'lfeda* in this point may be depended upon, delivered up his capital to him. *Bobâo'ddîn Ebn Sheddâd*, however, one of *Salâh'addîn*'s contemporaries, relates, that *Hobeil* was taken by one of the *Soltân*'s detachments, whilst he himself pushed on the siege of *Bayrût*. *Abu'lfeda* scruples not to censure the *Sâheb* of *Hobeil*, for his mean and illiberal conduct at this juncture; as he was so much distinguished amongst the *Franks*, both by his dignity and his hatred of the *Mohammedans*. Upon his cession of *Hobeil*, in consequence of his promise, the *Soltân* released him. About this time, a certain marquis (B) arrived in a *Christian* vessel at *'Accâ*; not knowing that the *Moslems* were in possession of that place. *Al Mâlec Al Afdal*, the commandant of *'Accâ*, might easily, as *Abu'lfeda* seems to intimate, have secured the person of this nobleman; as he was detained several days in the port, either by a calm or a contrary wind. But letting the opportunity

(B) This was the marquis of called by M. *Renaudot* corruptly *Montferrat*; who, by a stratagem, over-reached *Al Afdal*, *Tyre* (1).

(1) *Renaud. ubi sup. p. 545. Ism. Abu'lfed. in chron. ad an. Hej. 583.*

slip, the marquis escaped to *Tyre*, and put himself at the head of the *Christian* forces assembled in that city. Which misfortune, together with the vast number of prisoners released by the *Soltân*, and sent by his command to *Tyre*, chiefly contributed, in *Abu'Isfeda's* opinion, to the success that four years after attended the arms of the *Franks*. The next place of note attacked by *Salâh'addîn* was '*Askalân* (C); which, after a siege of fourteen days, he made himself master of, towards the close of the latter *Jomâda*. About the same time, his troops possessed themselves of *Al Ramla*, *Yasnâ*, or *Yabnâ*, the *Jabneh* or *Yabneh* of scripture, *Al Dârûm*, *Gaza*, *Bethlehem*, *Al Netrûn*, *Beit Jebrîn*, and several other towns. The *Franks* since the battle of *Hittîn* not daring to look the *Soltân* in the face, he recalled all his detachments, that had been ravaging the adjacent country, and wresting many of the lesser fortresses of *Palestine* out of the enemy's hands, led his army against *Jerusalem*, or *Al Kuds*, and invested that capital, then full of people (D), on the west side, the 15th of

(C) One of the articles of the capitulation was, that *Guy*, king of *Jerusalem*, should be released; which being complied with by the *Soltân*, the city was surrendered to him. About the same time, *Beth Gabriel*, who commanded in the castle, was also released, and sent with 500 men to *Europe*; from whence he returned, with a reinforcement of *Venetians*, *Genoese*, and *Pisans*, and a fleet of 100 sail, about six months after, to *Tyre* (1).

(D) We are told by *Abu'l Faraj*, that the garrison and inhabitants of *Jerusalem* were struck with terror, when they saw from the walls the numerous army commanded by the *Soltân*; who, after he had spent five days in viewing the ground round the place, erected his engines on a spot near *Bâb 'Amûda*, or the gate of '*Amûdâ*, and the church of *Sion*, as the most

commodious for that purpose, the night of the 20th of *Rajeb*. The *Franks*, having planted their machines on the walls, made on their part the necessary dispositions for a vigorous defence. In short, the troops on both sides, animated by the most fervent zeal for their religion, exerted themselves with so much ardor, that their leaders could not oblige them to confine their intrepidity within proper bounds. But the *Franks*, perceiving the dreadful execution done by the enemy's military engines, and the surprizing progress of their miners, found they could not hold out long; and therefore sent *Bâliân*, the son of *Niravân*, or *Bîravân*, the *Sâheb* of *Al Ramla*, to treat with the *Soltân* about the surrender of the city. That prince, however, at first refused to grant them any terms; saying he would take it by

(1) *Renaud. ubi sup. p. 544, 545.*

storm,

of *Rajeb*, the present year. Some of the *Moslem* historians relate, that the garrison alone consisted of at least 60,000 men ; but

storm, as the *Franks* had formerly done. " If that be the case, " replied *Bâliân*, know, O *Soltân*, that we, who are extremely numerous, and have been restrained from fighting like men in despair only by the hopes of an honourable capitulation, will kill all our wives and children, commit all our wealth and valuable effects to the flames, massacre 5000 *Moslem* prisoners now in our hands, leave not a single beast of burden or animal of any kind belonging to us alive, and level with the ground the rock you esteem sacred, together with the temple *Al Akfa*. After which, we will fall out upon you in a body, and doubt not but we shall either cut to pieces a much greater number of you than we are, or force you to abandon the siege. In fine, we are determined, if you will not permit us to retire, either to meet with victory or a glorious death." This resolute speech had such an effect upon the *Soltân*, that he immediately called a council of war, at which all the general officers of his army assisted ; who unanimously agreed, that it would be advisable for him to suffer the *Franks* quietly to evacuate the place, since the issue of such a vigorous sally as *Bâliân* had threatened him with must be altogether uncertain. The *Soltân*, therefore, allowed them to march out freely and securely, with their wives, children, and effects ; upon which, in conse-

quence of the capitulation that had been signed, *Salâb'addin* was to receive ten *dinârs* from every man capable of paying that sum, five from every woman, and two from every young person under age. For the poor, who were not able to lay down any money for themselves, *Bâliân* paid the *Soltân* 30,000 *dinârs*. The city was put into the hands of the *Moslems*, the 27th of *Rajeb* ; after which, when the *Soltân* had settled every thing to his satisfaction at *Al Kuds*, the *Egyptian* army advanced to *Tyre*, in order to lay siege to that place. As it was blocked up on the sea-side by a squadron of five men of war, stationed before the port, to hinder any persons either from going into the town or coming out of it, *Salâb'addin* imagined that he should easily make himself master of that fortress. But in this he found himself mistaken. For a fleet of the *Franks* fell upon the *Moslem* squadron one morning by break of day, and intirely defeated it ; putting to the sword many of the people they met with on board, and carrying most of the rest away prisoners, with all their ships, into the port of *Tyre*. This was no small mortification to the *Soltân*, who saw the action from the shore ; but was not able to send his men any assistance. A considerable number of the *Moslems*, in the naval engagement, threw themselves into the sea ; a few of whom escaped, and the others were drowned. As *Salâb'addin*

but that this much exceeded the truth, *Bobáo'ddín Ebn Sheáddid* himself has not scrupled to affirm. Be that as it will, the *Soltán* found himself obliged to remove his camp more to the north, that his engines might play upon the city, and batter the walls, with greater success. The siege he carried on, notwithstanding the obstinate resistance of the garrison, with the utmost vigour, and at last by sapping made a breach in that part of the walls contiguous to *Gebinnom*, or the valley of *Hinnom*; which, being practicable, so intimidated the besieged, that they immediately desired to capitulate. But the *Soltán* at first refused to grant them any terms, saying he would take *Al Kuds* from the *Franks* as they had formerly taken it from the *Moslems*, that is, sword in hand. But upon the garrison's insinuating, that the troops which composed it were extremely numerous, and would defend themselves to the last drop of blood, if they were not permitted to retire in safety to some other place, he thought fit to desist from his design. It was, therefore, agreed, that every man should pay the *Soltán* ten *Tyrian dinárs*, every woman five, and every infant two; upon which condition, they were allowed to leave the holy city in peace. Those that paid the stipulated sums were escorted by a detachment of the *Soltán's* troops to *Tyre*, but the others were thrown into irons. The *Moslems*, according to *Bobáo'ddín Ebn Sheddíd*, took possession of (E) *Al*

*láb'addín* had before been repulsed in his attacks by the bravery of the garrison, this last misfortune so disheartened him, that he immediately raised the siege. In this succinct relation of *Abu'l Faraj*, our curious readers will discover several entertaining particulars omitted by the other eastern writers (1).

(E) *M. Renaudot* assures us, that the loss of *Jerusalem* was owing to the discords and dissensions that reigned amongst the citizens, and to the perfidy of the *Melchites*. One *Yusef Al Batith*, of that sect, a merchant, excited those of his communion, who were the most considerable part of the inhabitants, to shake off the yoke

of the *Franks*. The patriarch carried away with him the gold and silver plates, together with all the rich utensils and furniture, of the church of the *Holy Sepulchre*, by the *Soltán's* permission; though this was, for a short time, opposed by the *Mohammedans*. Some authors relate, that 14,000 *Franks* were left prisoners in the place; that the celebrated cross above-mentioned, thrown down by the *Moslems*, was erected on the top of the *Hospitalers* church; and that the rejoicings, made on this occasion throughout the *Mohammedan* territories, were such as had never before been known (2).

(1) *Greg. Abu'l Faraj*, ubi sup. p. 415, 416, 417, 418. ubi sup. p. 545.

(2) *Renaudot*



*Kuds*, on *Friday*, the 27th of *Rajeb*; the night following which day, says that writer, was the anniversary of *Mohammed's* night-journey to heaven. This he would have believed a clear and incontestable proof of this event's being brought about by the particular designation of Providence; though we are informed by *Abu'lfeda* and *Ebn Shohnah*, that it happened not on the 27th, but the 17th of the aforesaid month. The *Moslems* then, as they relate, erected their standards on the walls, and the *Soltân* posted persons at the gates to collect the money exacted of the *Franks*, when they evacuated the place; which, continue these authors, through the knavery of the collectors, fell much short of the expected sum. The *Soltân* had no sooner occupied *Al Kuds*, than some of his men took down a cross overlaid with gold from the top of the temple *Affakhra*, or the sacred rock, perhaps mount *Calvary*; upon which, the skies were rent by such a cry, add the above-mentioned historians, as had never before been heard. *Salâh'addîn*, being absolute master of the city, commanded the temple *Al Akfa*, which had been converted into a jakes by the *Franks*, to be cleansed, and restored to its pristine state. He also ordered the pulpit, destined by *Nûro'ddîn Mahmûd Ebn Zenki* for *Jerusalem*, to be brought from *Aleppo*, and fixed in this temple. After he had released 3000 *Moslem* captives, formed a plan for the erection of several schools and colleges, for the education of the youth trained up in the principles of *Al Shâfëi*, and settled every thing to his satisfaction at *Al Kuds*, he departed to *'Accâ*, and from thence marched with his army to *Tyre*; which he formally besieged, the 9th of *Ramadân*. But the *Franks* having surprized and defeated (F) his fleet, consisting of ten sail, which was appointed to forward the operations of the land-forces, taken five of his ships of war, killed a vast number of his seamèn, and obliged *Al Fares Bedrân* and *Abd'almohsen*, his two admirals, to flee

(F) This action happened, according to *Bobâo'ddîn Eln Sheddâd*, the 27th of *Shawâl*. The *Moslem* fleet, destined to assist the land-forces in the reduction of *Tyre*, consisted of ten large ships, brought from *Egypt*; five of which were sunk, and five, with their respective captains and crews, taken. This defeat, which was so intire that very few of

the *Moslems* on board the ships escaped, gave great uneasiness to the *Soltân*; who thereupon immediately called a council of war, wherein the officers unanimously declared, that, as the winter approached, and the continual rains rendered the operations impracticable, it would be highly proper to raise the siege (1).

(1) *Bobâo'ddîn Ebn Sheddâd*, ubi sup. p. 76. *Renauld*, ubi sup. p. 545.

off; the *Soltân* judged it expedient, especially as the winter approached, to raise the siege. Accordingly, having burnt that part of his machines which he could not carry off, he decamped the 2d of *Dhu'lkoada*, and returned to 'Accâ. *Shamsô'ddîn Mohammed Ebn Al Mokaddem*, the *Emîr* of the *Hadji's*, or pilgrims, of *Al Shâm*, endeavouring to perform the religious decursion from mount *Arafat* to the valley of *Mina* before *Tâstakîn*, the *Emîr* of the *Hadji's* of *Irâk*, was killed in a skirmish that happened on this occasion, between the pilgrims of *Al Shâm*, or *Syria*, and those of *Irâk*, the 10th of *Dhu'lhajja*, the present year. He was interred in the burying-place denominated *Al Moalla*, and died a martyr, according to the sentiments of the *Mohammedans*. *Tâstakîn* is said to have insisted upon the honour of conducting his *Hâdji's* first from mount *Arafat* to the valley of *Mina*, on account of the superior dignity of the *Khalîf* *Al Nâser Ledi-ni'llah*, who resided in *Irâk*; and *Ebn Al Mokaddem* to have claimed the same privilege, by reason of the mighty power of *Salâh'addîn*, now become in a manner the sole monarch of *Syria*, or *Al Shâm*, as well as *Egypt*. Many perished on both sides in this bloody fray. The *Khalîf* sent to *Salâh'addîn* to excuse what had happened, but this by no means satisfied the *Soltân*. About this time, *Togrol Ebn Arslân*, or *Togrol II.* the last *Soltân* of the *Seljûk* dynasty of *Irân*, dispossessed of part of his dominions *Kozul Arslân Othmân*, the *Sâheb* of *Al Jebel*, *Arrân*, and *Adherbijân*; and annexed to his territories several provinces, as *Abu'lfeda* reports, of considerable extent. This induced *Kozul Arslân* to send an embassy to *Baghdâd*, to solicit the *Khalîf's* assistance; and to demonstrate to him, that his own safety required *Togrol's* power to be confined within narrower bounds. We must not forget to remark, that *Hittîn*, which has been rendered memorable to all succeeding ages by the signal overthrow *Salâh'addîn* gave on a spot near it to the *Franks*, was a village between *Tabariya* and 'Accâ, about two parasangs from the former of those cities; at a small distance from which, in *Bohâo'ddîn's* days, if that author in this point merits any regard, the sepulchre of *Shoaib*, or *Jethro*, the father-in-law of *Moses*, was to be seen. The battle of *Hittîn*, which proved the total ruin of the kingdom of *Jerusalem*, was the greatest blow the *Franks*, since their first invasion of *Syria*, says *Abu'lfeda*, had ever received.

IN

† BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 66—76. ISM. ABU'L-FED. in chron. ad an. Hej. 583. GREG. ABU'L FARAJ, ubi sup. p. 415, 416, 417, 418. 'AMADO'DDIN MOHAMMED EBN MO-

IN the 584th year of the *Hejra*, beginning *March* 2d, 1188, *The far-Salâb'addîn Yusef Ebn Ayûb* extended his conquests, and still *ther* *pro-*  
 proved superior to the *Franks*. Moving out of his winter-*gress of the*  
 quarters at 'Accâ, he advanced to *Caucab*, a strong castle *Soltân's*  
 seated on a hill, at a small distance from *Tiberias*, near the *arms.*  
*Jordan*; and laid siege to it, in the beginning of *Al Mohar-*  
*ram*. But receiving advice, that the *Franks* had penetrated  
 as far as 'Aferbala, defeated a body of the *Moslem* troops posted  
 there, under the command of *Saiso'ddîn*, the brother of *Al*  
*Jâwali*, who was killed in the action, and carried off several  
 standards, together with a large quantity of arms; he marched  
 at the head of part of his forces thither, and left the *Emîr*  
*Kây mâz Al Nejmi* with the remainder to continue the siege.  
 Finding afterwards, however, that the fortress was rendered  
 both by nature and art in a manner impregnable, and de-  
 fended by a brave as well as numerous garrison; he concluded  
 it could only be reduced by all his troops, drawn out of the  
 different provinces of his empire, assembled in a body, and  
 therefore ordered *Al Emîr Kây mâz* to retire from before it.  
 As for the *Soltân* himself, he entered *Damascus*, the 6th of  
 the former *Rabî*, and staid there only five days; though, ac-  
 cording to *Bobâo'ddîn*, he had been absent from that capital  
 sixteen months. His speedy departure was occasioned by the  
 news brought him of a design formed by the *Franks*, after  
 they had by favour of the night met with the aforesaid  
 success at 'Aferbala, to make themselves masters of *Hobeila*.  
 This induced him to put some of his forces immediately in  
 motion; of which the *Franks* being apprized, they thought  
 fit to keep quiet within their own frontiers, and attempt no-  
 thing against that town. About the middle of the former  
*Rabî*, the *Soltân* incamped on the lake of *Al Kuds*, a little to  
 the west of *Hems*; where he was joined by 'Amâdo'ddîn  
*Zenki*, the *Sâheb* of *Sinjâr*, or *Senjâr*, and *Nasîbin*, with a

HAMMED EBN MOHAMMED AL KOREISHI AL ESFAHANI, in ex-  
 pugnat. Kudsitic. five Hierosolymitan. ab Alb. Schult. edit. Lug-  
 duni Batav. 1732. KHONDEMIR, EBN SHOHNAH, ad an. Hej.  
 583. EBN AL ATHIR, in Câm. EBN KHALECAN, TAKIO'DDIN  
 AHMED AL MAKRIZI, in Mawredo'llatâfa, IBRAHIM EBN MO-  
 HAMMED EBN DAKMAK, in Al Jawhar Al Thamîn, ABU MO-  
 HAMMED MOSTAFA AL JANNABI, AHMED EBN YUSEF, TAÏR  
 BERD, in Târikh Mesr, MOHABO'DDIN, in 'Târikh Al Kuds,  
 KHALIL EBN MOHAMMED AL AFKAHESBI, in Târikh Salâh'ad.  
 GOLII not. ad Alfragan. pass. D'HERBEL. Biblioth. orient. p. 743.  
 RENAUD. ubi sup. p. 544, 545. Al Kor. MOHAM. Sur. VII.  
 ALB. SCHULT. ind. geographic. in vit. Salâd. pass. Lugduni Ba-  
 tav. 1732.

very considerable reinforcement, as well as by several *Emirs*, who acknowledged him for their chief. He had not been long here, before his army was ready to enter upon action; wherefore, removing his camp to *Hisn Al Acrâd*, the 1st of the latter *Rabi*, he detached parties from thence to make incursions into the territories of the *Franks*. Some of these detachments, who had orders to reconnoitre the enemy, ravaged the district of *Tripoli* twice, if *Bohâo'ddin Ebn Sheddâd* may be credited, the same month; and then returned, with the immense quantity of spoil they had acquired, to the *Soltân's* camp. From *Hisn Al Acrâd* *Salâh'addîn* marched to *Antarsûs*, *Anatarfûs*, or *Antaradus*, one of the dependencies of *Tripoli*; which the *Franks* had abandoned at his approach. This we learn from *Abu'lfeda*; but *Bohâo'ddin* relates, that the *Soltân* marched from *Al 'Arîma* to *Antarsûs*, presented himself before the town, took it after a faint resistance by storm, and gave it up to be plundered by his troops. He also, continues this last author, intirely dismantled, and then set fire to the place. The *Soltân* having reduced *Antaradus*, the 10th of the former *Jomâda*, and completed the demolition of its fortifications, the 14th of the same month, directed his march to *Marakiya*, a fortress situated in the maritime coast of *Hems*; which, says *Abu'lfeda*, was likewise deserted by the *Franks*. From *Marakiya* *Salâh'addîn* marched to *Merkab*; but finding that fortress in a condition to baffle his most vigorous efforts, he advanced to *Jibla*, *Jebela*, or *Jebela*, the *Gabale*, or *Gabala*, of the antients, a town of the same tract. This, on his first appearance before it, the 18th of the former *Jomâda*, if *Bohâo'ddin Ebn Sheddâd* may be depended upon, immediately surrendered to him; as did also, the next day, the citadel, the garrison of which was permitted in safety to retire. Having appointed *Al Emîr Sâbiko'ddin Othmân Ebn Al Dâya*, the *Sâheb* of *Shaizar*, or *Shaizer*, to command there; he began his march for *Al Lâdikiya*, or *Laodicea*, the 23d of the same month, where he arrived the following day. Animated by the reduction of so many castles and towns, the *Soltân* attacked *Al Lâdikiya* with so much bravery, that towards the evening of the 25th, being *Friday*, the garrison offered to capitulate, and desired that the *Kâdi* of *Jibla* might be sent as an interpreter to them. The *Soltân* complying with their request, the *Kâdi* of *Jibla* was admitted, the 26th, into the town, and the capitulation afterwards signed; by virtue of which, both the people and the garrison were allowed to march out of the place with all their treasures and most valuable effects. They were obliged, however, to leave their cattle, beasts of burden, provisions, arms, and military stores, to the *Moslems*; who instantly, after their departure, took possession



session of them. *Al Málec Al Modhaffer Takîo'ddîn* having been constituted governor of *Al Lâdikiya*, *Salâh'addîn* decamped, the 27th, and reached *Sebyûn*, the 29th. That fortress, notwithstanding its prodigious strength, was constrained to submit to the *Soltân*, either the 2d or the 3d of the latter *Jomâda*, upon the same terms as those granted the city of *Jerusalem*, or *Al Kuds*. The government of the castle of *Sebyûn* being assigned *Al Emîr Nâsero'ddîn*, the *Sâheb* of the castle of *Abi Kobais*, one of *Salâh'addîn's* favourites, the *Soltân* made the proper dispositions for attacking *Bacâs*, an important fortress upon the *Orontes*; which he carried by assault, the 9th of the latter *Jomâda*, cut to pieces many of the inhabitants and garrison, brought the rest away with him bound, and stript the place of every thing valuable belonging to it. In the mean time, the *Soltân's* detachments, that had spread themselves over the country, seized upon *Al'Aid*, a castle dependent on *Antioch*, *Faiba*, a fortress in the same district, *Blâtanûs*, or *Plâtanûs*, a regular fortification opposite to *Laodicea*, *Al Fahmâbûnîn*, a strong castle near *Jibla*, and other places of considerable note. After the surrender of *Bacâs*, *Salâh'addîn* summoned the castle of *Al Shokr*, joined to it by a bridge; the garrison of which, having no prospect of relief, demanded to capitulate, the 13th of the latter *Jomâda*; and, three days after, delivered up the fortress, though inexpugnable, as being rendered inaccessible by every advantage of situation, into the *Soltân's* hands. *Salâh'addîn* then returned to the camp, and detached his son *Al Malec Al Dhâher*, the *Sâheb* of *Aleppo*, with a body of troops, to possess himself of the castle of *Sarmâniya*, about a day's journey N.E. of *Aleppo*; which beat the chamade, and received a *Moslem* garrison, the 23d of the same month. It has been remarked by *Bohâo'ddîn Ebn Sheddâd*, that the reduction of *Jibla*, and of every one of the other maritime fortresses and towns, happened on *Friday*; which he looks upon as a full proof, that the prayers of the *Moslem* preachers were heard, and that the *Soltân* was particularly favoured by the great Arbiter of events, who showers down his blessings on believers for their good works on that very day. *Salâh'addîn*, having intirely demolished the castle of *Sarmâniya*, and left no traces of it remaining, led his army against *Borziya*, a fortress in the territory of *Antioch*, so strong by its situation as to become thereby a proverb amongst the *Franks*. This place he assaulted with so much bravery, that he took it sword in hand, the 27th of the latter *Jomâda*, killed many of the *Christians* settled there, and made all the rest prisoners. However, the *Soltân* sent the governor of the castle, together with all his family, amounting to seventeen persons in number,

to the *Sâheb* of *Antioch*, to whom he was nearly related; though, by his permission, the poor inhabitants were deprived of all their money and effects by the *Moslem* troops. From *Borziya* the *Soltân* marched to the *Iron Bridge*, upon the *Orontes*, about six or seven miles from *Antioch*; where he halted till the rear of his army came up, and then continued his march to *Derbasâc*. Having formed the siege of the castle here, the 18th, or, as some MS. copies of *Abu'lfeda* have it, the 8th, of *Rajeb*; the garrison surrendered the place, according to the last-mentioned author, the 19th of that month, and were suffered to evacuate it with only the cloaths they had on. *Bagrâs*, or *Pagræ*, a city seated at the foot of mount *Al Locâm*, about four parasangs from *Antioch*, with a citadel, met with the same fate, the 2d of *Shaabân*. *Boamund*, or *Boamund*, the *Sâheb* of *Antioch*, disheartened to the last degree by the uninterrupted success that had attended the *Moslem* arms this campaign, sent a minister to the *Soltân*, to desire a truce for seven or eight months. To this the present situation of his affairs, notwithstanding the advantages he had gained, obliged him to agree; the incredible fatigues his men had sustained, and the insolent demand of the auxiliaries, under the orders of *'Amâdo'ddîn*, the *Sâheb* of *Sinjâr*, to be immediately dismissed, rendering absolutely necessary such a concession. The truce was nevertheless granted *Boamund* only upon the following conditions; viz. that he should set at liberty all the *Moslem* prisoners in his hands; and that he should put the *Soltân* in possession of his capital, if he was not succoured before the expiration of that truce. This convention being signed, *Salâb'addîn* went with his son *Al Mâlec Al Dhâher* to *Aleppo*, and staid there three days. He was met on the road to *Damascus* by *Al Mâlec Al Modhaffer Takîo'ddîn*, whom he splendidly entertained at *Hamah*. Having spent one night there, and conferred upon *Takîo'ddîn* (G) the government of *Jibla*, *Jebela*, or *Jabala*, and *Laodicea*, he continued his route to *Baalbcc*, and from thence to *Damascus*; where he arrived, in good health, about the beginning of *Ramadân*. In this last journey, after he had given *'Amâdo'ddîn Zenki Ebn Marvâd* leave to return home, he visited the tomb of the *Khalif Omar Ebn Abd'alaziz* of pious memory, as well as the

(G) It appears from *Abu'lfeda* and *Ebn Shohrab*, that *Al Mâlec Al Modhaffer Takîo'ddîn* was extremely fond of building, repairing, and fortifying castles; of which the citadels of *Laodicea* and *Hamah*, which he either built or repaired, and fortified, are incontestable proofs (1).

(1) *Ism. Abu'lfed. & Ebn Shohrab, ad an. Hej. 584.*

holy doctor *Abu Zacarîâ Al Garbi* (H), famous for his sanctity, and the miracles he wrought, who resided there. He was also, according to *Abu'l-feda*, attended by *Al Emîr Kâsem Ebn Mobanâ Al Hoseini*, the *Sâheb* of *Medina*, for whom he had the highest regard, in all these expeditions. Upon his arrival at *Damascus*, he was advised by some of the grandees of his court to disband the troops; but this advice he would by no means listen to, saying, "Life is short, and "the term of it uncertain." About this time, news was brought the *Soltân*, that his brother *Al Mâlec Al 'Adel* had made himself master of *Al Carac* and *Al Shawbec*, with their dependencies, and the whole adjacent territory extending as far as *Safad*. Having surmounted all obstacles, *Salâb'addîn* also reduced to his obedience the town of *Safad*, an important post of the *Franks*, not far from the lake of *Tiberias* and the *Jordan*, the 14th of *Shawâl*, according to *Bobâo'ddîn Ebn Sheddâd*, the present year; though the capitulation was not signed before the middle of *Dhu'lkaada*, if *Abu'l-feda* in this point may be depended upon. The garrison and inhabitants, as it was stipulated by one of the articles of the capitulation, were conducted to *Tyre*. The *Soltân*, after every thing was settled to his satisfaction at *Safad*, set out for *Jerusalem*, the 1st of *Dhu'lhajja*, in company with his brother; and reached the holy city on *Friday*, the 8th of the same month. From thence he passed to *'Askalân*, or *Ashkelon*, and put every thing upon a proper foot there. From *'Askalân* he directed his course to *'Accâ*, visiting all the towns of any moment in his way. Soon after he had entered *'Accâ*, he nominated *Bobâo'ddîn Karâkûsh* to preside over that antient city, and the district appertaining to it; ordering him to repair the walls, then in a ruinous condition, without delay. That this might be done with the utmost expedition, he joined *Hosâm'addîn Bashâra* to *Bobâo'ddîn Karâkûsh* in the aforesaid post. We must not forget to observe, that the *Soltân* subjugated the strong castle of *Caucab*, which he had besieged ineffectually the beginning of the year, before he celebrated the feast of the oblation at *Jerusalem*, or *Al Kuds*; with the mention of which conquest we shall conclude our account of his military

(H) He is called in Dr. Hunt's MS. copy of *Ebn Shoh-nab* the pious *Sheikh Abu Zac-ariâ Al Magrebi*, or *Mogrebi*; but this author does not assert, that *Salâb'addîn* performed a pilgrimage to the sepulchre of this *Sheikh*, as M. D'Herbelot is pleased to affirm (1).

(1) D'Herbel, *Biblioth. orient.* p. 744.



operations against the *Franks*, during the course of this prosperous campaign \*.

*The Khalif is overthrown by Togrol II.* THE same year, *Kozul Arslân*, or *Kezel Arslân*, the son of *Ilighîz*, sent the *Imâm Al Nâsr*, as his ambassador, to the *Khalif*, in order to solicit his assistance against *Togrol Ebn Togrol II. Arslân*, the last *Soltân* of the *Seljuks* of *Irân*. The *Imâm* represented to the *Moslem* pontiff, that *Togrol's* exorbitant power ought to give him as much umbrage as it did his master, since they were both equally threatened with utter subversion by the success that had lately attended his arms. Hereupon the *Khalif* sent an army, under the command of *Helâl Ebn Obeid'allah*, his *Wazîr*, against him; which penetrated almost as far as *Hamadân*, in the *Persian Irâk*. *Togrol* having received advice, that the *Khalif's* forces had made an irruption into his territories, and were posted in the neighbourhood of *Hamadân*; he marched at the head of a powerful army against them, gave them battle, the 8th of the former *Rabî*, and overthrew them with very great slaughter. *Helâl Ebn Obeid'allah* himself was taken prisoner in the action, and thrown into irons. In fine, the victory was complete; the *Seljukian* troops obliging the routed enemy to abandon their camp, and seizing upon every thing valuable they found therein †.

*Al Ta'âwiri dies.* BEFORE the close of the present year, *Mohammed Ebn Abd'allah*, a writer of note, known by the name, or surname, of *Al Ta'âwiri*, departed this life. He was the author of many poems, as we learn from *Ebn Shohnah*, held amongst the *Moslems* in good esteem. For a specimen of those productions, we must beg leave to refer to that historian such of our readers as are capable of being entertained by this kind of oriental compositions †.

*The Sâheb of Shakîf Arnûn overreaches Salâh'addin.* THE following year, being the 585th of the *Hejra*, commencing Feb. 20th, 1189, the *Khalif Al Nâser Ledîni'llah* sent an ambassador to *Salâh'addin*, requiring him to command his subjects to put up prayers for his son in all their mosques, as his successor in the *Khalifat*; who arrived at *Damascus*, in the beginning of the former *Rabî*. With this request, the *Soltân*,

\* BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 76—89. ISM. ABU'LFED. in chron. ad an. Hej. 584. GREG. ABU'L FARAJ, ubi sup. p. 418. EBN KHALECAN, EBN AL ATHIR, in Câm. EBN SHOHN. ad an. Hej. 584. KHONDEMIR, TAKIO'DDIN AHMED AL MAKRIZI, in Mawred'illatâfa, IBRAHIM EBN. MOHAMMED EBN DAKMAK, in Al Jawhar Al Thamîn, ABU MOHAMMED MOSTAFA AL JANNABI, AHMED EBN YUSEF, KHALIL EBN MOHAMMED AL AFKAHESBI, in Târikh Salâh'ad. GOLII not. ad Alfragan. pass. D'HERBEL. Biblioth. orient. ubi sup. RENAUD. ubi sup. p. 545. ALE. SCHULT. ind. geographic. in vit. Salad. pass. † ISM. ABU'LFED. ubi sup. † EBN SHOHN. ubi sup.



who had spent the greatest part of *Al Moharram* at 'Accâ, and entered *Damascus* either the 1st or 2d of *Safar*, readily complied. He soon after formed a design to make himself master of *Shakîf Arnûn*, a strong fortress in the neighbourhood of *Bânîâs*, or *Pancas*; and for that purpose put himself at the head of a large body of troops, with which he began his march from *Damascus*, the 3d of the former *Rahî*. That day he advanced to *Marj Borgûth*, where he halted till the 11th. From *Marj Borgûth*, after some of the reinforcements he expected were come up, he moved first to *Bânîâs*, and afterwards to *Marj 'Aîn*, where he took post the 17th. As *Marj 'Aîn* was in a manner contiguous to *Shakîf Arnûn*, and the *Soltân* soon formed a very powerful army out of the forces flocking to him from all parts hither; the *Sâheb* of *Shakîf Arnûn* was struck with terror at his approach, and therefore thought fit to have recourse to a finesse, in order to avert the impending storm. He came in a submissive manner to the *Soltân's* tent, called himself his *Mamlûk*, or slave, and promised to deliver up *Shakîf Arnûn* into his hands at the end of three months, by the expiration of which term he proposed to draw his family out of *Tyre*. The *Soltân*, satisfied with his conduct, granted him a truce for the time he desired, and soon after received the news of the dispositions made by the *Franks* for besieging 'Accâ. One of their detachments having entered the *Moslem* territories, bordering upon the district of *Tyre*; a party of the *Soltân's* men, occupying a neighbouring post, fell upon them with so much bravery that they forced them to retire, killed many of them upon the spot, and took a large number of them prisoners. As for the *Moslems*, they lost only a single man in the action; whose name, according to *Bobâ-o'ddîn Ebn Sheddâd*, was *Aybec Al Akbrahsh*. He was one of *Salâb'addîn's* most valiant slaves, and extremely well versed in the military art; so that his death, if that author may be credited, was vastly regretted by the *Soltân*. This was followed by another brisk skirmish, in which the *Moslems* were worsted by the *Franks*; losing 180 men upon the field of battle, besides a very considerable number that fell into the enemy's hands. Amongst the slain on the side of the *Franks* was a *German*, or *Alamannic*, general; and on that of the *Moslems* *Ebn Al Basirwâ*, a youth of uncommon merit. A third action happened not far from *Tebnîn*, a strong castle a little above 'Accâ, the 8th of the latter *Jomâda*; wherein the *Moslems* killed ten of the *Franks*, with the loss (I) of only six men.

(I) One of the *Moslems* killed *mel*, a youth of uncommon merit, in this action was *Al Emîr Râ-* and the leader of his tribe. His death,

men. The term for the evacuation of *Shakîf Arnîn* being nearly elapsed, the *Soltân* advanced again to *Marj 'Aîn*, in order to take possession of that place. But *Arnold*, the *Sâheb* of the fortress, being sent for by him, and commanded to admit a *Moslem* garrison, pretended, that his own troops would not permit him to abandon a post they thought themselves obliged in honour to defend. Whereupon the *Soltân* put him immediately under an arrest, had him conducted to *Damascus* under an escorte, and caused him there to be closely confined <sup>w</sup>.

The  
Franks  
besiege  
'Accâ.

THE *Franks*, who had defended *Jerusalem*, and the other towns and fortresses taken by *Salâh'addîn*, against the *Moslems*, having retired to *Tyre*, formed a very numerous body of troops in that city. This proved not only the preservation of *Tyre*, but likewise greatly contributed to the re-establishment, at least for the present, of the affairs of the *Franks*. For, having received powerful succours from *Europe*, they took the field with an army of 30,000 foot, and 2000 horse. This was no sooner done, than the commander in chief of the *Franks* sent a detachment of his forces to *Alexandretta*; which drove a strong party of the *Moslem* infantry from thence, and posted themselves there, with inconsiderable loss. The *Soltân* having been informed, that the *Franks* were in motion, and directed their march towards 'Accâ; he decamped from *Al Shakîf*, the 12th of *Rajeb*, though he did not even then perfectly penetrate their design. But receiving advice, that the *Franks* incamped the same day at 'Ain Bassa, and that the van of their army had reached *Al Zîb*; he wrote to all his governors of provinces, to join him without delay. The 13th, by break of day, he began to move, with the main body of the *Moslem* army, towards 'Accâ, by the way of *Tiberias*; though a considerable part of the forces had orders to take the route of *Tebnîn*, which was nearer the enemy, that they might get early intelligence of their motions. *Salâh'addîn* having halted an hour at *Al Hawla*, to refresh his men, advanced afterwards to *Al Munaia*, where he pitched his tents that night. Here news the next morning was brought him, that the *Franks* had invested 'Accâ, where the *Moslems*

<sup>w</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 89—97. ISM. ABU'LFED. in chron. ad an. Hej. 585. RENAUD. ubi sup. p. 545, 546. ALB. SCHULT. ind. geographic. in vit. Salad. pass.

death, therefore, must have rendered the loss of the *Moslems* on this occasion more considerable than that of the *Franks* (1).

(1) B. bâo'ddîn Ebn Sheddâd, ubi sup. p. 95.

had a garrison of 10,000 men, the day before. Upon the arrival of this news, he sent *Arnold*, the *Sâheb* of *Al Shakîf*, then his prisoner, under an escorte to *Damascus*; and the 14th he met the body of troops, that had taken the route of *Tebûn*, in the plains of *Sefforiya*, or *Sepphoris*, where he found his baggage likewise arrived. The 15th he marched to *Al Kherûba*, at a small distance from the enemy's camp; from whence he moved immediately in order of battle to *Tel Caïsan*, where the plains of '*Accâ*' begin. Here he incamped, with his left wing extended to *Al Nahr Al Halû*, or the sweet river, and his right to *Tel Al 'Ayâdhiya*, in such manner that the *Franks*, besieging '*Accâ*', were closely besieged by him, in their turn. After several slight skirmishes between the advanced parties of the two armies, now in sight of each other, a vigorous action happened, on the 1st of *Shaabân*. The *Soltân* having been joined by *Modhaffero'ddîn Ebn Zîno'ddîn*, *Al Mâlec Al Modhaffer*, the *Sâheb* of *Hamah*, and many other commanders, and thereby become much superior in number to the *Franks*; the fight was renewed, and continued with the utmost fury, the two following days. Though the engagement, according to the *Moslem* writers, seems to have been pretty obstinate, nothing decisive happened on either side. However, the *Soltân* defeated a body of the enemy, on the 2d of *Shaabân*, penetrated to the gate of *Karâkûsh*, which he entered, and threw a strong reinforcement of troops into the town. This, according to *Abu'lfeda*, was chiefly owing to the bravery of *Al Mâlec Al Modhaffer Takio'ddîn*, the *Sâheb* of *Hamah*; who broke through the *Franks*, posted towards the northern part of the city, and opened a passage into it for *Abu'l Hijâ*, with the detachment destined for that purpose under his command. But, notwithstanding this advantage, *Salâh'addîn* found himself obliged, partly by the continual rains, and partly by the efforts of the enemy, though they were generally worsted, if any credit is due to the *Moslem* writers, to retire to *Tel Al 'Ayâdhiya*, opposite to the besiegers camp, the 11th of the same month. Soon after he had taken post there, he lost *Hofâmo'ddîn Dhimân*, an officer of distinguished merit. The 16th, a party of the enemy's foragers were drawn into an ambuscade of *Arab* horse; who put them to the rout, cut many of them to pieces, and carried off with them most of the rest prisoners. The heads of the slain they brought to the *Soltân*; who rewarded every one of them with a magnificent vest, and also conferred other marks of his favour upon them. The same day, the besieged made a sally upon the *Franks*, in which both sides sustained a considerable loss. Scarce a day passed without some skirmishes till either the 20th or 21st of *Shaabân*,

*Sbaabân*, on which a bloody battle was fought. The *Franks* then attacked the *Moslems* with unparalleled bravery, made a great carnage of them, and pierced their main body, even to the *Soltân's* tent. However, if the *Moslem* historians merit any regard, the *Franks* not supporting their men, they were repulsed, and no less than 10,000 of them killed upon the spot. But this seems pretty remote from truth, as *Salâh'addîn* was constrained to retire to *Al Kherûba*; to which place the baggage had been sent on the 3d, or, as *Abu'lfeda* intimates, the 14th of *Ramadân*. The colouring given by the *Moslem* writers to this retreat, as though it was rendered necessary by a cholical disorder of the *Soltân*, in conjunction with another distemper, occasioned by the stench arising from the dead bodies remaining on the field of battle, appears to be a mere pretext, framed purely to palliate a defeat (L). Be that as it will, in consequence of the unanimous opinion of the general officers of his army assembled in a council of war, the *Soltân* thought fit to remove his camp to *Kherûba*; where he staid seven days, for the recovery of his health, as well as to recollect the shattered remains of the main body and right wing, which suffered most in the action, and to wait the arrival of his brother *Al Mâlec Al 'Adel*. It may not be improper to remark here; that, according to *Abu'lfeda*, the *Franks* that broke the *Soltân's* main body, and penetrated to his tent, were all at last put to the sword; though both this writer and *Bobâo'ddîn Ebn Sheddâd* agree, that some of the *Moslem* fugitives fled as far as *Tiberias* and *Damascus*. However, if *Bobâo'ddîn* merits any regard, the *Soltân's* left wing, with that part of his right which could be rallied, beat the enemy back to their camp; though endeavouring to force this they were so roughly handled, that they could not be prevailed upon afterwards to return to the charge. It can by no means be doubted, but that the two last mentioned authors have handed down to us a very partial account of this engagement. For one of them affirms, that the number of the slain on the side of the *Franks* amounted to 7000 men, and the other, as has been just observed, swells it up to 10,000; whereas, if *Bobâo'ddîn* may be de-

(L) According to some of the army was absolutely dispersed. authors followed by M. *Renaudot*, the *Soltân* was at this time entirely defeated by the *Franks*, and lost above 10,000 men. Nay this writer affirms, that the *Moslem* But this must be allowed to run counter to what has been handed down to us, by the principal *Arab* historians, on that head (1).

(1) *Renaud. ubi sup. p. 546.*



pended upon, only *Ismael Al Mocabbis*, *Ebn Rawâba*, *Dhâbro'ddîn*, the brother of the *Fakîh Isâ*, who commanded the *corps de reserve* that sustained the main body, and *Al Emîr Mojalli*, together with 150 common soldiers, were killed on the part of the *Moslems*. As the retreat, or rather flight, of the *Soltân*, and the dispersion of the largest part of his forces, left the *Franks* at full liberty to pursue the operations of the siege with greater vigour than before; the relation of this conflict, as penned by the *Arab* historians now before us, must be allowed to exceed the utmost limits of probability, and therefore we shall not expatiate any farther upon it. Whilst matters were in this situation, *Al Mâlec Al 'Adel* joined his brother *Salâb'addîn* with the *Egyptian* troops, and *Hosâmo'ddîn Lâli*, the *Moslem* admiral, gained an advantage over the *Christian* fleet, took one of the ships of war of which it was composed, and brought it with him into the port of 'Accâ. The towers likewise erected before that place, of a vast height, by the *Franks*, in order to facilitate their approaches, and enable them to batter the walls of the town, were destroyed with naphtha, prepared by one *Ebn Nejas* of *Baghdâd*, together with all the soldiers upon them, several times. All which accidents served more and more to animate the besieged; who so exerted themselves in the defence of the fortress, that it held out against the whole combined force of the *Franks* till the 17th of the latter *Jomâda*, 587\*.

In the beginning of *Safâr*, 585, the *Soltân* received a letter from his son *Al Mâlec Al Dhâher* at *Aleppo*, with an account that the emperor *Frederic I.* surnamed *Barbarossa*, and called *Mâlec Al Alamân* by the *Arab* writers, was upon his march to *Constantinople*, with an army of 200,000, or, according to other advices, 260,000 men, in order to invade the *Moslem* territories. Hereupon *Salâb'addîn*, who was not a little alarmed at this news, sent *Bohâo'ddîn Ebn Sheddâd*, as his ambassador, to the *Sâhebs* of *Senjâr*, *Al Fâzîra*, *Al Mawfel*, and *Arbel*, ordering them to attend him with their troops; he being determined to assemble all the forces of his empire, and act with them against the *Franks*, for the defence of *Islamism*. He also dispatched the same person, as his minister, to the *Khalîf Al Nâser Ledîni'llah*, at *Baghdâd*; desiring the *Moslem* pontiff to concur with him, and the other princes here mentioned, in expediting all the measures that should be judged

\* BOHÂO'DDÎN EBN SHEDDÂD, ubi sup. p. 97—110. ISM. ABU'LFED. ubi sup. EBN SHOHN. ad an. Hej. 585. GOLII not. ad Alfragan. & ALB. SCHULT. ind. geographic. in vit. Salad. pass. D'HERBEL. Biblioth. orient. ubi sup. RENAUD. ubi sup. p. 546.

requisite for the support of their common religion. *Bobâo'd-dîn* was well received at all the courts he visited on this occasion, and particularly by the most august *Dîwân* of *Baghdâd*. He returned to the *Soltân* the 5th of the former *Rabî*, the following year; and found that the aforesaid *Sâhebs* had joined him with their respective contingents, as they had promised to do, before his arrival. Soon after *Bobâo'd-dîn's* departure, the *Franks* before *'Accâ*, having been apprized, that the *Soltân* was gone a hunting, endeavoured to surprize the *Moslem* camp, then at a very considerable distance from them; but were so briskly received by *Al Mâlec Al 'Adel*, that they were repulsed with great loss, and obliged to retire, without having executed their design. However, many of *Salâh'addîn's* men were killed in the action, and no small number of them wounded. *Argash*, one of the *Soltân's Mamlûks*, is ranked by *Bobâo'd-dîn* amongst the former; but we meet with no person of distinction, mentioned either by that author or any other, amongst the latter. *Karâ Sonkar*, a most valiant person, and likewise one of the *Soltân's Mamlûks*, was surrounded, indeed, by the *Franks*; but he cut his way through them, slew a multitude of them, and at last made his escape without being hurt. The *Fakîh Isa*, one of the *Soltân's* best ministers and generals, who shone with equal lustre in the cabinet and the field, died of a quincy and diarrhœa, at *Al Kherûba*, on Tuesday, the 9th of *Dhu'lkaada*, the present year. He was one of the companions of *Al Sheikh Abu'l Kâsem Al Barezi*, and justly esteemed in every part of the *Moslem* world, for his valour, prudence, and liberality. *Ebn Shohnab* relates, that the soldiers of which the army of the *Franks* was composed bore *Sûrat Al Mafsîh*, the figure, or effigies, of the *Messiah*, if M. *D'Herbelot* in this point may be depended upon; and, according to Dr. *Hunt's* MS. copy of that author, the remains of the *Franks*, that had been conducted to *Tyre*, sent the figure, or effigies, of the *Messiah* to their princes, that is, as it should seem, the *Christian* princes in *Europe*, when they solicited succours of them. And this is undoubtedly countenanced by *Abu'lfeda* himself, when he observes, that the *Franks*, who had formed a powerful army at *Tyre*, sent to their transmarine brethren for assistance; and expressed, or exhibited, the *Sûrat* of an *Arab* beating the *Messiah*, and making him bloody, intimating thereby that *Mohammed* treated the *Messiah* in such an ignominious manner. The *Sûrat Al Mafsîh*, therefore, if we chuse to follow *Abu'lfeda* in this point, seems not to have been merely the sign, or representation, of the cross, as M. *D'Herbelot* pretends. The women also of the *Franks*, some of whom

whom *Ebn Shobnah* insinuates to have been transported to *Europe*, greatly animated their countrymen against the enemies of the *Christian* name. Notwithstanding *Egypt* was in a manner drained of its forces, and the people of that country not extremely well affected to the *Soltân*, yet no commotions at this time happened there; though several unknown persons endeavoured to excite the citizens of *Al Kâbirah* to a revolt, in favour of the *Fâtemites*, but without effect, the preceding year <sup>y</sup>.

THE next year, being the 586th of the *Hejra*, which *Al Shakîf* began *Feb.* 9th, 1190, the *Sâheb* of *Sidon*, who commanded *is surren-* in *Al Shakîf*, or *Shakîf Arnûn*, having no prospect of relief, *dered to* and expecting, with his whole garrison, to be put to the *the Sol-* sword, if the place was taken by storm, on the 15th of the *tân*. former *Rabî*, demanded to capitulate. He offered to leave all the baggage, and the military chest, to the *Moslems*, if the *Soltân* would permit him and the garrison to march out in safety to *Tyre*. Which being granted, he immediately evacuated the fortress, and was conducted by a detachment of the *Soltân's* troops to the above-mentioned city. About the same time, an ambassador arrived at the *Soltân's* camp from the *Khalîf*, with two load of naphtha, to be conveyed to 'Accâ, together with some engineers, to play the flames formed of those combustible materials upon the besiegers towers and machines. He also brought with him an order from the *Khalîf*, authorizing the *Soltân* to borrow of certain merchants the sum of 20,000 *dinars*, in the name of the most august *Dîwân* of *Baghdâd*, that he might be thereby enabled to carry on the war with greater vigour against the *Franks* <sup>z</sup>.

THE *Soltân* receiving advice, that the *Franks* pushed on *the* the siege of 'Accâ, with the utmost vivacity; he made the *Franks* proper dispositions for obliging them to abandon that enter- *continue* prize, without delay. For this purpose, he moved from *Al the siege of* *Kherûba*, and advanced to *Tel Al 'Ajûl*, where he pitched his 'Accâ. camp. He was soon joined by his son *Al Mâlec Al Dhâher Gayâtho'ddîn Gâzi*, the *Sâheb* of *Aleppo*, with a select body of cavalry; and by *Modhaffero'ddîn Ebn Zîno'ddîn*, a general of

<sup>y</sup> BOHÂO'DDÎN EBN SHEDDAD, ubi sup. p. 110—113. ISM. ABU'LFED. ubi sup. TAKIO'DDÎN AHMED AL MAKRIZI, in *Mawredo'llatâf*. IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, *TAJR BERD*, in *Târîkh Mesr*, *KHALIL EBN MOHAMMED AL AFKAMESBI*, in *Târîkh Salâh'ad*. EBN SHORN. EBN KHALECAN, & EBN AL ATHIR, ubi sup. D'HERBEL. & RENAUD. ubi sup.

<sup>z</sup> BOHÂO'DDÎN EBN SHEDDAD, ubi

sup. p. 113, 114.



transcendent merit, with his light horse. In the mean time, the *Franks* had almost filled up the ditch of the town, and brought three wooden towers, strengthened with iron, resembling mountains in their height, nearer the walls. Each of these towers, which were much higher than the walls, was sixty cubits long, and had between 5 and 600 men posted in it, together with a proper number of arms and military machines. They were carried on wheels, and covered with the hides of oxen, soaked in mud and vinegar, that they might be rendered thereby incombustible, and proof against fire. However, a young man of *Damascus*, a brazier, found means, by discharging upon them a sufficient quantity of naphtha, prepared by him in a proper manner, out of some brass pots, to reduce them to ashes, together with all the soldiers, arms, and machines, that they contained. Soon after this happy event, 'Amâd'oddîn Zenki Ebn Mawdûd, the *Sâheb* of *Sinjâr*, *Sinjâr Shâh* Ebn Saif'oddîn Gâzi Ebn Mawdûd Ebn Zenki, the *Sâheb* of *Al Jazîra*, 'Alâ'oddîn Ebn Mas'ûd, the *Sâheb* of *Al Mawfel*, and Zîno'oddîn Yusef Ebn Ali Ebn Boçakîn, the *Sâheb* of *Arbel*, arrived, with their respective contingents, at the *Soltân's* camp. But notwithstanding these favourable circumstances, which not a little elated the *Moslems*, 'Accâ was in imminent danger of falling into the hands of the *Franks*; the garrison being reduced almost to the last extremity, for want of provisions. At this critical juncture, the *Egyptian* fleet arrived on the coast of *Syria*, engaged that of the *Franks*, defeated it, and took one of their largest ships; putting all the men they found therein, both sailors and soldiers, to the sword. They also seized upon a smaller vessel, coming from *Constantinople*, and made prisoners all they found on board. After which, the *Moslem* admiral triumphantly entered the port of 'Accâ, and supplied the garrison with every thing they stood in need of; who, animated by so many instances of success, made a furious sally upon the besiegers, to facilitate the introduction of their fleet into the haven of 'Accâ, killed and wounded abundance of their men, and then retired into the town, without having sustained any very considerable loss. A body of the *Soltân's* troops also attacked part of the army of the *Franks*, gained an advantage over it, and had intirely defeated it, had not the night interposed. About this time, *Salâh'addîn* received a letter from *Bar Grior Ebn Bâsîl*, or the son of Gregory, the son of *Basil*, the *Armenian* general, and governor of the fortress of *Al Rûm*, upon the western bank of the *Euphrates*, relative to the march of the emperor *Frederic I.* against him, to the following effect. "Malec *Al Alamân*, or the emperor

" of



“ of Germany, said this officer, having penetrated through  
 “ Hungary and Greece, and obliged both the sovereigns of  
 “ those countries to furnish him with what men and money  
 “ he was pleased to demand, passed the *Hellefpont* in some  
 “ ships; which he forced *Malec Al Rûm*, or the Greek em-  
 “ peror, after he had extorted from that prince fifty talents  
 “ of silver, and as many of gold, and taken with him his  
 “ brother, his son, and forty of his most intimate friends, as  
 “ hostages, to supply him with. Those hostages, continued  
 “ he, *Malec Al Alamân* carried with him till he had passed  
 “ *Al Malec Kilij Arslân*’s frontiers; but then he dismissed  
 “ them, and, after three days march, was met by a body of  
 “ the *Turkmâns* of *Al Awj*. There, coming to a rupture  
 “ with him, they harrassed his troops for thirty-three days  
 “ together. He at last, however, approached *Koniya*, or  
 “ *Iconium*, not far from which place *Kotlo’ddin*, the son of  
 “ *Kilij Arslân*, gave him battle: after an obstinate engage-  
 “ ment, that prince was overthrown with incredible slaughter.  
 “ But *Malec Al Alamân* afterwards routed and dispersed  
 “ another numerous *Moslem* army, that was sent against  
 “ him; and took the city of *Koniya*, or *Iconium*, sword  
 “ in hand. Here he staid five days, treated with uncom-  
 “ mon cruelty the *Persian Moslems* settled in this place,  
 “ and concluded a treaty of peace, or rather entered into an  
 “ alliance with *Kilij Arslân*; who persuaded him to advance  
 “ to *Tarsus*. In the mean time, *Ebn Lâûn* thought it expe-  
 “ dient to dispatch the *Mamlûk Hâtem*, with many of his  
 “ friends, to wait upon *Malec Al Alamân*, confer with him  
 “ on his march, and endeavour to prevail upon him, if pos-  
 “ sible, to return into the territories of *Kilij Arslân*. But  
 “ this, added *Bar Crîcor*, being found impracticable; *Ebn*  
 “ *Lâûn* made the proper dispositions for meeting *Malec Al*  
 “ *Alamân* himself, and having a conference with him. He  
 “ was diverted, however, from carrying into execution this  
 “ design, by the news, which soon after reached him, of that  
 “ prince’s death; who, by bathing in a river (the *Cydnus*,  
 “ that runs by *Tarsus*), the water of which was extremely  
 “ cold, contracted a distemper, that carried him off in a few  
 “ days. *Ebn Lâûn*, being informed of this, retired to one  
 “ of his castles, and there prepared for his defence. But  
 “ *Malec Al Alamân*’s son, who succeeded his father, both in  
 “ the empire and the command of the army, assuring him,  
 “ that his father proposed nothing more by this expedition,  
 “ than the performance of the pilgrimage to *Al Kuds*, and  
 “ that he would treat in an hostile manner only those who  
 “ should refuse their submission to him; the *Armenian*, or  
 “ *Gilician*, prince was hereby induced to declare himself one

“ of his dependents and allies. He could not well, indeed, then have taken any other step; not being in a condition to face the young *Malec Al Alamân*, whose army consisted of 42,000 cuirassiers, and a most formidable body of infantry, disciplined in a very perfect manner.” He concluded his letter with a more particular account of the troops of which the imperial army was composed, and the severity of the discipline they observed; promising the *Soltân*, whose *Mamlûk* and slave he professed himself to be, that he would transmit him a true and faithful narrative of their future motions. Upon the arrival of this news, a privy-council was immediately called; wherein, without the least opposition or debate, it was determined, that part of the *Soltân*’s forces should be employed against the *Greeks*, and the other part endeavour to impede the operations of the *Franks* before *’Accâ*, and straiten them in their camp. In consequence of this decision, the *Soltân* detached *Nâsero’dîn Ebn Takio’dîn*, the *Sâheb* of *Manbij*, with a body of troops, towards the frontiers of *Armenia* and *Cilicia*; who was followed successively by *Az-zo’dîn Ebn Al Mokaddem*, the *Sâheb* of *Caser-Tâb*, *Bârîn*, and other cities, *Mojo’dîn*, the *Sâheb* of *Baalbec*, and *Sâbi-ko’dîn*, the *Sâheb* of *Shaizar*, with large detachments, who took the same route. The forces of *Aleppo* and *Hamah* marched after these, with all possible celerity; as did also *Al Malec Al Afdal*, and *Bedro’dîn*, the governor of *Damascus*. *Al Malec Al Dhâber* was likewise dispatched to *Aleppo*, in order to watch the enemy’s motions, and cover the adjacent territory from their depredations. *Al Malec Al Modhaffer* was appointed to guard the frontiers, that seemed to be the most exposed, and to repel on that side all the enemy’s incursions. The *Soltân* then commanded *Al Malec Al ’Adel* to join him with his troops, in order to replace those that had been sent against the *Greeks*. That general was put at the head of the right wing, in the room of *Takio’dîn*; by the departure of whose detachment, that wing had been greatly weakened. The command of the left wing was, at the same time, assigned *’Amido’dîn Zenki Ebn Mawdûd*, the *Sâheb* of *Sinjâr*. *Modhaffero’dîn*, the *Sâheb* of *Harrân*, *Al Malec Al Dhâber*, before he set out for *Aleppo*, and many others of the *Soltân*’s principal officers, were visited by a grievous malady, that spread itself over the *Moslem* camp; but was not attended with any bad consequences, no person of note dying of it. The case was different with the *Franks*, of whom a pestilential distemper, that raged in their camp, swept away very considerable numbers. Notwithstanding which, they continued their attacks against *’Accâ*; the *Soltân* not being able, though

though his arms had been attended with so much success since the opening of the campaign, to force them to abandon the siege <sup>a</sup>.

THE young *Malec Al Alamân* having ordered the *Christian* The army, under his command, to advance to *Antioch*, took post Franks himself in the territories of *Ebn Lâûn*, with only forty Tem- attack Al plars, and twenty-five other knights. That his forces might Malec Al march with the greater conveniency and expedition, they Adel, but were divided into three bodies. One of these taking the route are re- of *Bagrâs*, or *Pagræ*; the *Moslem* garrison of that place, pulsed. though small, sallied out upon them, and made 200 of them prisoners. This was, however, occasioned by their either being sick, or in want of horses and mules, to enable them to keep up with the others; most of the animals of that kind belonging to the *Christians* having died, since their arrival in *Asia*. The *Soltân's* governors of towns and districts in *Syria*, having received advice of the approach of the *Christian* army, detached a body of troops to reconnoitre them, and observe their motions. This detachment surprized a strong party of the enemy's foragers, killed and took prisoners about 500 of them, and acquired a very large quantity of spoil. At this time, *Bar Crîkor*, the *Armenian* commandant of *Al Rûm*, wrote again to *Salâb'addin*; giving him a particular account of the bad plight the *Christians*, moving towards the frontiers of *Syria*, then were in. He informed him, that they were indeed numerous; but that, being oppressed with famine, they had been obliged to feed upon their horses, so that a few of them only were left. To which he added, that they had been forced to burn most of their arms; having been in a manner destitute of fuel, and reduced to the necessity of remaining, for some days, incamped upon a very insalubrious spot of ground. To crown all these misfortunes, the general who had been detached towards *Antioch* died on his march. Nay we are told by *Abu'lfeda*, that, after the demise of the old *Malec Al Alamân* (M), a very considerable part of the *Christian*

<sup>a</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 114—124. ISM. ABU'LFED. in chron. ad an. Hej. 586. D'HERBEL. Biblioth. orient. p. 743. RENAUD. ubi sup. p. 546.

(M) According to *Bar Crîkor*, the *Armenian* commandant of *Al Rûm*, the emperor, or old *Malec Al Alamân*, died of a distemper he contracted, by bathing himself in the *Cydnus*, a river issuing out of mount *Taurus*, and passing by *Tarsus*; the water of which was so extremely cold, that *Alexander the Great*, in his war against *Darius*, going to cool himself therein, found his



*Christian* forces returned home; that a famine and the plague, together with the fatigues they found themselves obliged to sustain, made a dreadful havock amongst them; and that, by reason of these dismal calamities, of the whole *Greek* army, which at first amounted to 100,000 men, not above 1000, under the orders of the young *Malec Al Alamân*, reached the camp before *'Accâ*. These misfortunes, however, did not hinder frequent skirmishes between the *Soltân's* troops and those of the *Franks*; which continued, with little intermission, till *Wednesday*, the 20th of the latter *Jomâda*, when a very brisk and vigorous action happened. The *Franks* then attacked the *Egyptian* forces, under the command of *Al Malec Al 'Adel*, that formed the right wing of the *Soltân's* army, with so much bravery, that they penetrated to *Al Malec Al 'Adel's* tent, and even obliged him to give ground. But, amusing themselves with plundering that part of the camp they had entered, they gave him time to rally, and by that means enabled him to wrest the victory out of their hands. For putting himself, with *Al Tawâshi Kâymâz Al Nojmi*, again at the head of the *Egyptian* troops, and being reinforced by those of *Al Marûfel*, of which the main body was for the most part composed; he returned to the charge, fell upon the enemy with such fury, that he intirely defeated them, and even pursued them to their camp. Nay, says *Abu'lfeda*, if the *Soltân* had not been detained by a violent fit of the cholick in his tent, the victory would have been in all respects decisive, and the enemy completely ruined. It nevertheless proved a terrible blow to the *Franks*, who are said by *Bobâq'd-dîn Ebn Sheddâd* to have had above 8000 men killed upon the spot; the *Soltân*, in order to strike a terror into the enemy, having forbidden any quarter to be given. This, however,

body so benumbed with cold, that he must have perished, had not that faithful, though suspected, physician, *Philip*, relieved him. If *Vitruvius* in this point may be credited, notwithstanding what has been observed, the water of it formerly cured the gout, by being applied to the legs of the person afflicted with that terrible distemper. In conformity to what has been

handed down to us on this head by the antients, *Bar Cricor* clearly intimated to the *Soltân*, that the intense coldness of the water brought upon the emperor the disorder that occasioned his death; though, if we prefer *Abu'lfeda's* authority to that of *Bobâq'd-dîn Ebn Sheddâd*, we must allow him to have been drowned (1).

(1) *Bobâq'd-dîn Ebn Sheddâd & Ism. Abu'lfeda. ubi sup. Quint. Curt. Arrian. Vitruv. &c.*



seems to be no small amplification of the affair; it being, perhaps, not much more credible that the *Franks* should lose 2000 men, in this action, than that only ten of the *Moslems* should have been therein slain, as this author scruples not to affirm. The following day, towards evening, a letter arrived from *Aleppo*; importing, that the troops of that state had cut off the retreat of a large body of the enemy, which had advanced towards the confines of the *Moslem* territories on that side, in order to ravage them; insomuch that scarce a single man of them had escaped. The same day, came *Kây mâz Al Harrâni* to the *Soltân*, with overtures of peace from the *Franks*; who were so weakened, that they found themselves incapable of carrying on the war against the *Soltân*, and therefore begged he would send a minister to settle with them the terms of an accommodation. This was the situation of their affairs, when count *Henry* arrived, with a powerful reinforcement of troops, and an ample supply of money, arms, corn, and other provisions, on board a numerous fleet, from *Europe*, to their relief. His arrival revived their drooping spirits, and animated them to such a degree, that they resolved to attack the *Soltân* with their whole combined force; to avoid which he was constrained to retire to *Al Kherûba*, the 27th of the latter *Jomâda*, and incamp there. However, he kept open a communication with the *Moslem* garrison of *Accâ*; letters passing and repassing between his camp and the town, carried partly by pigeons, partly by swimmers, and partly by men in small skiffs, who came out privately, by favour of the night, and stole into the place. About this time, an ambassador arrived from *Constantinople*, to supply the place of one that reached the *Soltân's* camp at *Marj 'Aîn*, in the month of *Rajeb*, and soon after died, the preceding year. This minister brought with him an answer to the letter wrote by the *Soltân* to the *Greek* emperor, wherein he acquainted him with his former ambassador's death. The purport of the new minister's commission chiefly was to desire *Salâb'addîn*, in the name of the emperor, to transmit to *Constantinople* all his predecessor's effects, that they might be divided amongst the members of his family; to inform him, that though the *Alamâns*, or *Germans*, had forced a passage through his country, they had suffered much more than his subjects, and were then in so miserable a condition, that they could neither greatly hurt his people, nor assist the *Franks*; and to assure him, that he had hitherto reaped no other advantage from the friendship contracted with him, than to render himself thereby the principal object of the hatred and aversion of the *Franks*. *Salâb'addîn* received likewise a letter from the emperor

emperor himself (N), delivered to him by this minister, setting forth the same things; with the contents of which, perfectly agreeing with what had been related to him, he was vastly pleased. The *Greek* ambassador, therefore, who understood *Arabic* and the language of the *Franks*, as well as his own mother-tongue, met with a most gracious reception from

(N) This was *Isaac II.* surnamed *Angelus*; whose letter to the *Soltân*, according to *Bobâ'oddin Ebn Sheddâd*, was conceived in the following terms. " *Isaac*, the king believing in " the *MESSIAH*, who is *God*, " crowned by *God*, always august, the most powerful and " invincible emperor, the autocrat of the *Greeks*, *Angelus*, " to *Salâb'addîn*, the *Soltân* of " *Egypt*, friendship and dilection. Your eminence's letter " sent to our majesty reached " us in due time: we have read " it, and understand from " thence, that our ambassador " is dead. We are sorry that he " died in a foreign country, " without having executed the " commission to your eminence " that our majesty intrusted him " with. It is necessary now that " your eminence should dispatch " a minister to our majesty, who " may bring the body and all " the effects of our late ambassador with him, that the latter " may be distributed amongst " his children and relations. " We doubt not, but the bad " rumours concerning the irruption of the *Germans* into " our dominions have reached " your eminence's ears. These " false reports have been propagated by the enemy themselves, in order to serve a particular purpose. If you will

" believe us, they have suffered " much more than our subjects. " They have been in a manner " drained of their money, beasts " of burden, and men; most of " the latter of which have either " been carried off by malignant " distempers, or killed. They " have been so weakened, that " they will scarce escape being " cut to pieces by our garrisons, " and will therefore probably " not be able to advance to your " frontiers; but if they should " pass them, you will find them " so exhausted, that they will " not be capable either of much " hurting your subjects, or procuring any considerable advantages to themselves. Why are you so forgetful of the alliance subsisting betwixt us, that your eminence has communicated nothing to our majesty concerning your intentions and designs. It is very apparent to our majesty, that hitherto we have reaped no other advantage from the friendship cultivated with you, than thereby to have drawn upon ourselves the hatred and indignation of the *Franks*." This curious anecdote having not been preserved by any of the western writers, our learned and inquisitive readers will undoubtedly be pleased with finding an insertion of it here (1).

(1) *Bobâ'oddin Ebn Sheddâd, ubi sup. p. 130, 131.*

the *Soltân*; who treated him with uncommon marks of distinction, and assured him of his particular esteem. In the mean time, the *Franks*, who had been joined by count *Henry* with 10,000 men, and strengthened after that junction by another reinforcement from *Europe*, redoubled their efforts to possess themselves of 'Accâ; playing incessantly with their military machines, out of which they discharged stones of an enormous size, upon the town, with such activity and success, that it seemed to be in the most imminent danger of falling into their hands <sup>b</sup>.

NOTWITHSTANDING the reiterated furious attacks of the *Franks*, who exerted themselves now more than ever in pushing on the siege of 'Accâ; *Al Emîr Bobâo'ddin Karâkûsh* and *Al Enâr Hosâm'ddin Abu'l Hija*, who commanded the *Moslem* garrison there, continued to make a vigorous defence. In the month of *Rajeb*, a strong party of their men sallied out upon the enemy, killed seventy of them upon the spot, burnt their machines, and then returned triumphantly into the town. They likewise took a very considerable number of prisoners in the action; amongst whom there was a person of distinction, for whose ransom the *Franks* offered an exceeding large sum. But the *Moslem* who had seized him cut off his head, and exposed his body to the view of the enemy's camp. After which, the *Franks* were harassed without intermission by the *Arab* horse, until the middle of *Shaabân*; when one night a detachment of the garrison rushed out upon the besiegers, set fire to a vast engine, erected by count *Henry*, which, according to the report of spies and deserters, cost him 1500 *dinârs*, and reduced it, together with a smaller one near it, to ashes. The *Franks*, not in the least apprehensive of such a visit, were prodigiously affected by this unexpected disaster; looking upon their machines as secure, by reason of their distance from the city. The besieged likewise, towards the end of *Rajeb*, received a seasonable supply of 400 sacks of meal, cheese, onions, sheep, and other provisions; when they were reduced to great straits for want of food. The seamen that navigated the ships of *Bayrût*, or *Berytus*, which carried this supply to 'Accâ, entered the port by a stratagem; being disguised in the *Frank* habit, and having crosses on their pendants, and hogs on board. The *Soltân* also sent the garrison 1000 *dinârs* by one *Isa*, a diver, a person frequently

<sup>b</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 124—131. ISM. ABU'LFED. ubi sup. EBN KHALECAN, EBN AL ATHIR, TAKI-O'DDIN AHMED AL MAKRIZI, in *Mawredo'la âfa*, KHALIL EBN MOHAMMED AL AŖKAHESBI, in *Târîkh Salâm'ad*. RENAUD. ubi sup.



employed on such occasions, who was unhappily drowned in his passage; though the money reached the troops, being deposited in three bladders tied to his body, which was a few days after thrown ashore, near the town. This event, which happened toward the close of *Rajeb*, was followed by another not less prosperous to the besieged. The *Franks*, having fixed two of their largest engines near the city, battered the walls with so much fury, that they must soon have been levelled with the ground, had not the garrison discharged two spears, or fire-darts, with red hot points, upon one of them; which set it on fire, and, notwithstanding all attempts to hinder this, reduced it to ashes. The flames being likewise communicated to the other, it met with the same fate. In the mean time, the young *Malec Al Alamân*, having possessed himself of *Antioch*, and left his treasures there, made the proper dispositions for advancing to 'Acâ, without delay. Accordingly, the 25th of *Rajeb*, he began his march for that place; taking the route of *Lardicea*, and being met by the marquis of *Montferrat*, the *Sâheb* of *Tyre*, the most warlike and politic of all the princes of the *Franks*, before he reached *Tripoli*. The marquis had before sent into *Europe* a draught, or delineation, of *Al Kuds*, and in it a true representation of the *Temple of the Resurrection*, with a *Moslem* on horse-back treading, says the author now before us, on the sepulchre of the *Messiah*; the visitation of which was the principal object of the pilgrimage, performed by the *Christians*, to *Al Kuds*. To animate the western *Christians* the more against the *Moslems*, the horse was represented as conspurcating with urine the spot where the *Messiah* was buried. This, continues he, produced in *Europe* the desired effect; an infinite number of people, incensed to the last degree against the *Moslems* by this picture, lifting themselves under the banner of *Malec Al Alamân*. The son of that prince was at this time conducted along the sea-coast, by the *Sâheb* of *Tyre*; who was afraid lest his troops should have been harassed by the enemy, if he had marched through the districts of *Haleb*, or *Aleppo*, and *Hama*. However, neither did they so escape intirely the evil they were apprehensive of. For *Al Malec Al Modhaffer* with his forces kept close at their heels, frequently attacked them, and insulted their rear. Nay that general is reported by a certain *Moslem* writer so to have harassed them, that they must all have been infallibly cut to pieces, had he been joined by *Al Malec Al Dbâher*. This will not appear improbable, if the *European* reinforcement did not, as he asserts, exceed 5000 men, and had not above sixty horses, that were almost starved with hunger, at their departure from *Laodicea* for



*Jibla*, *Jebela*, or *Jabala*, to which place they proposed to direct their march. Several of them were killed and taken prisoners by the *Moslem* parties, before their arrival at *Tripoli*; of which the *Soltân* received advice, the 8th of *Shaabân*. About the middle of that month, three ships from *Egypt* entered the port of '*Accâ*', with a copious supply of provisions, munitions of war, and every thing requisite to enable the garrison to sustain a siege till the following spring; when *Bobâo'ddîn Karâkûsh* was upon the point of surrendering, for want of such a supply. This so irritated the *Franks*, that they attempted, with three ships, and some forces on board, to make themselves masters of the *Tower of Flies*, built upon a rock in the midst of the sea, at the mouth of the harbour, which commanded the port; but without effect, they having lost all their vessels and men in the attempt, the 22d of *Shaabân*. The young *Malec Al Alamân* staid some time at *Tripoli*, to refresh his troops; and then sent them to the camp before '*Accâ*'; intending to follow them himself, with all convenient speed. Pursuant, therefore, to the directions of the marquis of *Montferrat*, who absolutely governed his councils, he went by sea to *Tyre*, where he remained with the marquis till the 6th of *Ramadân*; when, with a few companions only, he set sail for '*Accâ*', and soon arrived there in good health. Not long after his arrival, he advanced at the head of a strong detachment to the hill *Al 'Ayâdiya*, opposite to that on which the *Franks* were incamped, and attacked a considerable body of the enemy posted there. The *Soltân*, finding the action to grow very warm, moved himself to *Tel Caïsân*, to support his men that were engaged; which being observed by the young *Malec Al Alamân*, he thought fit to retire to the *Christian* camp. The *Moslems*, in this skirmish, had only two men killed; though, according to *Bobâo'ddîn Ebn Sheddâd*, many more of them were wounded. But the *Franks*, as the same biographer informs us, sustained a much more considerable loss. However, they resumed the operations of the siege with the utmost vigour. They prepared two machines of a new invention, and most enormous size, to batter the walls of the city; and erected a moveable tower, pointed with iron, on some ships of a stupendous magnitude, with which, attended by a proper number of other engines, scaling-ladders, &c. they intended, if possible, to storm the *Tower of Flies*. But, on *Monday*, the 3d of *Ramadân*, the garrison sallied out of all the gates at once, drove the besiegers from the two huge machines, that had been brought close to the walls, and burnt them; as they did also the ships, engines, scaling-ladders, &c. that had been prepared to facilitate

litate the reduction of the aforesaid tower, the 15th of the same month. The next day, the *Soltân*, who had been for some time sick of a bilious fever, received a letter, by a pigeon, from *Aleppo*; importing, that *Al Malec Al Dhâber*'s generals had drawn the *Sâheb* of *Antioch*, who had undertaken an expedition against the *Moslem* territories, into an ambuscade, put seventy-five of his men to the sword, and made a multitude of them prisoners. As for the *Sâheb* of *Antioch* himself, he escaped to *Shîba*; and, after the retreat of the *Moslem* troops, retired to his capital. Soon after, two of the enemy's vessels, with several women, and children, on board, besides a good number of sheep, and a large quantity of other provisions, were driven into the hands of the *Moslems*, by stress of weather. But the *Franks* soon made themselves ample amends for this loss, by intercepting a pinnace, laden with money and recruits for the garrison of *'Accâ*. The *Soltân* being still in an exceeding bad state of health, and both spies and deserters unanimously agreeing, that the *Franks* were determined to attack him immediately with their whole combined force; he resolved to withdraw to mount *Shaferam*, and take post there. On the top of that mountain he, therefore, incamped, the 19th of *Ramadân*. This nevertheless did not discourage the troops in *'Accâ*; which still continued to repel the efforts of the besiegers with so much bravery, that there was little probability of their soon becoming masters of the place <sup>c</sup>.

Other occurrences  
of the present year.

THE *Soltân* having pitched his camp on the summit of mount *Shaferam*, about three miles from the city of *'Accâ*; the *Franks*, notwithstanding their apparent superiority, laid aside the design they had formed of forcing him to a battle. He had no sooner occupied his new camp, than *Zîno'ddîn Yusef Ebn Zîno'ddîn Ali Cawjec*, the *Sâheb* of *Arbel*, fell sick of a double fever, which attacked him at different hours; with which he struggled till the 28th of *Ramadân*, and then expired at *Nazareth*, in the very flower of his age. The *Soltân* appointed his brother *Modhaffero'ddîn Cawcabûri*, who was with him at the time of his death, to succeed him at *Arbel*; but deprived him of the cities of *Al Robâ*, or *Edeffa*, and *Harrân*, which he was possessed of before. *Salâh'addîn* like-

<sup>c</sup> BOHAR'EDDIN EBN SHEDDAD, ubi sup. p. 131—144. ISMA'IL ABU'LFED. ubi sup. EBN KHALECAN, EBN AL ATHIR, TAKI-O'DDIN AHMED AL MAKRIZI, in *Mawredollatâf*. KHA'LIL EBN MOHAMMED AL AFKANESEI, in *Târîkh Salâh'ad*. IBRAHIM EBN MOHAMMED EBN DALMAN, in *Al Jawhar Al Thamîn*, D'HERBEL. & RENAUD. ubi sup.

wife gave him the town of *Shabrezâr*, with its district; and conferred upon *Al Malec Al Modhaffer Takto'ddin Omar*, his nephew, the government of those territories over which *Modhaffero'ddin* had presided before *Zino'ddin's* demise. These were *Al Robâ*, or *Edeffa*, *Harrân*, *Someisât*, or *Samosata*, and the territory of *Al Mawzar*, in *Al Fazira*, or *Mesopotamia*, wherein the city of *Nasîlîn* is seated; all which were annexed to *Mayyâfârakîn*, *Hamah*, *Maarra*, *Salamiya*, *Manbij*, the castle of *Nojm*, *Jebela*, *Al Lâdikia*, or *Laodicea*, *Blâtanus*, or *Platanus*, and *Bagrâs*, or *Pagræ*, with their respective dependencies, which he possessed at that time. *Al Malec Al Modhaffer* arrived at the *Soltân's* camp, the 3d of *Shawâl*, and brought back with him by compulsion *Moezzo'ddin Sinjâr Shâh Ebn Saifo'ddin Gâzi Ebn Mawdûd Ebn Zenki*, the *Sâheb* of *Al Fazîra*; who had separated from the *Moslem* army, and marched almost as far as *Tiberias*, in his way home, contrary to the express order of the *Soltân*. The spirit of mutiny and disaffection likewise disposed *'Amâdo'ddin Zenki* to demand his dismissal of the *Soltân*, together with the money due to his troops, in an insolent and imperious manner; but he was prevailed upon at last, partly by fair means and partly by force, to desist from his demands. In the mean time, the *Franks* being not a little distressed for want of provisions in their camp, as well as in several parts of the country belonging to them, a sack of meal selling at *Antioch* for ninety-six *Tyrian dinârs*; count *Henry* and the marquis of *Montferrat* advanced to *Râs Al Mâ'*, a place at no great distance from the source of the river of *'Accâ*, with a large detachment of their forces, to bring the *Soltân* to a battle. But finding this impracticable, and having lost no inconsiderable number of men in several smart skirmishes, that happened between them and the *Moslem* troops, they returned to the camp; where they had left the young *Malec Al Alamân*, with the other part of the army, to carry on the siege. The *Soltân* likewise, who had not yet recovered his health, re-occupied his former camp; from whence he had withdrawn his men, in order to observe the motions of the *Franks*. About this time, a reinforcement from *Europe* joined the *Franks*; which, however, did not hinder a party of them from being drawn into an ambuscade, and defeated, by a detachment of the *Moslem* troops, the 22d of *Shawâl*. Amongst the prisoners taken in this action were one of the *French* king's generals and his treasurer, who probably arrived with the last succours at the camp before *'Accâ*. The *Soltân* treated them with uncommon marks of distinction, and assigned them a magnificent tent next to his own. He also ordered them all kinds of refresh-



refreshments, and even sometimes permitted the general to eat with him at his own table. After which, he commanded them to be conducted honourably to *Damascus*, gave them leave to write to their master, and allowed them to supply themselves with every thing they stood in need of from the *Christian* camp. The operations of the campaign being at an end, the *Soltân's* army began now to separate, that the troops of which it was composed might retire into winter-quarters. 'Amâd'oddîn, the *Sâheb* of *Sinjâr*, and his nephew *Sinjâr Shâh*, the *Sâheb* of *Al Jazīra*, set out on their return home, the 25th of *Shawâl*; the *Soltân* having given each of them a royal vest, besides other valuable presents, as tokens of his approbation of their former conduct. 'Alâo'ddîn, the son of the *Sâheb* of *Al Marûsfel*, departed, the beginning of *Dhu'l-kaada*, for his father's court; having been honoured by the *Soltân*, in the same manner as the two above-mentioned princes. *Al Malec Al Modhaffer* staid till the beginning of the following year, as did also *Al Malec Al Dhâher*; the latter of them taking his leave of the *Soltân*, the 9th of *Al Moharram*, and the former, the 3d of *Safar*, in that year. Towards the close of *Dhu'lkaada*, 586, *Zulfetdâr* paid his respects in person to *Salâb'addin*; and begged he would, by a rescript, cause to be restored to him some territories in the provinces of *Nasibîn* and *Al Khâbûr*, of which he had been unjustly deprived. This being readily granted, and a rich vest delivered to him; he went away, extremely well pleased with the justice, magnanimity, and munificence of the *Soltân*.

The *Soltân*  
changes  
the gar-  
rison of  
\**Accâ*.

THE 587th year of the *Hejra*, which commenced *Jan.* 29th, 1191, produced several remarkable events, that have not escaped the notice of the eastern writers. The sea having been exceeding rough, by reason of the boisterous weather; at \**Accâ*, during the month of *Dhu'lhajja*, the preceding year; the *Franks* removed all their ships to *Tyre*, which was a safer and more commodious port. The sea being, therefore, open, the *Soltân* easily threw a body of fresh troops; under the command of *Al Emîr Saïf'oddîn Ali Ebn Ahmed Al Haccâri Al Mastûb*, into the place. However, as *Al Emîr Bobâo'ddîn Karâkûsh* and *Al Emîr Hosâm'oddîn Abu'l Hijâ*, with the former garrison, had sustained so many fatigues, in

\* BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 144—154. ISM. ABU'LFED. ubi sup. KHALIL EBN MOHAMMED AL AFKAHESBI, in *Târikh Salâb'ad*. EEN KHALECAN, EEN AL ATHIR, D'HERBEL. & RENAUD, ubi sup. GOLL not. ad *Alfragan*. & ALB. SCHULT. ind. geographic. in vit. *Salad*. pass.



the defence of the town; they were withdrawn from thence, and carried to *Haifâ*, where *Al Malec Al 'Adel* had posted himself with his army, in order to protect the ships passing to, and repassing from, 'Accâ, with the forces on board, from any nocturnal insult of the enemy. As *Haifâ* was seated near the spot from whence the *Soltân's* ships set sail for 'Accâ, such a position of *Al Malec Al 'Adel's* body of troops was judged requisite to facilitate the introduction of a new garrison into that city; which was effected, according to *Bobâo'ddin Ebn Sheddâd*, the 10th of *Al Moharram*, the present year. The good success that attended this enterprize made some amends for the loss of seven *Moslem* transports from *Egypt*, together with sixty sailors, that navigated them, and a vast quantity of corn and money on board for the garrison of 'Accâ, a little before; those ships having been all dashed to pieces either against a rock or one another, by the violence of the winds, the 2d of *Dhu'lhajja*, the preceding year. This disaster the besieged could not forbear considering as an ill omen, portending the speedy reduction of the city. The ships being lost within sight of the town, the garrison had taken post on the sea-shore, in order to cover the debarkation of their cargoes, and convey the corn, which would have supported both the soldiers and the people in 'Accâ a whole year, into the place. This gave the *Franks* an opportunity of making a general assault, with the utmost fury; but, one of their scaling-ladders by a fatal accident being broke, they were repulsed with great slaughter by the inhabitants, and driven back by them even to their very camp. However, a considerable part of the walls falling down suddenly in the night of the 7th of *Dhu'lhajja*; the besiegers, finding the breach made by this unexpected event practicable, and the remainder of the walls in a ruinous condition, attempted again to carry the fortress by storm. The *Moslems* looked upon this misfortune as another ill omen, and were at first not a little affected by it; but they soon recovered themselves out of the panic into which they had been thrown, and so exerted themselves, that they once more obliged the besiegers to retire. After which, they repaired the walls, and put the place into as good a posture of defence as it had been in before. The *Franks* being in vast want of provisions, a multitude of deserters from their camp came in to the *Soltân*; who employed them, at their own request, in cruising upon the enemy, and assigned them a ship for that purpose. They met with success in this employment, taking several merchant-men bound to the enemy's camp; some of which, that had a large quantity of money, plate, and other rich effects on board, were exceeding valuable prizes. The money and plate, which included a silver table,

MOD. HIST. VOL. III. I i the

the captors brought to the *Soltân*, the 13th of *Dhu'lhajja*, together with all the prisoners that had fallen into their hands. But he returned every thing of value to them; it being a sufficient satisfaction to him, and the *Moslems*, that the *Franks* with so much alacrity plundered and pillaged one another. In the mean time, the inclemency of the season produced a pestilence in the *Christian* camp; which raged with prodigious violence, and, together with the famine, swept away 100, 200, and sometimes more, men in a day. Of this dreadful distemper died the young *Malec Al Alamân*, or, as he is called by *Bohâo'ddin Ebn Sheddâd*, *Ebn Malec Al Alamân*, the 22d of *Dhu'lhajja*, 586, to the inconceivable regret of the *Franks*. The enemy likewise lost another of their principal commanders, and count *Henry* himself for some time lay at the point of death. The *Moslems* took two barks, with fifty men in them, the 24th of the same month; and another, the day following, wherein they found a garment covered with pearls, that had formerly been one of the ornaments of *Malec Al Alamân*. They also met in this small vessel with that prince's nephew, whom they immediately threw into irons. *Asado'ddin Shairacûb Ebn Nâsero'ddin Mohammed*, the *Sâheb* of *Hems*, penetrated into the enemy's country as far as *Tripoli*, and carried off with him 400 horses and 100 oxen, grazing in a meadow contiguous to that city; all which, except forty horses, that died upon the road, he brought to *Hems*, the 4th of *Safar*, 587, without losing a man. Two skirmishes happened between detachments of the *Christian* and *Moslem* armies, the 3d and 9th of the former *Rabi*, of little or no consequence to either side. A party of the *Moslems* also picked up forty-five prisoners in the neighbourhood of *Bayrât*, or *Beyrât*; amongst whom was an old man, come from *Europe* to perform the pilgrimage to *The Church of the Resurrection at Al Kuds*. These being conducted to the *Soltân's* tent, he courteously dismissed the old man; though his sons, who were children, would have begged leave of their father to kill him. The instances of success mentioned here, especially the introduction of a new garrison into *'Accâ*, with corn for a whole year, proved extremely agreeable to the *Soltân*. They seem, however, to have been too inconsiderable to merit the attention of that prince; since the relief so luckily afforded *'Accâ*, the most important of them, as the body of troops thrown into that fortress scarce amounted to half the forces withdrawn from thence, if *Abu'lfeâ* in this point may be depended upon, did principally contribute to the loss of the place °.

THE

° BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 154—159. ISM.  
ABU'LFED.

THE season for action now approaching, the reinforcements for the Moslem army began successively to appear. So-*The* Franks *limân Ebn Jondar*, *Al Malec Al Dhâher*'s general, an officer <sup>receive</sup> of great experience, rendered illustrious by the many victories <sup>succours</sup> he had gained, as well as a statesman of consummate abilities, <sup>from Eu-</sup> with the forces of *Aleppo*, first arrived. Next came *Majdô'ddin*, <sup>rope.</sup> or *Mojdô'ddin*, *Ebn 'Azzo'ddin Fakhr Shâh*, the *Sâheb* of *Baalbec*, with the troops under his command. These two bodies were gradually followed by all the others expected to join the *Soltân*. With regard to the *Franks*, they also received powerful succours from *Europe*. *Philip II.* (O) king of *France*, surnamed *Augustus*, and denominated by the *Arab* writers *Al Malec Al Fransîs*, arrived with a supply of men, money, horses, provisions, &c. on board six ships (P), the 23d of the former *Rabî*, and immediately proceeded to the camp before *'Accâ*. Soon after his arrival, says *Bohâo'ddîn Ebn Sheddâd*, a most beautiful white falcon, that he brought with him from home, flew off his hand to the top of the walls of *'Accâ*, where it was taken by some soldiers of the garrison, and sent to the *Soltân*; who refused to restore it to the king, though he offered for it no less than 1000 *dinârs*. Count *Forond*, an excellent officer, who had distinguished himself on several occasions, also appeared at the head of some troops, destined to act in favour of the *Franks*. In the mean time, *Richard I.* king of *England*, for his great courage, surnamed *Cœur de Lion*, and going amongst the *Arab* historians under the appellation of *Malec Al Anketâr* (Q), who had undertaken the *Crusade*, made a descent on the island of *Cyprus*, with

*ABU'LFED.* in chron. ad an. Hej. 587. *EBN SHOHNAH*, ad an. Hej. 587: *KHALIL EBN MOHAMMED AL AFKAHESBI*, in *Târikh Salâh'ad.* *D'HERBEL.* ubi sup.

(O) This *Philip* is said to have been looked upon by the *Franks* as superior to *Richard*, king of *England*, with respect to the extent of his dominions, and his dignity; but as much inferior to him, in point of wealth, and military virtue. Notwithstanding which, *Philip's* territories are affirmed to have been not very extensive by *Abu'l Faraj*. The *Arab* writers style *lec Al Fransîs*; the last word of which title (*Fransîs*), unless we are greatly mistaken, was deduced from the *French* gentile term *François* (1).

(P) According to *M. Renaudot*, *Philip's* fleet consisted of 100 sail; but by what author he has been supplied with this article, he has not been pleased to inform us (2).

(Q) He is so called by *Abu'l-feda*, *Ebn Shohnah*, *Bohâo'ddîn*

(1) *Bohâo'ddîn Ebn Sheddâd*, ubi sup. p. 153, & alib. *Greg. Abu'l Faraj*, ubi sup. p. 413, 420.

(2) *Renaud.* ubi sup. p. 546.



with an intention to possess himself of it. But meeting with a vigorous resistance, he found himself obliged to have recourse to king *Guy of Lusignan*, and his brother *Geoffrey*, or *Geofrey*, who then presided over the remains of the *Franks*, for assistance. Whereupon, according to *Bobão'ddin Ebn Sheddâd*, those princes sent him 160 horse, to enable him to carry his point. Towards the close of the latter *Rabî*, a letter from *Bayrût*, or *Berytus*, brought advice, that five *English* ships, and a small bark, with a considerable number of men and women, forty horses, a large quantity of provisions, implements of various kinds, wood, and other things, had fallen into the enemy's hands. This, however, did not hinder the *Franks* from pushing on the siege of *'Accâ*. They erected seven new machines, and began to play with them, the 4th of the former *Jomâda*, most furiously upon the town. Of this the *Soltân* being informed, he posted himself, with a few of his *Mamlûks*, on the top of *Tel Al Fodûl*, a mountain close to the spot where the army of the *Franks* was incamped, in order to take a near view of their machines. He then moved with all his forces to *Al Kherûba*, and occupied the hill *Al 'Ayâdiya*, opposite to the enemy's camp, in the night between the 10th and 11th of the same month. From this post he proposed to harraß the *Franks* with perpetual alarms, and by that means to retard the operations of the siege. But, notwithstanding his efforts, the city of *'Accâ* was reduced to such extremities, that the garrison and inhabitants sent letters every day to the *Soltân*, to apprize him of the distress they were in, and press him to attempt with all possible expedition to relieve the place. Their situation was rendered still more melancholy by the arrival of the king of *England*, after his subjugation of the island of *Cyprus*, at the besiegers camp. That prince, who was esteemed (R) by the *Moslems* as the most

*Ebn Sheddâd*, and *Abu'l Faraj*; but *Malec Al Ankethîr* by *Mojiro'ddin Al Hanbali*, who in the room of *Ta* and *Alif* substitutes *Tba* and *Ya*. The word *Anketâr*, or *Ankethîr*, seems to be a corruption of the *French* name *Angleterre* (1).

(R) *Bobão'ddin Ebn Sheddâd* represents him as a prince grown exceeding famous, by his valour,

intrepidity, military skill, experience in war, and the many victories he had gained. The same author likewise mentions him as a general on whom the *Franks* had the greatest dependence, insomuch that on some occasions they seemed to be almost incapable of acting without him (2).

(1) *Ebn Shobn. ad an. Hej. 587. Ism. Abu'lfed. in chron. ad an. Hej. 587. Bobão'ddin Ebn Sheddâd, ubi sup. p. 160, 165. Mojiro'ddin Al Hanbali, Greg. Abu'l Faraj, ubi sup. p. 420. Vid. etiam not. MS. ad Abu'l Far. ibid. apud Joan. Swintonum, A. M. Oxoniens. (2) Bobão'ddin Ebn Sheddâd, ubi sup. p. 160, 161, 165, 171, & alib.*



valiant and intrepid of all the generals of the *Franks*, brought with him a very considerable force, attended with arms and proper accoutrements, in twenty-five ships of war; with which he joined the *Christian* army, then in high spirits, on account of their being soon to act under the orders of so brave, skilful, and experienced a commander, the 13th of the former *Jomâda*. The 16th of the same month, the *English* sunk, after an obstinate engagement, a *Moslem* ship of an enormous size, with 650 soldiers, a vast number of arms and utensils of all kinds, and a prodigious quantity of provisions, on board, going from *Bayrût* to 'Accâ, for the benefit of the besieged. Of the soldiers, and sailors navigating the vessel, only one escaped; who was taken prisoner by the *English*, and dispatched immediately to the *Soltân*, to acquaint him with the disaster that had befallen him by sea. This blow so terrified the garrison and people of 'Accâ, that they began to despair of defending that fortress much longer against the *Franks*; looking upon it, says *Bohâo'ddîn*, as the third ill omen that had happened to them since the commencement of the siege <sup>f</sup>.

THE vicinity of the *Soltân's* camp, pitched on the hill of 'Accâ is *Al 'Ayâdiya*, not a little favouring the sallies of the besieged; reduced to the *Franks* found themselves incapable of effecting the reduc- the last ex-  
tion of 'Accâ, without a farther effusion of human blood. tremity by  
They raised a stupendous machine, to play upon the town, the *Franks*.  
and level the walls with the ground; which the garrison set on fire with naphtha, and reduced to ashes. On *Friday*, the 19th of the former *Jomâda*, the *Franks* made a general assault; but the garrison, supported by the *Soltân*, repulsed them with great bravery, forced their trenches, penetrated into their camp, and plundered part of it. However, they were at last obliged to retire. The 23d, the besiegers made a fiercer attack than before; but were again repulsed; and pursued to their camp, where a most bloody engagement ensued. Nothing, however, decisive happened on either side. Hereupon the king of *England* sent an herald to the *Soltân*, to desire he might have an interview with that prince. This minister was introduced by *Al Malec Al 'Adel* to *Salâh'addîn*, and communicated the purport of his commission to him; but without effect. The *Soltân* refused to comply with king *Richard's*

<sup>f</sup> BOHÂO'DDÎN EBN SHEDDAD, ubi sup. p. 159—167. ISM. ABU'LFED. & EBN SHOHN. ubi sup. MOJIRO'DDÎN AL HANBALI, GREG. ABU'L FARAJ, ubi sup. p. 418, 419, 420. Vid. etiam not. MS. ad Abu'l Far. p. 420. apud Joannem Swintonum, A. M. ex Æde Christi, Oxon. D'HERBEL. ubi sup. p. 743, 744. & RE-NAUP. ubi sup. p. 546.

request, before a convention, settling the principal articles of a future treaty of peace between them, was signed. He also insisted that the interview should be conducted by an interpreter, in whom both of them could confide. The 28th, a smart action happened; which was terminated by the intervention of the night. The *Moslems* lost in it only a *Scenite Arab*, or *Bedoween*, and a *Curd*; though more of the *Franks* are said to have been killed, besides one of them taken prisoner, who was immediately carried to the *Soltân*. The 29th, there was a skirmish near *Al Nabr Al Halû*, or *The Sweet River*; in which a *Moslem* fell into the enemy's hands, whom they butchered, and afterwards burnt. To retaliate this barbarity, a *Christian* captive was treated in the very same manner. In the mean time, couriers were dispatched without intermission from the garrison and inhabitants of *'Accâ* to the *Soltân*, to acquaint him with their deplorable situation; they being reduced to the extremes of misery and despair. They assured him, that since the arrival of the king of *England*, who was by much the best and most active officer in the *Christian* camp, they had not been permitted to enjoy the least interval of repose. They added, that this martial prince had been sick, and even at the point of death; as also, that the king of *France* had been wounded, but whether dangerously or no they did not say. The king of *England's* sister, who had been the king of *Sicily's* wife, was with him, during his illness, in the camp. She had with her two *Sicilian* servants, who had always been *Moslems* in their hearts. These took an opportunity, that offered itself, of deserting to the *Soltân*, and professing the *Mohammedan* faith. At this time, the marquis of *Montferrat* having been told, that the sovereignty of *Tyre* was to be conferred upon the former *Sâheb* of that city, who had been detained in captivity by the *Soltân*, as a reward for what he had suffered on account of his religion; he abandoned the army, and hastened with the utmost celerity to *Tyre*. Nor could some *Christian* priests, sent after him for that purpose, by all the motives they could offer, prevail upon him to return. As he seemed fully persuaded, that the kings of *England* and *France* were resolved not only to deprive him of the principality of *Tyre*, but even to seize him; he was determined to leave them, and confine himself to the defence of his capital. The forces of *Sinjâr*, under the orders of *Mojâbedo'ddin Yerankush*, those of *Egypt*, commanded by *'Alamo'ddin Corkhi*, *Saifo'ddin Sonkar*, and others, and those of *Al Mawfel*, under the conduct of *'Alâ-o'ddin*, the *Sâheb* of that place, having joined the *Soltân*; he made a motion with his army, the 2d of the latter *Jomâda*, and drew nearer the enemy's camp. The king of *England's* illness, which

which now grew more violent, for the present not a little retarded the siege of 'Accâ; that prince, even according to the *Moslem* writers themselves, being as it were the life and soul of the *Franks*. After his recovery, he dispatched an embassâdor to the *Soltân*; who brought with him a *Moslem* prisoner, a native of *Al Maarra*, as a present to that prince. The *English* monarch's view herein was, according to *Bohâo'ddîn Ebn Sheddâd*, to feel the *Soltân's* pulse, and discover whether he was more inclined to peace or war. But as *Salâh'addîn* himself had a similar view, in relation to the disposition of the *Franks*, by his admission of this minister, and consequently both parties were rather disposed to impose upon each other than enter seriously into a negotiation; the conferences broke off without success, and this legation produced no remarkable effect. The *Franks*, therefore, animated by king *Richard*, redoubled their efforts to carry the town; attacking it with so much ardour, that the troops forming the garrison were every moment in danger of being put to the sword. This induced them to send a letter to the *Soltân*, the 7th of the latter *Jomâda*, to inform him of the most melancholy circumstances they were in; and likewise farther to acquaint him, that, if they were not succoured the next day, they should be obliged to surrender. As most of the arms of *Phœnicia*, *Jerusalem*, *Damascus*, *Aleppo*, *Egypt*, and in fine all the *Moslem* provinces, were in 'Accâ, the *Soltân's* principal magazine being settled there; and as *Saïfo'ddîn Al Mashtûb*, *Bohâo'ddîn Karâkûsh*, and other famous generals were now in that fortress; the contents of this letter, as well as the verbal account of things given by the bearer, extremely affected the *Soltân*. The 8th of the same month, the *Franks* penetrated through, and destroyed, the exterior wall; which was abandoned by the besieged, after a vigorous defence. The *Franks*, however, lost in the action above 150 men. Six of these were persons of distinction, the principal of whom was killed by a *Curd*. The exterior wall being destroyed, and the garrison thereby left intirely exposed, the place was in the most imminent danger of being taken by storm.

THINGS being in this melancholy situation at 'Accâ, the 'Accâ garrison and inhabitants of that city demanded to capitulate; surrenders and deputed *Saïfo'ddîn Al Mashtûb* to the besiegers camp, to  
to the  
Franks.

§ BOHÂO'DDÎN EBN SHEDDAD, ubi sup. p. 167—175. ISM. ABU'LFED. GREG. ABU'L FARAJ, EBN SHOHNAN, & MOJIBO'DDÎN AL HANBALI, ubi sup. EBN KHALECAN, EBN AL ATHIR, KHALIL EBN MOHAMMED AL AFKAKESBI, in Târikh Salâh'ad. D'HERBEL. & RENAUD. ubi sup.

settle with the king of *France* the articles of the capitulation. That prince at first refused to grant them any terms, as they had so barbarously butchered six of the *Christian* officers, the preceding day, even after one of them had engaged to procure them mercy from the *Franks*, if they would spare him; upon which, *Al Mashtûb*, in a menacing tone, assured him, that they would defend the city to the last drop of blood, and each of them kill fifty of the principal of their enemies, if he persisted in his refusal to comply with their request. *Al Mashtûb* then returned into the town, and informed both the people and troops of the king of *France's* disposition; which struck them with such terror, that *Arsal*, *Ebn Al Jâwali*, *Sonkar*, *Al Wasbâki*, and several others, got on board a bark, that night, and escaped to the *Moslem* army. *Arsal* and *Sonkar*, dreading the *Soltân's* indignation, kept themselves in such manner concealed, that they could never be discovered; but *Al Jâwali* was afterwards taken, and closely confined. However, a reinforcement of fresh troops being thrown into the place, and the besieged having begun to build another wall, in the room of that which had been demolished by the *Franks*; the kings of *England* and *France* at length, after the fortress had been reduced to a heap of ruins, granted them a capitulation, on *Friday*, the 17th of the latter *Jomâda*, upon the following terms. 1. The garrison and inhabitants of *'Accâ* shall be permitted to march out in safety, with their money and effects. 2. They shall release 1500 *Christian* prisoners of lower rank, and 100 others of superior note, to be named by the commanders of the *Franks*. 3. In consideration of their being allowed to retire, with their wives and children, money and effects, they shall pay the besiegers 200,000 *dinârs*, at two monthly payments; the first on the 18th of *Rajeb*, and the second on the 18th of *Shaabân*. 4. They shall deliver up to the *Franks* The Cross of the Crucifixion, or the true original cross on which the *Messiah* suffered. 5. They shall leave them all their ships, arms, and military machines; and, in fine, the remaining part of the magazine erected in their city. 6. They shall pay the marquis of *Montferrat*, or *Sâheb* of *Tyre*, 10,000 *dinârs*, and his troops 4000, because by his intervention these articles were agreed upon. The capitulation being signed, and a copy of it sent to the *Soltân*; he disapproved of the garrison's conduct, on this occasion. But receiving advice that the *Franks* had, the same day, taken possession of the town, he found himself obliged, notwithstanding his chagrin, to acquiesce in what had been done. Though *'Accâ* had not been evacuated by the *Moslem* troops, the *Hâjeb Kûs* departed from thence, with three attendants, to the

*Soltân's*



*Soltân's* camp, the 20th of the same month; and set out the next day for *Damascus*. Towards the close of the latter *Jomâda*, a *Moslem* post having been attacked by the *Franks*; they were repulsed, with considerable loss. In the mean time, they detained in a state of confinement the *Moslems* found in the town, and secured both their money and effects, till the conditions stipulated on their part by the late convention were performed. Whereupon the *Soltân*, says *Bobâo'ddîn Ebn Sheddâd*, insisted, that before the payment of 100,000 *dinârs* on the 18th of *Rajeb*, and the dismissal of the *Christian* captives in his hands, those prisoners should either be released, on his producing a proper security for the payment in due time of the remaining sum, or hostages given him for the speedy release of them. If either of these reasonable terms, continues he, had been complied with, the *Soltân* would have punctually performed what the *Franks* thought they had a right to demand of him. But both of them being preremptorily refused, he believed himself under no manner of obligation to send them either the cross, the prisoners, or the money they required; imagining, as our author insinuates, that by a contrary conduct he should have become the dupe of his own credulity, and the perfidy of the *Franks*. This affair is, however, something differently related by *Abu'l Faraj*. According to that writer, *Salâh'addîn*, by the advice of his *Emîrs*, refused to remit 100,000 *dinârs* to the *Franks*, though the money had been collected by his subjects for him, unless their kings would again bind themselves by oath to discharge all the *Moslems* they had confined. This, says he, they did not scruple to reject; but, at the same time, declared, that they would immediately dismiss part of them, upon the payment of that sum, and the arrival of the cross, and the rest, when 100,000 *dinârs* more, the remainder of the stipulated sum, were paid. But with this proposal, however equitable it may appear, the *Soltân* would by no means close. *Abu'lfeda* seems to intimate, that *Salâh'addîn* could not raise the money due to the *Franks*, and yet required the dismissal of all the *Moslem* captives in their hands; with which, as they could not but deem it a most exorbitant and iniquitous demand, they refused to comply. Neither the cross, therefore, was sent, nor the money, at the time appointed, paid. The consequence of which was, that the king of *England*, having drawn up a body of the *Franks* in order of battle, on a plain between the mounts *Al 'Ayâdiya* and *Caisân*, and commanded the *Moslem* prisoners to be conducted thither, put 3000 of them to the sword, that were not able to ransom themselves, the 27th of *Rajeb*. This was done in the sight of some *Moslem* troops, that were both too weak and too far distant to rescue them. The other captives, according

to *Abu'lfeda*, were still kept in chains. Upon the whole, from the *Arab* historians themselves, for these we only follow here, it may be fairly inferred, that the *Soltân* was guilty of perfidy, and the *English* monarch, or rather all the princes of the *Franks*, of cruelty, on this tragical occasion <sup>h</sup>.

The farther progress of the Christian arms.

AFTER the reduction of 'Accâ, the king of *England* marched with his army to besiege 'Askalân, or *Ashkelon*, in conformity to the plan he had laid down, as generalissimo of the *Franks*. A certain *Moslem* author insinuates, that this enterprize obliged king *Richard* to treat the *Moslem* prisoners in the manner abovementioned; as he judged it would be altogether impolitic to leave behind him so considerable a body of men in 'Accâ. Which if we admit, that prince will be thereby in some measure cleared of the aforesaid imputation; though policy, however in this point of conduct he might have been influenced by it, will not intirely exculpate him. *Richard* having settled every thing at 'Accâ, and ordered both the town and walls to be repaired, began his march for 'Askalân, towards the close of *Rajeb*. The 1st of *Shaabân*, he advanced to *Haifâ*; his rear being harrassed most of the way by a body of the *Soltân's* troops, under the command of *Al Malec Al Afdal*. From thence he moved to *Al Mallâba*, and afterwards to *Kaisâriya*, or *Cæsarea*; the *Soltân* attending him with his army, in order to observe his motions. *Richard* arrived at *Kaisâriya*, on *Friday*, the 6th of *Shaabân*; and pitched his tents there, according to *Bobâo'ddîn Ebn Sheddâd*, the same day. He then continued his march, in order of battle, till the 10th of *Shaabân*, when a brisk skirmish happened; in which a pretty large number of men on both sides were killed, and about 1000 of the *Franks*, if *Bobâo'ddîn Ebn Sheddâd* may be depended upon, wounded. The king of *England*, according to the information given the *Soltân* by three prisoners he had taken, having been imposed upon, with regard to the strength of the *Moslem* forces, by two *Scenite Arabs*, or *Bedoweens*; he caused both their heads, after the end of the action of the 10th, to be struck off. The van of the *Christian* army was commanded by the king of the *Franks*, and formed of his own proper troops; the main body

<sup>h</sup> BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 175—184. ISM. ABU'LFED. & EBN SHOHN. ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 419, 420. EBN KHALECAN, EBN AL ATHIR, TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredô'llatâfa*, IERAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, KHALIL EBN MOHAMMED AL AFKAHESBI, in *Târîkh Salâh'ad*. TAJR BERD, in *Târîkh Mefr*, D'HERBEL. & RENAUD. ubi sup.

by the king of *England*, assisted by the king of *France*; and the rear was brought up by the sons of *Alisot*, the *Sâhebs* of *Tabariya*, or *Tiberias*, and others. The banner was displayed from the top of a high tower, in the center, carried on wheels. In this manner, according to the report of prisoners and deserters, and of *Bobâo'ddin Ebn Sheddâd* himself, who saw them, did the *Franks* move, first to *Kaisâriya*, and afterwards to *Al Birca*, which they reached on *Friday*, the 13th of *Shaabân*. Some few prisoners, amongst whom was a person of distinction, the *Soltân* picked up; all of whom, in resentment of *Richard's* treatment of the *Moslem* captives, he caused to be put to the sword. However, he also himself lost several of his men, on this occasion; amongst whom was *Ayâz*, one of his most valiant *Mamlûks*, or purchased slaves. Many of the *Moslems* were likewise wounded, as well as their horses, by the enemy's arrows. At this time, the king of *England* and *Al Malec Al 'Adel* had an interview and conference, in order to treat of a peace; but the *Soltân* making use of this affair only as an artifice to gain time, till he was joined by a body of *Turkmâns*, then upon their march, nothing of any consequence resulted from thence. *Salâh'addîn* having received advice, that the enemy had taken post in the plains of *Arsof*, or *Arsûf*, a town about twelve miles from *Al Ramla*, and six from *Yâfâ*, *Yâffâ*, or *Joppa*; he made the proper dispositions for an engagement, being determined, if possible, to bring them to a battle. Accordingly, the two armies being come in sight of each other, on *Saturday*, the 14th of *Shaabân*, a general action (S) immediately ensued; in which the *Moslems* being overthrown, with great slaughter, the *Soltân* retired, or rather fled, with the utmost precipitation, to *Al Ramla*. Here he cut off the heads of two or three *Christian* prisoners, that had fallen into his hands. After the defeat of the *Moslems*, the king of *England* occupied *Yâfâ*; which the enemy, now every where retiring before him, had abandoned at his approach. His design, however, upon *'Afskalân*

(S) The battle, or defeat, of *Arsof*, in conformity to the *Arabic* idiom, is called, by *Bobâo'ddin Ebn Sheddâd*, *Yom Arsof*, the day of *Arsof*; the word *Yom*, day, sometimes in *Arabic* denoting a battle, defeat, or signal calamity. A similar, or rather the same, acceptation of the term *Yom* was not unknown to the sacred penmen of the Old Testament; in whose writings, particularly those of the prophets, it now and then occurs (1).

(1) *Bobâo'ddin Ebn Sheddâd*, *ubi sup.* p. 198. *Ifai*, c. ix. v. 4. *Ezek.* f. xxx. v. 9. *Edm. Castell*, *lex. heptaglot.* p. 1603.

transpiring,

transpiring, it was resolved in a council of war, at which all the *Soltân's* generals assisted, that this city should not only be dismantled, but destroyed; which was accordingly in a good measure effected by the *Moslem* troops, before the expiration of the last-mentioned month. This was done, to prevent the *Franks* from possessing themselves of that fortress, as they had before done of 'Accâ, and then penetrating to *Al Kuds*; which the *Moslems*, at this time, scarce thought themselves capable of defending. After the demolition, or rather devastation, of 'Askalân, the temple of *Lud*, or *Lydda*, and the castle of *Al Ramla* met with the same fate. This happened, in the beginning of *Ramadân*. The 5th of that month, the *Soltân* arrived at *Jerusalem*, whither he went to visit the walls and fortifications of that place. Soon after his arrival, certain *Christians* were seized by some of *Al Tawâsh Kâymâz's* people; on whom a copy of a letter written by the governor to the *Soltân*, giving an account of the miserable and distressed condition of the garrison of *Jerusalem*, or *Al Kuds*, was found. As this was to be sent to the *Franks*, to communicate to them the situation of affairs there, and consequently a full proof of an illicit correspondence with the enemy; their heads were struck off, to deter others from the like offence. The *Soltân*, having viewed every part of the walls and fortifications of *Al Kuds*, and satisfied himself of the state of the garrison, left that city, the 8th of *Ramadân*. Before his departure, he ordered the town to be put in the best posture of defence, as he was apprehensive of a visit on that side from the *Franks*. The following night he lay at *Beit Nûbâ*, and the next day returned to the camp at *Nitron*, or *Netrûn*; where *Moezzo'ddîn Kaisar* (*Cæsar*) *Shâh*, the son of *Kilij Arslân*, and *Sâheb* of *Malatîa*, or *Malatiya*, had an audience of him. That prince came to implore his assistance against his father, and brothers; who had deprived him of *Malatîa*, and the district belonging to it. *Moezzo'ddîn* had been met upon the road by *Al Malec Al 'Adel*, and *Al Malec Al Afdal*; who erected and fitted up for him a magnificent tent, in the neighbourhood of *Lud*, or *Lydda*. He was received with the highest marks of distinction by the *Soltân*. The same day the *Sâheb* of *Malatîa* arrived near *Lydda*, being the 8th of *Ramadân*, a detachment of the *Soltân's* troops routed a party of the enemy's foragers; of which news being brought to their camp, a body of horse was detached from thence to chastise the *Moslems* for the affront. This brought on a sharp engagement, wherein both sides sustained a pretty considerable loss. It was rumoured afterwards in the *Soltân's* camp, that the king of *England* himself had been wounded in the action, and even



in great danger of his life; one of his soldiers having been killed by a blow, he voluntarily received, which had been levelled at that prince. It does not, however, certainly appear, that there was any real foundation for such a report. Be that as it will, skirmishes passed almost every day between the *Moslems* and the *Franks*; the latter of whom, though apparently superior to the former, were not a little harrassed by the *Arab* horse. The king of *England* having ravaged the country about *Yâfâ*, *Yâffâ*, or *Joppa*, and taken possession of *Al Ramla*, towards the close of the campaign; a body of *Manilûks* and *Greek* volunteers, who had joined the *Moslems*, headed by the *Soltân* himself, the 8th of *Shawâl*, fell upon one of the quarters of the *Christian* camp, pitched near the former of those cities. But they were soon put to flight, and left a multitude of their men prisoners in the hands of the *Franks*. However, the *Soltân* found means to draw one of the enemy's detachments into an ambuscade, formed of his guards and some *Arab* horse, the 16th of the same month, put them into disorder, and at last obliged them, though supported by a fresh body of troops, to retire in confusion to their camp. They had about sixty men killed in this conflict, and two taken prisoners; the *Moslems* losing, as it should seem to appear from *Bobâo'ddin Ebn Sheddâd*, at least an equal number. Nay, as *Ayâz Al Mebrâni* and *Jâwali*, two officers of distinguished bravery, were amongst their slain, they must have suffered in the action more than the *Franks*; who, notwithstanding this little disgrace, reduced to their obedience a considerable part of *Palestine*, and spread terror over all the adjacent tract, this prosperous campaign<sup>i</sup>.

THE *Soltân* finding himself not in a condition to make head against the king of *England*, who had taken some of his strong towns, obliged him to dismantle others, and at last driven him in a manner out of the field; he began now to entertain favourable sentiments of a peace with that prince, and therefore permitted his brother *Al Malec Al 'Adel* to set on foot with him a negotiation. The marquis of *Montferrat*, *Sâheb of Tyre*, who had before suspected that the other princes of the *Franks* had formed a design to deprive him of the territories he possessed, sent an embassador to the *Soltân*; offering to

*A negotiation is set on foot for a peace, which ends without success.*

<sup>i</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 184—204, 211, 212, 215, 216. ISM. ABU'LFED. EBN SHOHN. & EBN AL ATHIR, ubi sup. KHALIL EBN MOHAMMED AL AFKAHESBI, in *Târikh Salâh'ad. D'HERBEL. Biblioth. orient. p. 744. GOLII not. ad Al-fragan. & ALB. SCHULT. ind. geographic. in vit. Salad. pass. RENAUD. ubi sup. p. 546.*

enter into an alliance with him against the *Franks*, if he would cede to him *Sîdâ*, or *Sidân*, and *Bayrât*. The *Soltân* hereupon immediately dispatched *Al 'Adl Al Najîb*, as his minister to the marquis's court, with orders to declare, that he was willing to accept of his proposal, if he would recover '*Accâ*, and release all the *Moslem* prisoners detained there and at *Tyre*, before the new treaty was signed. In the mean time, couriers frequently passed and repassed between king *Richard* and *Al Malec Al 'Adel*, with dispatches relative to a future peace. For *Richard* being not unacquainted with the marquis's intention of concluding a separate treaty, and the article of recovering '*Accâ* having transpired; he was desirous of being beforehand with the *Sâheb* of *Tyre*, and therefore of having the last hand put to the treaty, that had been long in agitation, between him and the *Soltân*, as soon as possible. He also, at the same time, for the farther security of '*Accâ*, and to prevent the above-mentioned treaty from taking effect, or rather to traverse the negotiation commenced between the *Sâheb* of *Tyre* and the *Soltân*, made use of all the expedients he could think of to dispose the former of those princes to an accommodation. We shall not here enter into a minute detail of all the circumstances attending the conferences held between the ministers of king *Richard* and the *Soltân* on this occasion; but only observe, that, after *Al Malec Al 'Adel* had been at *Jerusalem*, or *Al Kuds*, to inquire into the state of the garrison, and to inspect the walls and fortifications there, the negotiation between him and the king of *England* was resumed, and, towards the close of *Ramadân*, or the beginning of *Sharwâl*, the following articles drawn up, as the basis of a future treaty. 1. *Al Malec Al 'Adel*, *Soltân Salâh'addîn's* brother, shall marry the king of *England's* sister, relict of the late king of *Sicily*. 2. He shall have assigned him, as his wife's dower, the city of *Jerusalem*, capital of the kingdom of the same name. 3. The *Soltân* shall moreover relinquish to him every other city, town, castle, district, &c. of *Palestine* in his hands. 4. The king of *England* shall cede to *Al Malec Al 'Adel* the fortrefs of '*Accâ*, together with the whole extent of territory between that place and '*Askalân*, and all the other towns, castles, &c. that he has conquered this campaign. 5. *Al Malec Al 'Adel* and his wife shall be crowned king and queen of *Jerusalem*, and acknowledged as such by all the contracting powers. 6. The *Soltân* shall deliver into the hands of the king of *England*, without delay, *The Cross of the Crucifixion*, or the true original cross on which the *Messiah* suffered. 7. The knights *Templars* and *Hospitallers* shall have all their towns, castles, villages, &c. restored them,

them, immediately after the ratification of this treaty. 8. The prisoners on both sides shall be released. 9. There shall henceforth be a perpetual peace, amity, and friendship, between the *Moslems* and the *Franks*; and the king of *England*, crossing the seas, shall return home. These were the articles drawn up, as the most likely to be relished by all the parties at war, and consequently the best calculated to effect an accommodation. But the queen dowager of *Sicily* herself, as well as the clergy, objecting to the first of them, unless *Al Malec Al 'Adel* would renounce *Mohammedism*, and be baptized; and this condition being absolutely rejected both by him and the *Soltân*, as by no means fit to be complied with; the conferences broke off without success, and all hopes of an accommodation vanished into smoke<sup>k</sup>.

UPON *Al Malec Al 'Adel*'s return from *Jerusalem*, or *Al Other Kuds*, the 20th of *Ramadân*, he received a letter from the most illustrious *Diwân* of *Baghdâd*, wherein great intercession was made for *Baslamar*, or *Boëlemar*, the *Sâheb* of *Khalât*, in *Armenia*; who had been dispossessed by *Al Malec Al Modhaffer Takio'ddin*, the *Soltân*'s nephew, of a considerable part of his territories. That prince, having annexed *Al Sawaidâ* and *Hânî* to the provinces granted him by the *Soltân*, was then marching, with his son *Al Malec Al Mansûr Mohammed*, to besiege *Malâzkerd*. The *Diwân* likewise interceded for *Al Hasan Ebn Kaffâk*, whom *Modhaffero'ddin Ebn Zino'ddin* detained in confinement at *Arbel*; and begged that *Al Kâdi Al Fadl* might be sent to *Baghdâd*, to adjust with them every thing relative to both these points. *Al Malec Al 'Adel* transmitted the letter to *Al Kâdi Al Fadl*, that he might dispose *Takio'ddin* to a compliance with the *Diwân*'s request, in relation to his future conduct. The *Soltân* also himself received another copy of the same letter from *Damascus*, which he answered in terms to the following effect: "With regard to the *Armenian* expedition, said he, we must beg leave to assure the *Diwân*, that this was not undertaken by our order; though some particular incidents, as we have been informed, rendered it not altogether unnecessary. However, continued the *Soltân*, we have commanded *Al Malec Al Modhaffer* to quit the territories of the prince of *Khalât*, and join us, who are now engaged in a war against the *Franks*. As to *Ebn Kaffâk*, who occupied *Irmîa*, or *Ormîa* (a large

<sup>k</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 204—211. ISM. ABU'LFED. & EBN SHOHNAH, ubi sup. KHALIL EBN MOHAMMED AL AFKAHESBI, in *Târîkh Salâh'ad*. EBN AL ATHIR, EBN KHALECAN, D'HEREEL. & RENAUD, ubi sup.

“ antient city in the province of *Adherbijân*, about three or  
 “ four parasangs from the lake of *Tela*), put all the men to  
 “ the sword, and carried the women and children into cap-  
 “ tivity, when *Soltân Togrol* fled thither out of *Al’Ajem*, or  
 “ *Persia*, for refuge, he ought to be looked upon as a public  
 “ nuisance. *Soltân Togrol*, having married his sister, solli-  
 “ cited his assistance; but, being ill used by him, he at last  
 “ made his escape, and returned to his kingdom. *Ebn Kaf-  
 “ jâk* afterwards joined *Ormîa* to *Al-Corkhâni*, and from those  
 “ places infested all the neighbouring country with his rob-  
 “ beries and depredations. Considering him, therefore, as an  
 “ highway-man, or public robber, we have ordered *Modhaf-  
 “ fero’ddîn* to bring him with him into *Syria*; where we shall  
 “ assign him certain districts, that he may exert himself in  
 “ the holy war. With respect to the last request, we must  
 “ acquaint the *Diwân*, that *Al Kâdi Al Fadl* is so weak and  
 “ infirm, that he cannot, without manifest danger of his life,  
 “ undertake a journey to *Baghdâd*.” *Al Malec Al Modhaffer  
 Takio’ddîn* dying on his march from *Khalât* to *Mayyâfârakîn*,  
 the 19th of *Ramadân*; his body was carried to the latter of  
 those places, and from thence to *Hamah*, where it was in-  
 terred. A tomb was erected for him without the city, close  
 to which a college was afterwards built. Whilst he was  
 pushing on the siege of *Malâzkerd* (T), according to *Abu’lfe-  
 da*, he expired; which seems not perfectly to agree with what has  
 been related by *Bohâo’ddîn Ebn Sheddâd*, on this head. His  
 son *Al Malec Al Mansûr*, if the former of those authors may  
 be credited, for some time kept his death concealed; but with  
 what view this was done, we have not been told. *Al Malec  
 Al Modhaffer* was a prince of uncommon bravery, and one  
 of the chief supports of the house of *Ayûb*. He excelled in  
 virtue and erudition, and wrote very elegant *Arabic* verse.  
 His death was extremely regretted by the *Soltân*; who, when he  
 shewed to his courtiers the letter that brought him the melan-  
 choly news, was so overcome with grief, that he burst out into  
 tears. This so affected them, that they all of them likewise  
 wept. The same night in which *Al Malec Al Modhaffer* died,  
*Hosâmo’ddîn Ebn Mohammed Ebn Kâjîn*, whose mother *Set-  
 talshâm Bint Ayûb* was the *Soltân’s* sister, also departed this  
 life. *Al Malec Al Modhaffer* was no sooner dead, than his

(T) Dr. Hunt’s MS. copy of true reading, is, both from the  
*Ebn Shobnab* exhibits here *Belâd* tenor of the passage and other  
*Cord, the country of the Curds*; manuscripts of that author, in-  
 but that *Malâzkerd* must be the disputably clear (1).

(1) *Ebn Shobn. MS. inedit. apud Dom. Doct. Hunt, ad an. Hej. 587.*



son *Al Malec Al Mansûr* sent an embassy to the *Soltân*; desiring he might succeed his father, in the government of all the cities and districts over which he had been appointed to preside. But this he requested of the *Soltân* in a manner so strongly favouring of rebellion, that had not *Al Malec Al 'Adel* (U), who influenced his brother as he pleased, been his friend, he must have been thereby intirely ruined. But, by the intercession of that prince, the *Soltân* was reconciled to him, and confirmed him in the government of *Hamah*, *Al Maarra*, *Manbij*, and the castle of *Nojm*; on condition, however, that the eastern tract, with its dependencies, which *Al Malec Al Modhaffer* had governed, should be ceded to *Al Malec Al 'Adel*. The latter of these was nevertheless to relinquish every thing he possessed in *Syria*, except *Al Carac*, *Al Shawbec*, *Al Belkâa*, and *Al Selt*. He likewise promised the *Soltân* half of the property he possessed in *Egypt* (W), and to send to *Jerusalem* annually from *Al Belkâa* and *Al Selt* 1000 sacks of corn. This disposition being made, *Al Malec Al 'Adel* set out for the provinces assigned him; from whence he returned, with *Al Malec Al Mansûr*, the *Sâheb* of *Hamah*, towards the close of the latter *Jomâda*, the following year. At his return, he was received by the *Soltân* with extraordinary marks of affection and esteem, placed at the head of the army, and loaded with honours. *Kozul Arslân Othmân Ebn Ildighîz*, the *Sâheb* of *Hamadân*, *Esfahân*, *Al Ray*, and *Adherbijân*, was assassinated, in the month of *Shaabân*, 587. *Soltân Togrol Al Seljûki* overthrew him and the *Kbalif Al Nâser Ledini'l-lah*, who commanded the forces of *Baghdâd*, in a great battle near *Hamadân*, as has been already observed. *Kozul Arslân* afterwards defeated *Soltân Togrol* in his turn, shut him up in one of his fortresses, and treated with uncommon cruelty those of the sect of *Al Shâfi'i* at *Esfahân*; affixing many illustrious men, professing the tenets of that sect, to gibbets, erected for that

(U) According to *Bobâo'ddin Ebn Sheddâd*, the reconciliation brought about between *Al Malec Al Mansûr* and the *Soltân* was effected by the interposition of *Al Malec Al 'Adel*, *Al Emîr Hosâmo'ddin Abul Hijâ*, and the other *Moslem* generals, who refused to march against *Al Malec Al Mansûr*; declaring openly to the *Soltân*, that they would not

fight against infidels and believers at the same time (1).

(W) *Bobâo'ddin Ebn Sheddâd* reports, that *Al Malec Al 'Adel* was permitted to keep all his possessions in *Egypt*, except *Fiza*; which, by this agreement, returned to the *Soltân*. He adds, that *Al Malec Al 'Adel* was obliged to send annually 6000 sacks of corn from *Al Belkâa* and *Al Selt* to *Al Kuds* (2).

(1) *Bobâo'ddin Ebn Sheddâd*, ubi sup. p. 226, 227.  
sup. p. 227.

(2) *Bobâo'd. ubi*

purpose there. Marching then to *Hamadân*, he assumed the title of *Soltân*; soon after which, his guards having slipped away from him, he was murdered in bed by a person, who could never be discovered. It has been remarked above, that *Moezzo'ddin Kaifar Shâh*, the son of *Kilij Arslân*, the *Sâheb* of *Belâd Al Rûm*, appeared in *Salâh'addin's* camp, and was admitted to a conference with the *Soltân*, the 9th of *Ramadân*. *Kilij* having divided his kingdom amongst his sons, *Malatîa* fell to the share of *Moezzo'ddin Kaifar Shâh*; but one of his brothers having got the old *Sâheb* into his power, forced him to deprive this prince of that part of his dominions which had been allotted him. Hereupon, being afraid of farther ill treatment, he fled to the *Soltân*; from whom he met with a most gracious reception, and a promise of assistance against his brother. In testimony of his particular esteem, *Salâh'addin* also gave him his brother *Al Malec Al 'Adel's* daughter in marriage. *Ebn Al Athîr* relates, that *Moezzo'ddin Kaifar Shâh* returned to *Malatîa*, in the month of *Dhu'lkaada*, this year; and that the *Soltân*, to do him the greater honour, alighted from his horse (X), and took a formal leave of him. He adds, that when this prince remounted, *Kaifar Shâh* held the stirrup, and placed him upon his horse; and that *'Alâo'ddin*, the son of *'Azzo'ddin Mas'ûd*, the *Sâheb* of *Al Mawfel*, who then was present, put in order his cloaths. Upon which, a by-stander said to himself, "O son of *Ayûb*, you need not now care what death you die. A prince of the house of *Seljûk* has helped you up on horse-back, and one of the *Atâbek Zenki's* descendants has adjusted your garments (Y)." This year, *Al Malec Al Dhâber* caused *Abu'l Fatah Yahya Ebn Hobeis*, surnamed *Shabâbo'ddin Al Saharwardi*, a physician and philosopher, to be strangled in prison at *Aleppo*, by the *Soltân's* express command. *Shabâbo'ddin Al Saharwardi* was instructed in the fundamentals of *Mohammedism* and philosophy by *Majdo'ddin Al Halebi* and *Sheikh Al Imâm Fakbro'ddin Al Râzi* at *Marâga*; from whence, after he had finished his studies, he went to *Aleppo*, and settled himself there. He was a man of extensive knowledge, but very deficient in point of judgment.

(X) *Ebn Shobnah* relates, that, according to *Ebn Al Athîr*, the *Soltân*, when he came to take his leave of *Moezzo'ddin Kaifar Shâh*, alighted from his horse, and walked on foot with that prince. He adds, that afterwards, when the *Soltân* re-

mounted his horse, *Moezzo'ddin* helped him into the saddle; and that *'Alâo'ddin Ebn 'Azzo'ddin*, the *Sâheb* of *Al Mawfel*, then present, set right his garments. After which, one of the by-standers spoke the words mentioned here (1).

(1) *Ebn Shobnah, ad an. Hej. 537.*

As he maintained some heterodox opinions, that struck at the foundations of *Islamism*; the lawyers adjudged him worthy of death, and accordingly passed sentence upon him. *Al Sheikh Saifo'ddin Al Amedi* relates, that, being once at *Aleppo* in company with him, he said, "I make no doubt but I shall be king of the whole earth, as I imagined myself in a dream to have drank up the whole sea." "Perhaps that," replied *Al Amedi*, might be the sea of knowledge;" endeavouring, in a polite and gentle manner, to undeceive him. But this the *Sheikh* found impracticable, notwithstanding the absurdity and impiety of his notion; he never receding, if *Abu'lfeda* and *Ebn Shohnab* may be credited, from any preconceived opinion. His most bitter enemies were *Zino'ddin* and *Majdo'ddin*, the sons of *Jebbal*. He was thirty eight lunar years old (Z), at the time of his death. He wrote many books upon philosophical subjects, and is said to have been well skilled in *Al Simiâ*, an art that we shall hereafter describe (A). His poetical performances, of which a specimen has been preserved by *Ebn Shohnab*, were held in good esteem. The king of *England*, having put his troops

(Z) If Dr. *Hunt's* MS. copy of *Ebn Shohnab* may be deemed authentic, he was only thirty-three lunar years old, at the time of his decease (1).

(A) According to Dr. *Hunt's* MS. copy of *Ebn Shohnab*, *Shahâbo'ddin Al Saharwardi* was of the sect of the physiognomists, or rather those who professed *Al Simiâ*; and, if *Abu'lfeda* may be depended upon, the tenets of the sect to which he belonged were destructive of all religion (2).

(Y) It may not be improper to remark here, that M. *D'Herbelot* has given this passage a different turn. He looks upon it as a kind of prophecy or prediction, couched in the following terms. "You shall not live long, O son of *Ayûb*, but soon end your days, as a prince of

the house of *Seljak* (*Yor kibca*) has placed you on horse back; and another of *Zenki's* family (*Yoslib thiâbaca*) has accommodated your garments."

Which prediction, says he, was exactly fulfilled, both in *Salâbaddin's* person and posterity. For the *Soltân* himself died soon after, and his family was extremely ill used by the *Seljaks* of *Al Rûm*, and re-established by the *Atâbeks* of the house of *Zenki*: All which, continues he, is pointed out to us by the words *Racab*, the radix of *Yor kibca*, and *Salab*, that of *Yoslib*; though there seems not to be the least foundation, in the original *Arabic* either of *Abu'lfeda* or *Ebn Shohnab*, for so fantastical an opinion (3).

(1) *Ebn Shohn. MS. inedit. apud Dominum Doctorem Hunt, ad an. Hej. 587.*

(2) *Ebn Shohnab, MS. inedit. ap. D. D. Hunt, ubi sup. Abu'lfed. in chron. ad an. Hej. 587.*

(3) *D'Herbel. Biblioth. orient. p. 744. Ism. Abu'lfed. in chron. ad an. Hej. 587. Ebn Shohn. ad an. Hej. 587. Vid. etiam Adib. Schult. excerpt. ex Abu'lfed. p. 54. Lugduni Botavorum, 1732.*



into winter-quarters at *Yâfâ*, or *Yâffâ*, returned to ' *Accâ*, to inspect the state of that place. On the other hand, the *Soltân* posted himself for some time at *Tel Al Fâzr*, and went from thence to *Al Kuds*, in order to strengthen and augment the fortifications of that city, the 23d of *Dhu'lkaada*, the present year. Here, having permitted his forces to separate, and retire into quarters of refreshment, he remained till the opening of the next campaign<sup>l</sup>.

The Sâheb  
of Tyre  
is assassi-  
nated by  
two Bâtā-  
nists.

IN the 588th year of the *Hejra*, beginning Jan. 18th, 1192, several remarkable events happened; the principal of which, that have been taken notice of by the eastern writers, we shall beg leave to touch upon. The *Franks* began to repair, or rather rebuild, the city of ' *Askalân*, in the month of *Al Moharram*, whilst the *Soltân* remained at *Al Kuds*. Soon after, they made an incursion into the *Moslem* territories, advanced to a village near *Al Dârân*, in the district of *Gaza*, carried most of the *Arabs* inhabiting it away with them prisoners, and seized 1000 head of cattle. This vastly incensed the *Soltân*, who immediately detached some troops in quest of the plunderers; but they could not come up with them. A negotiation was about this time begun, or rather continued, and almost brought to a conclusion, between the *Soltân* and the *Sâheb* of Tyre. But a period was put to this by the death of the latter of those princes; who was assassinated by two *Bâtânists*, disguised in the habit of monks, after he had dined with the bishop, at Tyre, the 13th of the latter *Rabî*. *Bohâ-o'ddin* says, that the king of *England*, who hated the marquis of *Montferrat*, or *Sâheb* of Tyre, hired those ruffians to perpetrate this horrid fact; but as that author had the utmost aversion to *Richard*, who was the scourge and terror of the *Moslems*, we must not intirely depend upon his testimony in this particular. Be that as it will, this unexpected event seems to have had a considerable influence upon the state of affairs in that part of the world, and to have accelerated the truce which not long after was agreed upon between the *Moslems* and the *Franks*<sup>m</sup>.

<sup>l</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 211—222. ISM. ABU'LFED. & EBN SHOHN. ubi sup. AL SHEIKH SAÏFO'DDIN AL AMEDI, apud ISM. Abu'lfed. & Ebn Shohn. ibid. EBN AL ATHIR, EBN KHALECAN, KHALIL EBN MOHAMMED AL AFKAHESBI, in *Târikh Salâh'ad*. ALB. SCHULT. ind. geographic. in vit. Salad. NASSIR AL TUSI & ULUGH BEIGH, ubi sup.  
<sup>m</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 222—225. ISM. ABU'LFED. in chron. ad an. Hej. 588. GREG. ABU'L FARAJ, ubi sup. p. 420. ALB. SCHULT. ind. geographic. in vit. Salad. RENAUD. ubi sup.



AN embassador from *Constantinople* arrived at the *Soltân's* *An embassador from* court, the 1st of the former *Jomâda*, 588. He was treated with uncommon marks of distinction; and, on the 3d, had his first audience of the *Soltân*. Amongst other things he had orders to demand in his master's name, that the true original cross, on which our Saviour suffered, should be delivered up to him; that *The Temple of the Resurrection*, and all the other principal churches of *Al Kuds*, should be assigned the Greek priests; that the *Soltân* should enter into an alliance, offensive and defensive, with the Greek emperor; and that they should jointly invade the island of *Cyprus*. But the *Soltân* would not consent to any one of these demands. However, he sent *Ebn Al Razzâz*, an Egyptian, in the quality of embassador, to *Constantinople*. The cross in particular he absolutely refused to part with; adding, that the king of *Al Corj*, or *Georgia*, could not obtain that valuable relic of him, though he had offered for it 200,000 *dinârs* <sup>n</sup>.

THE king of *England*, having assembled his forces, took the field, towards the beginning of the former *Jomâda*. The 9th of that month, he advanced to *Al Dârûn*, and immediately laid siege to that place. As he had some very skilful engineers of *Aleppo* in his army, who the last year, at the reduction of *'Accâ*, took on in his service, he soon demolished the walls of the town. This reduced the garrison, commanded by one of *'Alamo'ddin Kaisar's* officers, to the last extremity; whereupon the commandant desired leave to send a courier to the *Soltân*, to let him know the condition they were in. This the king of *England* absolutely refused to grant, carried the fortress by assault, took some of the garrison prisoners, and put the rest to the sword. Having left a garrison, composed of select troops, in *Al Dârûn*; he marched to *Al Hesi*, incamped there, the 13th of the former *Jomâda*, and staid there the following day. From *Al Hesi* he moved to the castle of *Majdelyâbâ*, or *Majdel Yâfâ*, that is, *The Tower of Joppa*, with an intention to attack it. *Majdel Yâfâ* was a small town, or village, near *Al Ramla*, with a citadel that was almost impregnable. The *Franks* no sooner approached it, than the garrison sallied out upon them, killed several of them, amongst whom was an officer of distinction, and obliged them to retire. About the same time, a party of the *Franks* made an incursion into the *Moslem* territories bordering upon the district of *Tyre*; but were met by a detachment of the *Soltân's* troops, and after a very brisk action put to flight. The *Moslems* killed fifteen of the enemy, and lost

<sup>n</sup> BOHAO'DDIN EBN SHEDDAD, ubi sup. p. 226. ALB. SCHULT. ubi sup.

only a single man. In the mean time, the *Soltân*, having been joined by *Bedro'ddin Duldurm*, with a body of *Turkmâns*, and *'Azzo'ddin Ebn Al Mokaddem*, with an exceeding fine corps, began to be in motion. He detached *Abu'l Hija*, *Bedro'ddin Duldurm*, and *Ebn Al Mokaddem*, with the forces under their orders, to reconnoitre the *Franks*; and the other part of the army soon after followed. But the *Soltân* himself, being indisposed, thought fit for the present to stay at *Al Kuds*. The *Franks* moved to *Tel Al Sâfiya*, and from thence directed their march towards *Al Netrân*. Here they judged it requisite to remain, till their provisions, baggage, and military apparatus came up; after which, according to the report of the *Soltân's* spies, they proposed to form the siege of *Al Kuds*. A party of the *Arabs*, having not received intelligence of the enemy's motions, fell in with one of their detachments on the side of *Yâfâ*; and were all, except six, either killed or taken prisoners. The *Franks*, who incamped at *Beit Nûba*, the 27th of the former *Jomâda*, were also in their turn harrassed by the *Moslem* parties. *Bedro'ddin Duldurm* drew a detachment of their horse into an ambuscade on the road to *Yâfâ*, or *Yâffâ*, cut thirty of them to pieces, and made a larger number of them prisoners; all which were conducted under an escorte to *Al Kuds*, the 29th of the same month. Other skirmishes likewise happened; in one of which, if *Bohâo'ddin* may be credited, a convoy was put to flight by a detachment of *Arab* horse, sustained by some *Turkish* foot, the 3d of the latter *Jomâda*. Of the *Franks* several were either slain, or fell into the enemy's hands; but of the *Moslems*, after the end of the action, not one was missing. However, the *Franks* were made ample amends for this little disgrace by one of king *Richard's* parties; which, on the 11th of the same month, came up with a rich *Egyptian* caravan, defeated the escorte, and acquired a very considerable quantity of spoil. Besides other things, *Richard's* men carried off 3000 camels, 500 prisoners, and 500 horses. The number killed and wounded in the action we have not been told. After this, the *Franks* made a motion as though they intended to invest *Al Kuds*; but, to the inconceivable joy of the *Soltân*, who was not in a condition to oppose them, they turned back to *Al Ramla*, not without some warm debates amongst themselves, the 21st of the aforesaid month, and posted themselves there. About this time, the conferences between the plenipotentiaries of the king of *England* and the *Soltân* were renewed; but soon broke off, without success. The latter of those princes insisted upon the absolute demolition of *'Askalân*, lately repaired at a great expence by the *Franks*; to which the latter of them; who had been principally concerned in that reparation, would by no means

means give his consent. Both sides then preparing to decide the present dispute by the sword, the 10th of *Rajeb*, the *Soltân* incamped at *Al Jib*. The 13th, he pitched his camp on the hills between *Al Ramla* and *Lud*, or *Lydda*, and remained there all that day. The 14th, he advanced to *Bâzâr*, or *Yâzûr*, and from thence to *Beit Jibrîn*, in the neighbourhood of *Yâfâ*. The 15th, he sat down before that city. The garrison defended itself, and repulsed the besiegers in all their attacks, with unparalleled bravery, till the 18th; when the *Soltân's* troops entered the town, and plundered it. The garrison, however, retired into the castle; which the *Soltân* immediately blocked up, and made the necessary dispositions for besieging in form. The king of *England*, having received advice of what had happened at *Yâfâ*, laid aside his intended expedition against *Bayrût*, and hastened to the relief of the citadel of that place. He arrived accordingly in the port of *Yâfâ* with a fleet of fifty sail, fifteen of which were large men of war, and a body of land forces on board. The king's ship was red, and its pendants of the same colour. He instantly landed his troops, without opposition; and attacked the *Moslem* army, under the conduct of the *Soltân* himself, with so much bravery that he gave it an intire defeat, reinforced the garrison of the castle of *Yâfâ*, and incamped on the very spot which had been occupied by the *Soltân* before. This happened the 20th of *Rajeb*, the present year. The 22d, the *Soltân* retired with the utmost precipitation to *Al 'Awjâ*, between *Al Ramla* and *Arsuf*; where he was informed, that the enemy had seized upon *Cæsarea*, and were still incamped without the city of *Yâfâ*. The 23d, he took post at *Bâzâr*; the 24th, at *Al Netrân*; and the 25th, he set out early in the morning to pay a visit to *Al Malec Al 'Adel* at *Al Kuds*. Here, it being *Friday*, he performed his devotions, inspected the fortifications, settled every thing to his satisfaction relative to the defence of the place, and towards evening returned to the camp at *Al Netrân*. The 26th, he was joined by ' *Alîo'ddîn*, the *Sâheb* of *Al Mawfel*; and, the next day, by the forces of *Egypt*, under the command of *Majdo'ddîn Huldari*, *Saifo'ddîn Yâzcuji*, and *Al Malec Al Mowayyad Mas'ûd*. But, notwithstanding this accession of strength, and the arrival of *Al Malec Al Mans'ûr Ebn Takio'ddîn*, another of his generals, the 11th of *Shaabân*, who met with a most gracious reception from him, the *Soltân* never afterwards undertook any thing of moment against the *Franks*. He marched, indeed, towards *Al Ramla*, with part of his army, and pitched his tents at a small distance from that city, as though he had some enterprize in view. But this seems to have been done with no



other design than to amuse the *Franks*; as he remained in a state of perfect inaction, during his continuance there °.

*A truce  
is agreed  
upon be-  
tween the  
Moslems  
and the  
Franks.*

THE *Soltân's* troops being extremely harassed by the fatigues they had sustained, and he himself not a little dejected by the ill success he had met with, this campaign; *Salâh'ad-dîn* began to think seriously of putting an end to so ruinous and destructive a war, and of giving his subjects, after such an effusion of their blood, some repose. To this he was farther excited by the state of his finances, which at this time were reduced to the lowest ebb. As the king of *England*, who had lately laboured under a very malignant indisposition, had got a relapse, and desired nothing more than to return home; he also entertained the same sentiments, and therefore now readily agreed to the demolition of '*Askalân*, which before he had stiffly opposed. The talk of peace, therefore, revived; and the conferences between the king of *England's* and the *Soltân's* plenipotentiaries being renewed, a temporary pacification was concluded between those princes, the 20th of *Shaabân*, upon the following terms. 1. There shall be a truce between the *Soltân* and the chiefs of the *Franks* for three years and three months. 2. This truce shall be both by sea and land, and shall begin on *Wednesday*, the 22d of *Shaabân*, 588. 3. *Yâfâ*, or *Yâffâ*, *Yabnâ*, the *Jamnia* of the antients, *Majdel Yâfâ*, *Kaysariya*, or *Cæsarea*, *Arsof*, *Haisâ*, and '*Accâ*, with their respective districts, shall be ceded to the *Franks*. 4. '*Askalân* shall be completely demolished, inso-much that it shall not be of the least service to either of the contracting powers. 5. *Lud*, or *Lydda*, and *Al Ramla*, with their dependencies, shall be equally divided between the *Soltân* and the *Franks*. 6. The city of *Jerusalem*, or *Al Kuds*, and its territory, together with the other towns and villages of *Palestine* now in his hands, not mentioned in any of the preceding articles of this convention, shall remain to the *Soltân*. 7. The *Franks* and all other *Christians* shall be permitted to perform the pilgrimage to *Jerusalem*, or *Al Kuds*, and to visit all the sacred places there. 8. They shall be exempted from all kinds of tribute, or toll, on this occasion, provided they go unarmed. 9. The *Sâbebs* of *Tripoli* and *Antioch* shall be included in this treaty, if they will swear religiously to observe the articles of it. The 22d of *Shaabân*, the day appointed for signing the treaty, being come, the king of *England* gave his hand, as a mark of his firm intention never to infringe it,

• BOHAO'DDIN EEN SHEDDAD, ubi sup. p. 226—258. KHALIL EEN MOHAMMED AL AFKAHESBI, in *Târikh Salâh'ad-ALB. SCHULT.* ind. geographic. in vit. *Salad.* pass.

but,



but, as he was a king, refused to swear ; which point of conduct was approved of by the *Soltân*, who acted himself in the same manner. However, count *Henry*, king *Richard's* nephew, whom he had appointed governor of the sea-coast, *Bâliyân Ebn Bâre'zân*, the *Sâheb* of *Tabariya*, or *Tiberias*, the son of *Humfrey*, the knights *Hospitalers* and *Templars*, and in fine all the other leaders of the *Franks*, took a solemn oath inviolably to adhere to the contents of this treaty ; as did likewise, on the part of the *Moslems*, *Al Malec Al 'Adel*, *Al Malec Al Afdal*, *Al Malec Al Dbâher*, *Al Mashtûb*, *Bedro'd-dîn Duldurm*, *Al Malec Al Mansûr*, *Ebn Al Mokaddem*, the *Sâheb* of *Shaizar*, *Al Malec Al Mojâhed Shairacûh*, the *Sâheb* of *Hems*, *Al Malec Al Amjed Bahrâm*, or *Baharâm*, *Shâh Ebn Farkh Shâh*, the *Sâheb* of *Baalbec*, and other commanders of the first rank. According to *Abu'Isfeda*, the *Soltân* insisted upon the admission of the *Ismaelians*, or *Assassins*, into the treaty, now concluded between him and the *Franks* ; though this has been passed over in silence by *Bohâo'ddîn Ebn Sheddâd*, a writer whose authority amongst the *Moslems* is much revered. The war was no sooner terminated by this truce, than the *Soltân* ordered the public criers to give notice to all his subjects, “ That a communication was now opened between them “ and the *Franks* ; that they might traffick with them, as “ heretofore ; and that they might go on pilgrimage from “ every part of *Syria* to *Mecca*, without the least danger.” The king of *England* having withdrawn the garrison he had in *'Askalân*, the demolition of that fortress was begun, the 27th of *Shaabân*, and finished in a very short time. The 29th, the *Soltân* moved to *Al Netrûn*, and a friendly intercourse commenced between his troops and those of the *Franks*. Many of the *Moslems* also went to *Yâfâ*, for the sake of trade ; and the *Franks* repaired afterwards in vast numbers to *Al Kuds*, to visit that holy city. To these the *Soltân* did not only set open the gates, but likewise treated them with the utmost liberality, affability, and condescension ; and even sent a guard to escorte them to *Yâfâ*, and probably the other places from whence they came. This excited such multitudes of them to repair to *Al Kuds*, that king *Richard*, according to *Bohâo'ddîn Ebn Sheddâd*, took no small umbrage thereat, and begged the *Soltân* would admit only such persons as he should recommend. But that prince, says this biographer, excused himself from complying with his request, by alledging that he could not in conscience drive from *Al Kuds* so many pilgrims, who had left their friends and relations in very remote countries to perform their devotions there. The *Soltân* having inspected the fortifications of *Al Kuds*, and given orders for the reparation and

and augmentation of them; he made a large addition to the possessions settled upon the college, or school, he had before founded in that city. The spot on which this stood had, before the conquest of *Palestine* by the *Moslems*, been occupied by the temple and sepulchre of *St. Ann*, the mother of the virgin *Mary*. After that conquest, and before the *Franks* reduced *Jerusalem*, or *Al Kuds*, this church was converted into a school, or college, for the education of the *Moslem* youth. The *Franks*, having possessed themselves of the holy city, restored the temple of *St. Ann* to its pristine honour. But *Soltân Salâh'addîn*, having expelled the *Christians* once more from thence, re-converted this edifice into a college, for the aforesaid purpose, and richly endowed it; placing at the head of it *Al Kâdi Bohâo'ddîn Ebn Sheddâd*, one of his favourites, and an author not seldom referred to here <sup>P</sup>.

An embas-  
sador ar-  
rives at  
Al Kuds  
from the  
Dîwân of  
Baghdâd.

THE forces of *Arbel*, *Al Mawfel*, *Senjâr*, or *Sinjâr*, and *Al Hisn*, having separated from those of *Syria* and *Egypt*, in order to return home, the 1st of *Ramadân*; the *Soltân* sent the rest of his troops either into quarters of cantonment, or to their respective habitations, the *Franks* having withdrawn themselves into their own territories, at a considerable distance from the frontiers. He, therefore, thought fit to return to *Jerusalem*, or *Al Kuds*; which he entered, the 4th of *Ramadân*. Hither he repaired, partly with a design to hasten the workmen employed on the fortifications, and partly with an intention to make the necessary preparations for performing the pilgrimage to *Mecca*. He was, however, diverted from carrying into execution the latter of these designs, though he had written to his brother *Saif Al Islâm*, the *Sâheb* of *Al Yaman*, and imparted it to him, by his *Emîrs*; who represented to him, that the duration of the truce was very uncertain and precarious, on account of the perfidy of the *Franks*. *Al Malec Al 'Adel* being arrived at *Al'âzariya*, in his way to *Al Carac*, from whence, after he had viewed the state of affairs there, he proposed to proceed to the eastern provinces assigned him by his brother; news was brought him, that an embassador, with dispatches addressed to him, was arrived from *Baghdâd*. This happened on *Friday*, the 23d of *Ramadân*;

<sup>P</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 258—263. ISM. ABU'LFED. EBN SHOHNÂH, EBN AL ATHIR, & EBN KHALECAN, ubi sup. TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredo'l-latâf*. IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, KHALIL EBN MOHAMMED AL AFKAHESBI, in *Târîkh Salâh'ad*. GREG. ABU'L FARAJ, ubi sup. p. 420. D'HERBEL. RENAUD. & ALB. SCHULT. ubi sup.

and,

and, the next day, *Al Malec Al 'Adel* went back to *Al Kuds*, to communicate the contents of those dispatches to the *Soltân*. Having presented himself before that prince, he informed him, that this minister had been dispatched from *Baghdâd* by *Ebn Al Nâfid*, whom the *Khalîf* had advanced to the dignity of *Wazîr*; and that the purport of the letter, brought him by the ambassador, was to the following effect. “*Ebn Al Nâfid* presses *Al Malec Al 'Adel* to effect a reconciliation between his brother *Salâh'ddin* and the *Khalîf*, to prevail upon the *Soltân* to entertain the same regard as formerly for the illustrious *Diwân* and court of *Baghdâd*, and to persuade him to send thither as his minister *Al Kâdi Al Fadl*, that all disputes between their respective sovereigns may be terminated in an amicable manner. If what is here desired can, by *Al Malec Al 'Adel*'s interposition, be obtained, the *Diwân* will be under an eternal obligation to him, &c.”

In consequence of *Al Malec Al 'Adel*'s application to him, the *Soltân* pitched upon *Aldiyâ Al Shabrezûri* for his ambassador to the *Khalîf*; who set out on Tuesday, the 27th of *Ramadân*, for *Baghdâd*. As for *Al Malec Al 'Adel*, he returned to *Al 'âzariya*, and from thence continued his route to *Al Carac*. *Al Malec Al Dhâber* departed from *Al Kuds*, to resume the government of the territories over which he had been appointed to preside, after he had received from his father some salutary directions for the regulation of his future conduct, either the 29th or 30th of the same month; as did also *Al Malec Al Afdal*, after the *Soltân* had pretty severely reprov'd him, the 5th of *Shawâl*, the present year<sup>9</sup>.

THE *Soltân* having now no farther occasion for his troops, and having amply rewarded them with lands and possessions for the fatigues they had sustained in his service; he disbanded those that had been sent into quarters of cantonment, and permitted them to occupy without delay the lands that had been assigned them. After this, receiving advice that the *English* fleet, with king *Richard* (B) on board, had set sail for

<sup>9</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 263—267. ISM. ABU'LFED. ubi sup. KHALIL EBN MOHAMMED AL AFKAHESBI, in *Târîkh Salâh'ad*. ALB. SCHULT. ubi sup. pass.

(B) The *Soltân* entertained such dreadful apprehensions of king *Richard*, that he did not think himself safe in his own territories till that prince had set sail for *Europe*. *Bohâo'ddin* represents him as the bravest and most politic, and consequently as the most formidable, enemy the *Myslems* had. However, he looked upon him as crafty and perfidious; but this is not to be wondered at, as fraud and perfidy generally form one part of the character



for Europe, the 1st of *Shawâl*; he proposed to visit all the maritime fortresses, and then go from *Bânîâs*, or *Paneas*, to *Damascus*. Accordingly he left *Al Kuds*, whither he intended to return after a short stay at *Damascus*, the 6th of *Shawâl*, in the forenoon. He was attended as far as *Al Bira* by *Bobâo'ddîn Ebn Sheddâd*, whom he ordered to reside at *Al Kuds*; that *Kâdi* being appointed by him to superintend the workmen employed in building an hospital, and finishing the additions to the college he had founded, there. The people of *Nâblos*, *Nâbolos*, *Neapolis*, or *Naplosa*, complained bitterly to him of *Al Mashtûb*, their governor, whose wicked and oppressive administration had reduced them to great misery, upon his arrival in that city. From *Nâbolos* the *Soltân* went to *Baisân*, and from thence to *Sebastia*, or *Sebaste*, and inspected the state of that place. He then directed his course to *Cawcab*; which he reached on Monday, the 10th of the afore-said month. Proceeding to *Tabariya*, or *Tiberias*, where he arrived the 11th; *Al Emîr Bobâo'ddîn Karâkûsh Al Afâdi*, or *Al Afâdi*, who had fallen into the hands of the *Franks*, when they took *'Accâ*, but was now released from his captivity, appeared before him, and met with a most gracious reception. *Al Emîr Bobâo'ddîn Karâkûsh*, it is said, paid for his liberty 80,000 *dinârs*. *Baymond*, or *Boamond*, called by *Bobâo'ddîn Ebn Sheddâd Al Bornas*, the *Sâheb* of *Antioch*, made his compliments, or rather paid his devoirs, to the *Soltân*, the 21st, at *Bayrût*; where he was treated with uncommon marks of distinction, and experienced the usual munificence and liberality of that prince. Nay, if *Bobâo'ddîn* may be credited, the *Soltân* bestowed on *Baymond* lands and possessions that brought annually into his coffers 15,000 *dinârs*. The next day, he took his leave of the *Soltân*; who, after his visitation of all the places of strength on the sea-coast, entered *Damascus* on Wednesday, the 26th of *Shawâl*, where he found his sons *Al Malec*. *Al Dbâher* and *Al Malec Al Afâdal* arrived before him. The former of those princes soon made the best of his way to

character assigned by this author to the chiefs of the *Franks*. The *Moslems* had suffered so much from them, and been so harassed by them, for near an hundred years, and the religious principles these nations professed were so widely different, that less than this could scarce have

been expected from him. Both the conduct and bravery of king *Richard* at the relief of the castle of *Yâfâ* confirm the shining part of his character, as handed down to us by the *Arab* historians; they appearing, on that occasion, in the strongest and most glaring light possible (1).

(1) *B. kâo'ddîn Ebn Sheddâd*, ubi sup. p. 242, 251, & alib. pass.



*Aleppo*, over the inhabitants of which city he presided; and the latter, with *Al Kâdi Al Fadl*, remained with the *Soltân* at *Damascus*. The troops then cantoned in those parts were permitted to return home. As *Salâh'addîn* had been four years from *Damascus*, which was his favourite city; the people there received him with the loudest acclamations, and the day he entered that metropolis was concluded with all possible demonstrations of joy. About six days after his arrival, he appeared in public; and every one of his subjects, that desired it, was introduced to him. *Al Malec Al 'Adel*, who had been at *Al Carac*, to view the fortifications there, likewise arrived at *Damascus* on Sunday, the 21st of *Dhu'l-kaada*; and had an interview with the *Soltân*, then hunting in the neighbourhood of *Al Keswa* and *Gabub*, or *Gabâgeb*, who attended him to his capital, with the highest marks of affection and esteem. We must not forget to remark, that *Al Malec Al Afdal* prepared a splendid entertainment for his brother *Al Malec Al Dhâber*, the 1st of *Dhu'lkaada*, the present year; nor that *Al Malec Al Dhâber* repaired several times to the *Soltân's* apartment that night, after he had more than once taken his final leave of him. The latter of which circumstances, according to *Bohâs'ddîn Ebn Sheddâd*, seemed not obscurely to indicate, that *Al Malec Al Dhâber* had some misgiving, or foreboding apprehension, of his father's approaching fate<sup>r</sup>.

THE same year, *Firnah*, widow of the *Atâbek Mohammed* *What hap-*  
*Ebn Ildighîz*, at the instigation of her son *Kâtlâk Enbanej*, *pened in*  
 undertook to poison *Togrol II.* the last of the *Seljukian Soltâns* *the Persian*  
 of *Irân*. For the execution of which execrable design she *Irâk, and*  
 was in a most commodious situation, as she lived in the *Khawâ-*  
*Harâm*, amongst the *Soltân's* women. But that prince, having *razm, this*  
 notice thereof, prevented the blow, by making her take the *year.*  
 dose which she had prepared for him. After this, he ordered  
*Kâtlâk* to be seized; and would have secured his own life, if  
 he had not restored him to his liberty. For that imprudent  
 step was the cause of all the evils that afterwards befel him.  
 In short, this ungrateful wretch was no sooner released out of  
 prison, than he began to meditate the destruction of the *Sol-*  
*tân*. He kept a private correspondence with *Tacash*, the fifth  
*Shâh* of *Khawârazm*, and excited him to attempt the conquest  
 of the *Persian Irâk*. *Tacash* therefore and *Kâtlâk* joining their  
 forces, after that junction, took the castle of *Tabrak*, or *Ta-*

<sup>r</sup> BOHÂO'DDÎN EBN SHEDDÂD, ubi sup. p. 267, 268, 269. ISM.  
 ABU'LFED. ubi sup. KHALIL EBN MOHAMMED AL AFKAHESRI,  
 in *Târikh Salâh'ad.* ALB. SCHULT. ubi sup. pass.

*barak*, in the neighbourhood of *Al Ray*. But, after remaining for some time about *Al Ray*, *Tacash* thought fit to retire at the *Soltân's* approach, leaving *Tafaj* to govern and defend his new conquests. We are told, however, by one of *M. D'Herbelot's* oriental writers, notwithstanding what has been related here, that *Tacash* marched now at the head of his army towards the *Persian Irâk*, in favour of the *Atâbek Kozul Arslân Ebn Ildighîz*, who had been imbroiled with *Togrol II.* but that, upon his arrival there, he found a peace had been concluded between those two princes. This not a little surprized him, as he proposed to draw some advantage to himself from the quarrel that had happened between them. That this expedition, therefore, might not be intirely fruitless, he possessed himself of the city of *Al Ray*, and the castle of *Tabrak*, or *Tabarak*; leaving a body of troops, under the command of *Tamcaj*, one of the principal officers of his army, in the *Persian Irâk*, before he returned to *Khowârazm*. The latter of these relations, however, merits not the attention of our readers so much as the former, if *Abu'lfeda's* authority may be depended upon. For *Kozul Arslân* was assassinated in bed, according to him, in the month of *Shaabân*, the preceding year<sup>s</sup>.

Shahâ-  
bo'ddîn  
Al Gauri  
invades  
India.

AT this time, *Shahâbo'ddîn Al Gauri* advanced with a numerous army to the frontiers of *Al Hind*, *Belûd Al Hind*, or *India*, penetrated into that vast region, and put an incredible number of *Indians* to the sword. He also brought off with him an immense quantity of spoil, which he acquired in this successful expedition. From *Abu'lfeda* it very clearly appears, that *Soltân Togrol II.* did not escape from his confinement, whatever may have been intimated to the contrary by *M. D'Herbelot*, to whom we have referred above on this head, before the beginning of the present year<sup>t</sup>.

Several  
eminent  
persons die.

'AZZO'DDIN *Kelij Arslân Ebn Mas'ûd Ebn Kelij Arslân Ebn Solimân Ebn Kotlûmîsh*, or *Kotlûmîsh*, the *Seljûkian Soltân* of *Al Rûm*, departed this life at *Koniya*, or *Iconium*, about the middle of *Shaabân*, 588. He was an excellent governor, much revered, prudent and grave, of strict probity and justice. He undertook several expeditions against the territories of the *Greeks*. He had ten sons, every one of whom

<sup>s</sup> D'HERBEL. Biblioth. orient. art. *Thogrol Ben Arslan*, p. 1029. & art. *Tacash*, *Tekefch*, & *Tocufch Khan*, p. 835. ISM. ABU'LFED. in chron. ad an. Hej. 587.

<sup>t</sup> ISM. ABU'LFED. in chron. ad an. Hej. 588. D'HERBEL. Biblioth. orient. art. *Thogrol Ben Arslan*, p. 1028, 1029. GOLII not. ad *Alfragan.* p. 77. ALE. SCHULT. ubi sup.

presided over some particular district of the *Belâd Al Rûm*. To his eldest son *Kotbo'ddin Malec Shâh* he gave *Saywâs*, or *Sîwâs*, a noble city of the *Belâd Al Rûm*, the *Sebastia* of *Pliny*, and placed in *Cappadocia Pontica* by that author. But this young prince aspired at the sovereignty of all his father's dominions; and was assisted by *Sâheb Arzencân*, who favoured his ambitious views. Having surprized his father, in the city of *Koniya*; he obliged the old *Soltân* to nominate him his successor, in writing, before proper witnesses, who were assembled for that purpose. He also gave out, that he acted only as his father's prime minister, and issued all his edicts in *Kelij*, or *Kilij*, *Arslân's* name. He led an army, as he pretended, for his father, whom he carried about as a prisoner with him, and by his command, against his brother *Nûro'ddin Soltân Shâh*, the *Sâheb* of *Kaysariya*, or *Cæsarea*, and brought him to a battle. In the heat of the action, the old prince found means to escape to his son *Nûro'ddin Soltân Shâh*; who received him with great honour, and behaved very dutifully to him. As for *Kotbo'ddin Malec Shâh*, he returned to *Koniya*, and assumed the title of *Soltân* there. Henceforth *Kilij Arslân* lived with his sons; going from one of them, when he was tired with him, to another. At last he came to his son *Gayâtho'ddin Kaykbofrû*, the *Sâheb* of *Bargilû*, a town and prefecture of the *Belâd Al Rûm*; who brought him back to *Koniya*, and expelled from thence *Kotbo'ddin Malec Shâh*. From *Koniya* *Kaykbofrû* went to *Ak-sarâ*, a noble city of the *Belâd Al Rûm*. In the mean time, *Soltân 'Azzo'ddin Kilij Arslân* fell sick at *Koniya*, died, and was by his son *Kaykbofrû* there interred. Soon after his death, *Kotbo'ddin Malec Shâh* likewise expired; by which event, *Kaykbofrû* became possessed of the supreme authority at *Koniya*, though he was at last driven from that capital by *Rocno'ddin Solimân*, his brother. This constrained him to fly into *Syria*, in order to implore the assistance of *Al Malec Al Dhâher*, the *Sâheb* of *Aleppo*. *Rocno'ddin Solimân* died, at *Koniya*, in the 600th year of the *Hëjra*; and was succeeded by *Kelij Arslân*, his son. However, *Kaykbofrû* ejected him from *Koniya*, and reigned there over all the *Rûmean* provinces, till he was cut off, and then his son *Kaycâwas* ascended the throne. He was succeeded by *Soltân 'Alâo'ddin Kaykobâd*, his brother; who had for his successor *Gayâtho'ddin Kaykbofrû*, his son, in 634. This prince was greatly weakened, or rather, as *Abu'lfeda* and *Ebn Shobnah* express it, broke to pieces, by the *Tartars*, in the 641st year of the *Moslem* æra, when they over-ran all that part of the world. *Gayâtho'ddin Kaykbofrû's* demise happened, according to the best oriental writers, the following year, and with him expired the power of the *Sel-*



*jūkian Soltāns* of *Al Rûm*; nothing being left his two little sons *Rocno'ddîn* and *'Azzo'ddîn*, who survived him; but the bare name of *Soltân*. For some time, they jointly swayed the sceptre of *Al Rûm*; but afterwards *Rocno'ddîn* reigned alone, his brother *'Azzo'ddîn* flying to *Constantinople*. *Rocno'ddîn* being put to death by *Ma'ino'ddîn*, or *Ma'ino'ddîn Al Berwânâh*, the *Tartar*, to whom he had rendered himself obnoxious; that prince's son was substituted in his room, though the supreme authority was really vested in *Ma'ino'ddîn* himself. But of these transactions our readers will meet with a more full and ample account in a proper place. The same year, *Al Emîr Saïso'ddîn Al Mashtûb* and *Râshdo'ddîn Senân Ebn Solimân Ebn Mohammed*, surnamed *Abu'l Hasber*, likewise departed this life. *Al Mashtûb*, the governor of *Nâbolos*, or *Neapolis*, of whose tyrannical and oppressive administration the people of that city had complained to the *Soltân*, was left by *Salâh'addîn* at *Al Kuds*, to command the troops forming the garrison there; though *'Azzo'ddîn Fordîc*, a person of transcendent merit, strictly attached to justice, and a most conspicuous protector of good men, then ruled both that capital and the prefecture appertaining to it. *Al Emîr Saïso'ddîn Al Mashtûb* arrived at the final term of his days, according to *Abu'lfeda*, in *Nâbolos*, on *Thursday*, the 26th of *Shawâl*; but, if *Bohâo'ddîn Ebn Sheddâd*'s account of this matter be true, he met his fate at *Al Kuds*, on *Monday*, the 23d of that month. He was buried in his own house, if the latter of these authors may be depended upon, after his obsequies had been performed in the temple, or rather mosque, of *Al Akfa*. The third part of the public revenues of *Nâbolos* the *Soltân* applied, after his death, in repairing and augmenting the fortifications of *Al Kuds*; the remainder he assigned *Al Emîr 'Amâdo'ddîn Ahmed*, *Al Mashtûb*'s son, and two other *Emîrs*. With regard to *Râshdo'ddîn Senân Ebn Solimân Ebn Mohammed*, it may not be improper to observe, that he was the prince of the *Ismaelians* of *Asia*, or the *Assassins*; that, during the space of thirty years, he reduced many fortresses in *Syria*; and that, if *Abu'lfeda* may be credited, he came originally from *Basra*<sup>u</sup>.

<sup>u</sup> ISM. ABU'LFED. ubi sup. EBN SHOHN. ad an. Hej. 588. GREG. ABU'L FARAJ, ubi sup. p. 420. PLIN. nat. hist. lib. vi. c. 3. BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 27, 268. GOLII not. ad Alfragan. p. 266, 267, & alib. D'HERBEL. Biblioth. orient. art. *Kilig'-Arslan Ben Maffiud*, p. 1004. & alib. RENAUD. ubi sup. p. 546, 547. ALB. SCHULT. ind. geographic. in vit. *Salad. pass.*



THE following year, being the 589th of the *Hejra*, com-Salâh'ad-mencing Jan. 7th, 1193, proved fatal to *Al Malec Al Nâser dîn's death* *Salâh'addîn Abu Modhaffer Yusef Ebn Ayûb Ebn Shâdi*, or, and cha-according to *Bobâo'ddîn Ebn Sheddâd*, *Shâdî*; who died of *rafter*. a bilious fever, the 27th of *Safar*, in the castle of *Damascus*.

He spent some of the first days of *Al Moharram*, in hunting, accompanied by his brother, and those of his sons then with him, in the neighbourhood of that city. The 13th of *Safar*, certain embassadors from the princes of the *Franks* were introduced into his apartment, in order to have an audience of him; but an infant son of his, nicknamed *Al Emîr*, with whom he was then at play, being frightened at their unusual garb, and the strange figure they made, he told them he was then engaged, and desired the audience might be deferred to another day. As this was contrary to the affability and condescension he had always been famous for, and to the whole tenor of his former conduct, it was taken particular notice of. Some of his courtiers observed, that the same day his appetite failed him. This was attended by a drowsiness and languor, that plainly indicated the commencement of an indisposition. The 15th, being *Friday*, he took a view on horseback of the pilgrims returned from *Mecca*, three of whom were *Sâbeko'ddîn*, *Karâlâ Al Yârûki*, and the son of his brother *Saif Al Islâm*, the *Sâheb* of *Al Yaman*; and treated the doctors amongst them with uncommon marks of veneration and esteem. The 16th, he was worse than he had been on either of the two preceding days; and was visited by *Al Malec Al Afdal*, *Al Kâdi Bobâo'ddîn Ebn Sheddâd*, who wrote his life, and *Al Kâdi Al Fadl*. From that day the distemper grew more violent, and chiefly affected his head; which was looked upon, by those about him, as a sign of his approaching dissolution. The fourth day of the disease, he was let blood, by order of the physicians attending him; after which, the fever raged with greater violence than before. The ninth day, he was seized with a delirium; which, with little intermission, continued to the time of his death. The following day, two clysters were applied; which, with a good quantity of ptisan that he took, somewhat relieved him. But an excessive sweat afterwards brought him so low, that he wanted strength to struggle with the distemper. *Al Malec Al Afdal*, finding his father in extreme danger, convoked the principal *Kâdis*, generals, and lords of the court, to secure to himself the succession, and preserve the public repose. Of these *Sa'do'ddîn Mas'ûd*, brother of *Bedro'ddîn Mawdûd*, governor of *Damascus*, *Kheshtarîn Hosein Al Haccâri*, *Alcân*, and *Melcân*, bound themselves by oath to acknowledge *Al Malec Al Afdal* for *Salah-*  
MOD. HIST. VOL. III. L 1 'addîn's

'addin's successor, after that prince's death, simply and without reserve ; but *Násero'ddîn*, the *Sáheb* of *Sebyûn*, *Sábeke'd-dîn*, the *Sáheb* of *Shaizar*, *Núshirwân Al Zerzâri*, *Maimûn Al Katfri*, *Shams'o'ddîn Al Cabbîr*, *Sankar Al Mashtûb*, and others, took the same oath, under certain restrictions and limitations. From the beginning of his illness, the *Soltân* had been attended by some religious *Sheikh* or other, who was employed in reading proper portions of the *Korân* to him ; but *Al Sheikh Abu Jaasar*, the *Imâm* of the temple *Al Calâsa*, famous for his sanctity, who was called in to assist him in his last moments, remained the whole night preceding that prince's death with him. Though the *Soltân* had been for the most part delirious, ever since the ninth night of the distemper, yet when the *Sheikh* came to a passage of the *Korân*, asserting the divine unity and omniscience, he suddenly started up, being then at the point of departure, and said, " This is most true." In fine, on *Wednesday*, the 27th of *Safar*, a little after morning prayer was ended, *Al Kâdi Al Fadl* then being with him, to the inconceivable regret of the whole *Moslem* world, he expired. *Al Kâdi Bohâ'o'ddîn Ebn Sheddâd*, who came from the mosque, where he had been performing his morning devotions, soon after the *Soltân's* departure, into the castle, and *Al Kâdi Al Fadl* conducted every thing relative to his funeral, after his body had been washed by *Al Fakîh Al Dawla'i*, the *Khattîb* of *Damascus*. The meridian prayer was no sooner over, than the corpse was put upon a bier, habited in the usual manner, and prepared for interment. After which, prodigious numbers of people crowded into the castle, to pray for the repose of his soul ; and, a little before evening prayer, the same day, he was inhumed, in the place where he died. This great conqueror was born, as has been already observed, in the castle, or palace, of *Tecrit*, where his father *Ayûb* was then governor, in the year of the *Hejra* 532 ; and consequently he must have been about fifty-seven lunar years old, at the time of his demise. Of these he reigned near seventeen, according to Dr. *Hunt's* MS. copy of *Ebn Shohmah*, or nineteen, if *Abu'lfeda* may be depended upon, over *Al Shâm*, or *Syria* ; and about twenty-four over *Diyâr Mefr*, or *Egypt*. He left behind him seventeen sons, and one daughter. The eldest of his sons was *Al Malec Al Asfal Nûro'ddîn Ali Ebn Yusef Ebn Ayûb*, who was born in the year of the *Hejra* 565. *Al 'Azîz Othmân* was about two years younger ; and *Al Malec Al Dhâher*, the *Sáheb* of *Aleppo*, younger than him. His daughter was married to her first cousin, or uncle's son, *Al Malec Al Câmel*, the *Sáheb* of *Egypt*. With regard to *Salâh'addîn's* character, he

he has passed, as well as *Nūro'ddīn Mahmūd Ebn Zenki*, for one of the best and bravest princes whose actions have been transmitted down to posterity by the *Moslem* writers. He has been represented as mild, humble, patient, just, pious, beneficent, liberal, a conniver at faults, and in fine as a prince of a most sweet and amiable disposition (C). But, notwithstanding this fine picture drawn of him, that some instances of (D) cruelty, rapaciousness, and ingratitude, were exhibited by him, after his friend and benefactor *Nūro'ddīn's* death, if not before, our readers will naturally infer from what has been in this part of our work, even from some of the best *Moslem* authors, related of him. As a demonstration of his liberality, we are told by *Al'Amād Al Cāteb*, that he gave away to his soldiers and officers no less than 12,000 horses (E), whilst he lay incamped in the plains of 'Accā, besides refunding to them the money expended in horses that were wounded in battle;

(C) *Ebn Shobnab* says, that he was always ready to forgive the faults of his friends, attendants, and domestics; perfectly good-natured, on all occasions; of an open conversation, and sincere in all his professions (1).

(D) His shining qualities were at least in some measure clouded by his insatiable ambition, his ingratitude to his benefactor *Nūro'ddīn* and his family, as well as to the son of his uncle *Shairacūb*, and his election of unworthy favourites. With regard to his ambition, that sufficiently appears from the whole tenor of his conduct. His ingratitude to *Nūro'ddīn* and the son of *Shairacūb*, as well as to the family of the former of those princes, was certainly most odious and detestable; since his grandeur was wholly owing to the countenance given him first by *Nūro'ddīn*, and to the support he

afterwards received from *Shairacūb*. His principal favourites were *Shamsoddawla*, a man of an exceeding bad character, and *Al Malek Al'Adel*, his brothers, besides some others; who committed many enormities, and greatly harrassed the people, notwithstanding what has been advanced to the contrary by some writers, in the course of their administration (2).

(E) The number of horses he gave away at this time, according to Dr. Hunt's MS. copy of *Ebn Shobnab*, amounted to 14,000. He also, if this may be depended upon, distributed amongst his troops the money which arose from the sale of the horses he had taken in his wars with the *Frank*s. Nay this author adds, that he had scarce a horse left to ride on, after he had made all the presents he designed (3).

(1) *Ebn Shobnab*, ad an H. j. 589.

(2) *Bukāo'ddīn Ebn Sheddād*, *Ism. Abu'lfed. Takio'ddīn Abmūd Al Makrīzi*, *Ebn Shobn. Ebn Al Athīr*, *Ebn Khaletān*, alique scriptor. orient. plurim. pass. Renaud. ubi sup. p. 547.

(3) *Ebn Shobn*, ad an. H. j. 589 MS. inedit. apud. Dom. Des. Hunt, &c.



and that only one *Tyrian dinâr* and forty-seven *Nâserian* (F) *dirhems* were found in the treasury after his decease. The latter of these articles, it must be owned, if true, seems to evince the point it is intended to prove; as the immense public revenues of *Egypt*, *Syria*, *Al Yaman*, and the *Belâd Al Shark*, or *eastern countries*, came, for the most part, into the *Soltân's* coffers. Nor did he transmit to his successor, according to these writers, any lands, houses, or demesns. He likewise, as they assure us, most religiously, every day, observed all the stated times of prayer; though he never prayed alone, but always either in the mosque or the camp. When he had any enterprize in view, before he entered upon it, he constantly implored the divine assistance and protection. Notwithstanding the fervency of his devotion, for which he has been celebrated by some of the eastern historians, he is said not to have preferred one day to another. He was invariably attached to the principles of the sect of *Al Shâfeï*, took vast pleasure in hearing the moral traditions of the sayings and actions of *Mohammed*, and frequently perused the compendium of jurisprudence written by *Al Râzi*. In order to convey some sort of idea of his patience and connivance at the offences of the people about him to succeeding ages, it has been remarked, that a *Mamlûk* of his throwing a shoe at another, which had almost struck the *Soltân* himself, he turned his face another way, that he might not be obliged to reprehend the offender for what he had done; and that, on a certain occasion, when he had called five times for water, and this was not brought him, he only said, "O friends and companions, I am almost dead with thirst." That avarice was not his predominant passion appears from hence, that he either wholly or in part remitted in most of the provinces the tribute which had before been paid; that he gave away cities, and even territories of large extent, which he had been at a vast expence in conquering, to his officers and relations, scarce reserving to himself any kind of authority therein; and that persons of accumulated property were not in the least danger of being fleeced, or plundered, during the time that he sat upon the throne. In farther evic-tion of this part of his character, he is reported by the same historians to have erected and endowed colleges, hospitals, caravanferas, for the reception of strangers and travellers, and mosques, in the principal cities of his dominions; as also to

(F) These *dirhems* probably titles, and perhaps the effigies, derived the appellation of *Nâse-* of the *Khalif Al Nâser Ledini'l-* *rian dirhems* from the name and *lab* impress upon them (1).

(1) *Greg. Abu'l Faraj, ubi sup. p. 421.*



have either rebuilt or repaired the walls of fortresses and towns, hurt or demolished by the violence of war, the shocks of earthquakes, &c. in many places, at his own expence. He generally appeared in a woollen vest, scarce ever in a silk one, and was extremely temperate, or rather abstemious, in his diet. He had an utter aversion to the professors of all other religions, and even to the *Mohammedans* who refused to adopt the tenets of his own particular sect. He held philosophers, poets, and other men of letters, in contempt; but as for logicians, metaphysicians, and those who applied themselves to the study of *Moslem* scholastic divinity, in conformity to the example of *Al Shâseï*, he utterly abhorred and detested them. This endeared him the more to the bigots of his own sect. 'Tis no wonder, therefore, especially as he so weakened the *Franks*, that *Al 'Amâd Al Câteb*, his secretary, should deplore the death of his hero, in terms to the following effect. "In the fall of the *Soltân* fell the best and bravest of men, valour itself expired. Munificence was dried up. Every species of enmity and injustice gushed out in its room. All the advantages and conveniences of life were broke off. Heaven was covered with thick clouds. The age was deprived of its phoenix, its only *Soltân*. *Islamism* has lost its firmest support<sup>w</sup>".

*SOLTÂN Salâb'addîn* was so regretted by his subjects of all *What hap-* ranks and denominations, that there was a general mourning *pend, in* for him in every part of his vast dominions; which, as *Bohâ-* the empire *o'ddîn Ebn Sheddâd* seems to intimate, had never happened *he had* before, since the deaths of the first and most pious *Khalifs* *formed,* *Al Malec Al Afdal*, *Salâb'addîn's* eldest son, who succeeded *immedi-* him in *Syria*, for three days received the compliments of con- *ately after* dolence in the palace; and then sent advice of his father's *his demise.* decease to his brothers *Al 'Azîz Othmân*, in *Egypt*, and *Al Dhâber Gâzi*, at *Aleppo*, as also to his uncle *Al Malec Al 'Adel*, at *Al Carac*. *Al Malec Al Afdal Nâro'ddîn Ali*, to whom the principal officers and grandees of the court had taken the oath of allegiance, as his father's successor, a day

<sup>w</sup> BOHÂO'DDIN EBN SHEDDAD, ubi sup. p. 269—273. ISM. ABU'LFED. in chron. ad an. Hej. 589. GREG. ABU'L FARAJ, ubi sup. p. 421. EBN SHOHNAH, ad an. Hej. 589. EBN KHALECAN, AL MAKIN, in oper. part. inedit. EBN AL ATHIR, TAJR BERD, in Târikh Mefr, TAKIO'DDIN AHMED AL MAKRIZI, in Mawredo'llatâf. IBRAHIM EBN MOHAMMED EBN DAKMAK, in Al Jawhar Al Thamin, KHALIL EBN MOHAMMED AL AFKAHESBI, in Târikh Salâh'ad. D'HEREEL. Biblioth. orient. p. 744, & alib. RENAUD. ubi sup. p. 547.

or two before the *Soltân* expired, forbade the poets to repeat any verses, and the orators and preachers to exercise their eloquence, on this doleful occasion; his younger brothers then with him, at the same time, rending the air with their cries and lamentations. Some authors write, that the *Soltân's* obsequies were not publickly solemnized till the arrival of *Al 'Azîz Othmân*, *Al Dhâber Gâzi*, and *Al Malec Al 'Adel*, who assisted at the performance of them; and that, during this solemnity, *Settalsâm Bint Ayûb*, the deceased *Soltân's* sister, distributed large sums of money, out of her own purse, amongst the poor. *Mohio'ddîn Ebn Al Kâdi Zekîo'ddîn* read the prayers at *Salâh'addîn's* interment, and *Al Malec Al Afdal* remained in the temple, or *Al Jâma'*, near which he afterwards erected his father a stately tomb, three whole days. The *Soltân* being thus dead, the following division of the most considerable provinces and cities of his empire amongst the princes of his family, and the chief commanders of his troops, was made. *Al Malec Al Afdal Nûro'ddîn Ali* had for his share the kingdoms of *Damascus* and *Jerusalem*, or *Al Kuds*, and the *Lower Syria* (G), the *Cælo-Syria* of the antients. *Al Malec Al 'Azîz Othmân* reigned over *Al Diyâr Al Mesriya*, or all the regions, nomes, and districts of *Egypt*. To *Al Malec Al Dhâber Gayâtho'ddîn Gâzi* was assigned *Aleppo*, and all the *Upper Syria* (H), which intirely depended upon that capital. *Al Malec Al 'Adel Saïfo'ddîn Abu Beer Ebn Ayûb*, *Salâh'addîn's* brother, obtained *Al Carac* and *Al Shawbec*, or *Al Shawbac*, together with *Al Belâd Al Sharkiya*, or the *eastern provinces*. His nephew *Al Malec Al Mansûr Nâsero'ddîn Mohammed* enjoyed the sovereignty of *Hamah*, *Salamiyah*, *Al Maarra*, and *Manbij*, together with that of the castle of *Nojm*. *Al Malec Al Amjed*, or *Amjad*, *Majdo'ddîn Bahrâm*, or *Baharâm*, *Shâh Ebn Farkshâh Ebn Shâhinsbâh Ebn Ayûb* had assigned him *Baalbec*, with its dependencies. *Shairacâh Ebn*

(G) The tract occupied in Syria by *Al Malec Al Afdal*, besides the cities of *Damascus* and *Al Kuds*, comprehended *Baalbec*, *Sarkhod*, *Bosra*, *Baniâs*, or *Panæas*, *Honin*, *Tebnîn*, or *Tabnîn*, and *Al Darâm*, with their respective districts, and all the seacoast, according to *Abu'l Faraj* (1).

(H) The principal places under *Al Malec Al Dhâber's* jurisdiction, besides *Aleppo*, were *Hârem*, *Tel Bâschar*, or *Tel Bâsher*, *'Azâz*, *Darbesac*, or *Derbesac*, and *Manbij*. *Mohammed Ebn Taki'o'ddîn Omar Ebn Shâhinsbâh Ebn Ayûb*, the *Sâheb* of *Hamah*, if we chuse to follow *Abu'l Faraj*, likewise governed his state, dependently on him (2).

(1) Greg. *Abu'l Faraj*, ubi sup. p. 421.  
ubi sup. p. 422.

(2) Greg. *Abu'l Faraj*,

Mohammed Ebn Shairacûb Ebn Shâdi (I) was possessed of Hems, Rahaba, and Tadmor. Al Malec Khidr, one of Soltân Salâb-addîn's younger sons, held Basra, though dependently on his brother Al Malec Al Afdal. Sâbeko'ddîn, or Sâbiko'ddîn, Othmân Ebn Al Dâya presided over Shaizar and Abu Kobais. Nâsero'ddîn Ebn Cawris Ebn Khemârdekîn occupied Sebyân and the castle of Burziya. Bedro'ddîn Duldurm Ebn Bobâ-o'ddîn Yârûk had Tel Bâshar, or Tel Bâsher. 'Azzo'ddîn Sâmâ ruled at Cawcab and 'Ajlûn. And lastly, the authority of 'Azzo'ddîn Ibrahim Ebn Shamso'ddîn Al Mokaddem was recognized at Bagrâs, or Pagræ, Cafartâb, or Cafertâb, and Afâmiya, or Apamia. The five last of these princes were generals, much esteemed by the Soltân; who, on many occasions, had greatly distinguished themselves in his service<sup>x</sup>.

Al Malec Al Afdal, being the Soltân's eldest son, was publicly declared his successor in the empire; after which, he chose for his Wazîr Diâo'ddîn Nâsrallah, the son of Mcham-med Ebn Al Athîr, who published a collection of proverbs, his father was an author of considerable note. This Mohammed was brother of the famous 'Azzo'ddîn Ebn Al Athîr, or rather Abu'l Hasan Ali 'Azzo'ddîn Ebn Al Athîr; who wrote the general or universal history, intitled, *Al Câmél*, to which in this work we have so often referred. The new Soltân, at the instigation of the Wazîr, discarded his father's generals; who thereupon offered their service to Al Malec Al Dhâber, at Aleppo, and Al Malec Al 'Azîz, in Egypt. The principal officers of the Egyptian forces went in a body to Al Malec Al 'Azîz, in order to prevail upon him to assert his right to the succession, and attack his brother Al Malec Al Afdal. To this he was of himself sufficiently well inclined, and therefore readily listened to their advice; though, accord-

<sup>x</sup> BOHÂO'DDÎN EBN SHEDDAD, ubi sup. p. 276, 277, 278. ISM. ABU'LFED. in excerpt. ALB. SCHULT. p. 61, 62, 63. Lugd. Batav. 1732. GREG. ABU'L FARAJ, ubi sup. p. 421, 422. EBN SHOHNAH, ubi sup. EBN KHALECAN, EBN AL ATHIR, in *Al Câm.* AL MAKIN, in oper. part. inedit. MS. Oxon. TAÏR BERD, in *Târikh Mefr.* TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredo'llatâf.* IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, D'HERBEL. *Biblioth. orient.* p. 744.

(I) Shairacûb Ebn Mohammed Al Malec Al Afdal, if in this Ebn Shairacûb Ebn Shâdi, the point we may depend upon Abu'l Sâbek of Hems, was dependent on Faraj (1).

(1) Greg. Abu'l Faraj, ubi sup. p. 422.

ing to the eastern writers, he did not lead an army into Syria before the year of the *Hejra* 592 <sup>y</sup>.

*What happened in Khorasân, and the Persian Irâk, the present year.* ABOUT this time, 'Alâo'ddin Ebn Il Arslân, surnamed *Tacash*, the fifth *Shâh*, or *Soltân*, of *Khowârazm*, marched again towards the frontiers of *Khorasân*, to accommodate some fresh differences that had arisen between him and his brother *Soltân Shâh*, about the limits of their respective states. He was no sooner arrived in the territory of *Abiwerd*, than the governor of that place, and of the whole province of *Sarakhs*, which made part of the dominions of *Soltân Shâh*, came to meet him, took the oath of fidelity to him, and advised him to move with all possible expedition against his brother, that he might surprize him before he could put himself in a posture of defence. But the news of *Soltân Shâh's* death then arriving, he made himself master of the large province of *Khorasân* without striking a stroke. *Tacash* now finding himself in full possession of all the states which had been governed by his ancestors under the name and title of *Soltâns* of *Khowârazm*, he proposed to give the government of the provinces of *Sarakhs* and *Merû* to *Mohammed Kotbô'd-din*, his son. But *Malec Shâh*, *Mohammed's* brother, being desirous of changing the government of *Nisâbûr*, which his father had bestowed upon him, for that of *Sarakhs* and *Merû*; *Tacash* conferred the latter of these upon that prince, and sent *Mohammed* to *Nisâbûr*, to preside over the people there. Not long after which, *Mohammed* resigned his post to *Malec Shâh*; who thereby became sole governor of *Khorasân*, under the orders of *Tacash*. The transactions here touched upon proved a reasonable diversion in favour of *Soltân Togrul II.* who, by the absence of *Tacash*, was enabled to retake the castle of *Tabrak*, *Tabrek*, *Tabarak*, or *Tabarek*, and to recover every thing he had lost, the preceding year <sup>z</sup>.

*The Si-  
hebs of  
Khalât  
and Al  
Mawfel  
die.* BEFORE the close of the year that we are now upon, *Sai-fo'ddin Baftamar*, or *Boftemar*, the *Sâheb* of *Khalât*, or *Akblât*, and the *Atâbek* 'Azzo'ddin *Mas'ûd Ebn Mawdûd Ebn Zenki Ebn Aksankar*, the *Sâheb* of *Al Mawfel*, departed this life. The former of these came to a violent death, according to the Arab historians, the 1st of the former *Jomâda*, not much above two lunar months after *Salâh'addin's* demise. *Baftamar*, or *Boftemar*, could not forbear expressing his joy openly,

<sup>y</sup> ISM. ABU'LFED. in excerpt. ALB. SCHULT. p. 63, 64. EBN SHOHNAH, ad an. Hej. 589. EBN AL ATHIR, D'HERBEL. Biblioth. orient. p. 145, 745. RENAUD. ubi sup. p. 548. <sup>z</sup> KHONDEMIR, D'HERBEL. Biblioth. orient. art. *Tacash*, p. 835, 836. & art. *Togrul Ben Arslan*, p. 1029.



in an indecent manner, when the news of the *Soltân's* decease was brought him. As he bore an implacable hatred to that prince, he pretended to believe that he was destitute of every virtue and good quality. He assumed the surname of *Abd'ala-zîz*, not long before the tragical exit he made; the speedy approach of which, after the *Soltân's* death, that filled him with so much joy, seems to have been looked upon as a divine judgment by *Abu'l Faraj*. The *Atâbek 'Azzo'ddîn Mas'âd Ebn Mawdûd*, who died the 27th of *Shaabân*, was a religious good man, mild, patient, modest, extremely beneficent, and in fine a prince of a most amiable disposition. His patience resembled that of his grandfather *Zenki*, and his modesty was so great, that he never conversed with any person sitting near him but with his eyes fixed on the ground. His favours he granted with the utmost benevolence, affability, and condescension. He reigned, if *Ebn Shobnah* may be credited, at *Al Mawfel* about thirteen years and six months, and was succeeded there by his son *Nûro'ddîn Arslân Shâh*. *Dhabîro'ddîn Al Hazârdînâri*, one of *Shâh Armen's* *Mamlûks*, or purchased slaves, as *Boîte-mar* himself had been, enjoyed after *Boîte-mar*, who was murdered by some *Ismaelians*, or *Affassins*, the sovereignty of *Khalât*. *Soltân Shâh Ebn Il Arslân*, the fourth *Soltân*, or *Shâh*, of *Khowârazm*, is also said to have died in 589: We must not forget to remark, that the college founded by *Nodbâm Al Molc* was either repaired or rebuilt by the *Khalif Al Nâser Ledin'illah*, who added thereto a library, consisting of 12,000 volumes, most of which were originals, according to some authors of considerable repute, the present year <sup>a</sup>.

THE next year, being the 590th of the *Hejra*, which *Togrol* began Dec. 27th, 1193, *Kûtlûk*, acting in concert with *Ta-Ebn cash*, marched with a powerful army into the *Persian Irâk*; *Arslân* but being defeated by *Togrol Ebn Arslân Shâh*, the last *Soltân* of the *Seljuks* of *Irân*, he was obliged to fly with *Tacash* into *Khowârazm*. The *Soltân* after this, thinking he was delivered from all his enemies, abandoned himself to women and wine, with unlimited excess. And though he was told, that *Tacash* was raising a formidable army to invade his dominions, yet, intoxicated with his success and delights, he continued his debauches, and neglected affairs to such a degree, that the grandees of the court wrote themselves to *Tacash* to make

<sup>a</sup> ISM. ABU'LFED. in chron. ad an. Hej. 579. & ad an. Hej. 589. GREG. ABU'L FARAJ, ubi sup. p. 422. EBN SHOHN. ad an. Hej. 589. D'HERBEL. Biblioth. orient. p. 837. RENAUD. ubi sup. p. 557.

haste; assuring him, that he might easily surprize *Togrol* in the midst of his revels. Whereupon *Tacash*, following their advice, made such expedition, that he arrived at the gates of *Al Ray*, whilst the *Soltân* was still buried in liquor. However, he put himself at the head of his troops, and marched towards the enemy; repeating certain verses out of the *Shâh Nameh* (K), spoken by some warrior, boasting of what he would do. But raising his mace, as if he was going to strike, in conformity to the words he had pronounced, he discharged such a blow on one of the fore legs of his horse, that the beast fell under him, and he was thrown himself by the fall. *Kûtlûk*, seeing him on the ground, immediately ran, and, with one blow of his scymitar, put an end to his life, and the power of the *Seljuks* in *Irâk*. *Tacash*, not content with the downfal of this prince, whose territories he annexed to his own, sent his head to the *Khalif Al Nâser Ledinillah* at *Baghdâd*, and ordered his body to be fastened to a gibbet at *Al Ray*. One of the authors consulted by M. *D'Herbelot*

(K) *Shâh Nameh*, or royal book, is the title given by the famous poet *Ferdûsi* to the poem which he wrote upon the history of the antient kings of *Persia*, composed for the use of *Mahmûd Ebn Sabektekîn*, founder of the dynasty of the *Gaznevîds*, and generally known by the name of *Mahmûd Gazni*. It consists of 60,000 *Beits*, or distichs, amounting to 120,000 verses. The author was thirty years in composing it. *Ferdûsi* is styled by the eastern writers *Danishmand 'Ajem*, the learned *Persian*, and was the most celebrated of all the *Persian* poets. He received as a reward for the *Shâh Nameh*, written at the requisition of *Soltân Mahmûd Ebn Sabektekîn*, only 60,000 *dirhems*. This so irritated him, that he quitted the *Soltân's* court, satyrized him, and retired to *Tûs*, in *Khorâsân*, the place of his nativity, from whence he is sometimes

denominated *Al Tûsi*; where he died, in the year of the *Hejra* 411. The *Shâh Nameh* has been translated into *Arabic* prose, by *Karwâms'addin Fatah Abu Ali Al Hindi*; who, according to M. *D'Herbelot*, undertook this translation at the command of *Soltân Al Malec Al Aâdham Isâ*, the son of *Al Malec Al 'Adel*, of the house of *Ayûb*, in the year of the *Moslem æra* 675. In this last article, however, we cannot help believing M. *D'Herbelot* to be mistaken, and would therefore willingly substitute in the room of it, as more consonant to the eastern writers, and particularly to *Abu'l Faraj*, the following words; "who undertook this translation at the command of "*Al Malec Al Moâdhbham*, or "*Moâdhbhem, Isâ*, the son of *Al Malec Al 'Adel*, of the house of *Ayûb*, in the year of the "*Hejra* 615 (1)."

(1) *Kbondemir*, *Greg. Abu'l Faraj*, *Isn. Abu'Isfend. Ebn Shohn. Ebn Al Atbâr, Ebn Kbaletân*, &c. *Vid. etiam D'Herbel. Biblioth. orient. p. 347, 769.*

nevertheless relates the conquest of *Irâk*, by the *Shâh* of *Khovârazm*, in a different manner. He informs us, that *Tacash* receiving advice of the death of *Tamgaj*, whom he had left as his commandant in the city of *Al Ray*, and the strong castle of *Tabarek*, as also of *Togrol's* infraction of the treaty subsisting between them, entered the *Persian Irâk* with a numerous army, vanquished the *Seljukian Soltân* in battle, and joined the estates of that prince in *Asia* to his own. This, together with the death of *Togrol Ebn Arslân Shâh*, gave the finishing stroke to the dynasty of the *Seljuks* of *Irân*; after which, *Tacash* conferred the government of *Esfahân* upon *Kilij Enbanej*, the son, or rather grandson, of the *Atâtek Il-dighîz*, with whom he had always kept a close intelligence against the *Seljukian Soltâns* of *Irân*. But the government of all the other cities of the *Persian Irâk*, of which *Al Ray* was now the capital, he assigned his third son, named *Yûnos Khân*, and went himself to pass the winter at *Khovârazm*, which he ever looked upon as the royal seat of his empire. With regard to *Soltân Togrol*, it may not be improper to remark, that, according to *Khondemir*, he reigned eighteen years, ten months, and a half. The *Lebtârîkh* exhibits twenty-nine years, by mistake, for nineteen; as appears by collating the year of his death with that of his predecessor's demise, as marked by the same author. *Togrol*, notwithstanding what has been here said of him, had many noble qualities. He was not only eminent for his courage, on which account his subjects compared him to *Rostam* and *Isfandiar*, two *Persian* heroes of antiquity, but also for his wit and knowledge. He excelled so much in poetry, that some esteemed him not inferior to *Anvari*, or *Anweri*, and *Dhabir*, or *Dhebîr*, two celebrated *Persian* (L) poets. A *Persian* quatrain of his has been transmitted

(L) *Anvari*, or *Anweri*, and *Dhabir*, or *Dhebîr*, were two of the most excellent poets that *Persia* ever produced. The former of them was born in a village appertaining to the city of *Abiwerd* in *Khorasân*, named *Bedemib*, and pretended to profound skill in astrology, as well as poetry. But, by his false prediction relating to the consequence of the great conjunction of the seven planets in the third degree of *Libra*, in 581, he so

exposed himself, that his reputation was thereby almost entirely ruined. This brought upon him so many reprimands from *Soltân Togrol Ebn Arslân*, and so much ridicule from those who envied his good fortune, particularly *Ferid Câteb*, that he found himself obliged to depart from *Merû*, then the royal seat of the *Seljukian Soltâns*, and retire to *Balkh*. But the people there insulted him to such a degree, continually reproaching him



transmitted down to us, the sense of which is contained in the following terms. "The possession of the good thing I loved filled my soul yesterday with joy, and a cruel separation from it renders me to day extremely miserable. Such is the deplorable state of my life. Fortune effaces to day what she had yesterday written in my favour." *Togrol* often disputed with the learned, had a majestic mein, and was very handsome. He is said to have surpassed all the *Seljukian Soltans* in goodness and justice, as well as in managing his arms both on foot and on horseback. The poet *Nazari*, who admired *Togrol's* learning more than his power, says of him, "He reflected a lustre upon the throne of the kingdom of wit, and conquered the whole extent of the region of immortality." In Dr. *Hunt's* MS. copy of *Ebn Shobnah's* history, *Tacash* is corruptly called *Bacshi*. This writer relates, that *Togrol Ebn Arslan Shâh* was killed in battle; and that the *Shâh* of *Khawârazm*, after his death and defeat, obliged the country of *Ajem*, or *Persia*, to make its submission to him <sup>b</sup>.

Alfonfus, THE 591st year of the *Hejra*, which commenced Dec. or Alonzo, 16th, 1194, was rendered memorable to all succeeding ages IX. king of by a signal victory, gained by the *Magrebian*, or *Mogrebian*, Castile, is *Moslems* over the *Christians* of Spain, according to *Abu'l Faraj*. over- *Alfonfus*, *Alonso*, or *Alonzo*, IX. king of *Castile*, surnamed *The thrown by Good*, and *The Noble*, who married the princess *Eleanor*, daughter to our king *Henry II.* having written an insulting letter to *Yakûb Ebn Yusef Ebn Abd'almûmen*, king of the *Al Moâbedîn*, in *West Barbary* and *Spain*; that monarch marched against him at the head of a formidable army, overthrew him with incredible slaughter, and acquired an immense quantity

<sup>b</sup> KHONDEMIR, AL EMIR YAHYA EBN ABD'OLLATIF AL KAZWINI, in *Lebtârikh*, p. 45. ISM. ABU'LFED. in *chron.* ad an. Hej. 590. EBN SHOHN. ad an. Hej. 540. D'HERBEL. *Biblioth. orient.* p. 836, 1029, 1030. RENAUD. *ubi sup.*

him with the falsity of his prediction, and his ignorance, that he would have been forced to leave that place also, had not *Amâdo'ddin*, the first *Kâdi* of that city, taken him under his protection. Here it was that he wrote a poem, wherein he publicly and solemnly declared his intention never for the future to concern himself with judicial

astrology. He died at *Balkh*, in the year of the *Hejra* 597. With regard to *Dhabir*, or *Dhebîr*, the latter of the poets mentioned here, he composed several fine poems, and was held in high esteem, as well as *Anwari*, his contemporary, by *Tacash*, the fifth *Shâh*, or *Soltân*, of *Khawârazm* (1).

(1) *Khondemir*, D'Herbel. *Biblioth. orient.* p. 119, 525, 946.



of spoil. Some authors pretend, that the *Moslems* killed of the *Magrebians* 146,000 of the *Christians* upon the spot, and took no less than 30,000 of them prisoners. But this exceeds all manner of belief. *Alfonfus*, continues *Abu'l Faraj*, was carried on a mule, after this defeat, to *Toledo* (M), then his capital; swearing that he would not mount a horse, before he had received succours from the neighbouring *Christian* princes. Nay, if M. *Renaudot's* authors may be depended upon, he made a vow never to sleep in bed, nor ride on horseback, nor lie with his wife, till he had revenged himself of his enemies. To which others add, that he shaved his head and his beard, and inverted the cross, in token of mourning; which seems to be too romantic, and to favour too much of the *Moorish*, or *Arab*, genius, to merit any regard. The *Spanish* historians themselves indeed own the defeat of the king of *Castile*, but they are far from admitting the loss of any such number of men as that mentioned here. Nor did this blow hinder *Alfonfus* from obtaining several victories afterwards over the *Al Moâbedûn*, particularly at the battle of *Nabas de Tolosa*, wherein 200,000 of the *Moslems* are said to have been slain, and, by that means, recovering many cities and strong places from them. The action, that proved so disadvantageous to the king of *Castile*, happened near *Alarcos*; though, if M. *Renaudot* in this point may be depended upon, it is denominated the battle of *Zulaca* by some of the *Arab* writers <sup>c</sup>.

THE *Khân* of *Saganak* having made some motions, towards the beginning of the spring, this year, in the *Transoxana*; *events of Tacash*, the *Shâh* of *Khovârazm*, found himself obliged to take the field with a powerful army. The *Khân* was no sooner apprized of this, than he waited in person upon *Tacash*, in order to obtain a peace; which the *Shâh*, or *Soltân*, at the request of the principal lords of his court, granted him, and then immediately returned to his capital. At the same time, *Malec Shâh*, *Tacash's* son, being come to his father's court, and having left his own son *Arslân Shâh* to command in *Kho-*

<sup>c</sup> GREG. ABU'L FARAJ, ubi sup. p. 422, 423, 424. AL NO-  
WAIRI, MARIAN. gen. hist. of Spain, b. xi. c. 7. p. 185. Lond.  
1699. RENAUD. ubi sup. p. 557, 558.

(M) *Toledo* was the capital and residence of the above-mentioned *Alfonfus*, king of *Castile*, called by the *Arabs*, *Al Foush* *Malec Al Franj*, or *Alfonfus* king of the *Franks*. The city of *Toledo* is denominated *Tolaitela* by the *Arab* writers (1).

(1) Greg. Abu'l Faraj, ubi sup. p. 422, & alib. Ism. Abu'lfed. Al No-  
wair. Al Makin, aliq. scriptor. Arab.

*rasân* during his absence; *Sanjar Shâh*, the *Soltân's* brother-in-law, excited thereto by some turbulent and seditious spirits, who solicited him to avail himself of *Malec Shâh's* absence, and occupy a post that then seemed to be vacant, unluckily entered into a dangerous conspiracy, formed by a wicked cabal, against the *Soltân*. But he had scarce given his consent to the measures projected by these factious people, when *Tacash*, who had been apprized of the whole affair, commanded him to repair with all possible expedition to *Khowârazm*. As the conspiracy was only in embryo, and nothing yet had been openly undertaken against the *Soltân*, and consequently *Sanjar Shâh* was not apprehensive of his having incurred *Tacash's* displeasure; he punctually, without the least reluctance, obeyed the order he had received. But he was no sooner arrived at court, than *Tacash* deprived him both of his liberty and his sight, and by that means rendered abortive all his designs. 'Tis true, the *Soltân* not long after restored him to his liberty, at the intreaty of his sister, whom *Sanjar* had espoused. But he was obliged to content himself with a large pension, which the *Soltân* settled upon him, to comfort him in his disgrace. About this time it happened, that *Yûnos Khân*, *Tacash's* son, who commanded for him in *Irâk*, fell into a distemper, for which he could meet with no relief in the city of *Al Ray*, where he resided. He therefore took a resolution to change the air, and for that purpose went to *Khorasân*; leaving for his lieutenant in *Irâk* *Miagen*, in whom he reposed great confidence, but who was a secret enemy to the *Atâbek Enbanej*, governor of *Esfahân*, and a confidant of *Soltân Tacash*. *Yûnos Khân* had not long been gone, before the *Khalif Al Nâser Ledini'llah*, who was not a little disturbed at the approach of the *Khowârazmians* so near his frontiers, sent his orders to *Ebn Cassab*, his *Wazîr*, to enter with a formidable army the territories of *Yûnos Khân*. The *Atâbek Kiliç Enbanej*, one of the best friends and most faithful servants of *Tacash*, was no sooner informed of the motions of the *Khalif's* forces, than he marched in person, and joined *Miagen* with his troops, to hinder *Ebn Cassab* from making an irruption into *Irâk*. *Miagen*, far from treating the *Atâbek* with the respect and affection his fidelity deserved, being jealous of him, caused his person to be seized, and his head to be cut off, which he instantly sent to *Tacash*; giving him at the same time to understand, that he had been forced to this execution by the treason the *Atâbek* had been guilty of, in keeping a correspondence with the *Khalif*. *Tacash* easily saw through the artifice of *Miagen*, and began to be afraid lest that general should betray him. He nevertheless took care to avoid every thing

thing which might induce *Miagen* to believe, that he entertained any suspicion of him; and set out, with the utmost diligence, in order to attack *Ebn Cassab*, who died just at the time that the *Khalif's* forces and those of the *Khowârazmians* were going to engage. His death, however, which was kept so secret in the *Khalif's* army, that *Tacash* heard nothing of it before the end of the action, did not prevent a battle; which, after an obstinate dispute, terminated in the defeat of *Al Nâser's* troops. This obliged the *Khalif* to come to an accommodation with *Tacash*, and to leave him in peaceable possession of *Irâk*. But, before the *Soltân* returned home, he insisted upon having the head of *Ebn Cassab*; which he sent as a trophy of his victory to *Khowârazm*, and afterwards deprived *Miagen* of his government, for putting to death, without any just cause, the *Atâbek* his friend. That general, some time after, attempting to raise commotions in *Irâk*; he was seized, and thrown into prison, where he miserably ended his days<sup>d</sup>.

IN the 592d year of the *Hejra*, beginning Dec. 6th, 1195, *The most Al Malec Al 'Adel Abu Becr*, *Salâh'addîn's* brother, the *Sâheb*, material of *Al Carac*, and *Al Malec Al 'Azîz Othmân*, the *Soltân's* occurrences younger son, who reigned in *Egypt*, having formed a design of the year to dispossess *Al Malec Al Afdal Nûro'ddîn Ali*, *Salâh'addîn's* 592, successor, of the territories that had been assigned him in *Syria*; they laid siege to *Damascus*, and obliged *Al Malec Al Afdal* to retire to *Sarkhod*. Both the city and the castle being surrendered to *Al Malec Al 'Azîz*, he resided some days in the latter, and then delivered it up to *Al Malec Al 'Adel*; after which, he returned to *Al Kâbirah*. Some authors write, that *Damascus* was betrayed to the *Egyptian* troops. Be that as it will, *Al Malec Al Afdal* was forced to cede that capital, with all its dependencies, to his brother and uncle, and acquiesce in the possession of *Sarkhod*, with the prefecture appertaining to it. *Al Malec Al 'Azîz*, after the cession of the kingdom of *Damascus*, was mentioned in all the mosques there, had money coined in his name, and was honoured with all the ensigns of royalty; notwithstanding which, the supreme authority was solely vested in *Al Malec Al 'Adel*, so that he was in reality the absolute master of the kingdoms of *Jerusalem* and *Damascus*. *Al Malec Al Afdal*, being a good poet, wrote a letter to the *Khalif Al Nâser Ledin'illah*, of the house of *Al Abbâs*, after his dominions had been ravished from him, in verse, to the the following effect. "My lord, you very well know, that *Abu Becr* and *Othmân* deprived *Ali* by violence

<sup>d</sup> KHONDEMIR, D'HERBEL. Biblioth. orient. art. *Tacash*; p. 836.



“ of the *Khalifat* ; which of right belonged to him, after the  
 “ death of his father-in-law *Mohammed*. See then the fatality  
 “ of the name of *Ali*, since I, who bear that name, have the  
 “ same injustice done me, by *Abu Bacr*, my uncle, and *Oth-*  
 “ *mân*, my brother.” The *Khalîf Al Nâser Ledin’illah*, having  
 received this letter, sent him the following answer to it likewise  
 in verse. “ *Ali* was deprived unjustly of his right, because he  
 “ wanted a *Nâser*, or *protector*, at *Medina*. But be of good  
 “ courage, they shall soon give an account of what they have  
 “ done, and you shall find in me, who am *Al Nâser*, or the *pro-*  
 “ *tector*, every kind of succour and protection.” This poor prince  
 had deposited his father’s corpse in the tomb erected by him near  
 the *Jâma’*, or temple, in *Damascus*, the 9th of *Al Moharram*,  
 before he was driven from that city. He himself preceded the  
 corpse, conducted from the castle, by *Dâr Al Hadith*, to the  
*Bâb Al Barîd*, and placed for some time within the temple,  
 opposite to the pulpit. We are told by certain writers, that  
 another battle was fought between the *Christians* and the  
*Moslems* in *Spain*, and that *Toledo* was besieged by the latter,  
 the present year <sup>e</sup>.

and of the THE following year, being the 593d of the *Hejra*, com-  
 year 593. mencing Nov. 24th, 1196, *Malec Shâh*, *Tacash*’s son, go-  
 vernor in chief of the whole province of *Khorasân*, being dead ;  
*Tacash* bestowed that government upon *Mohammed Kotbo’dîn*,  
 his other son, and gave him *Sa’ido’dîn Mas’ûd* for his *Wazîr*.  
 This *Mas’ûd* was surnamed *Nodbâm Al Molc*, as well as that  
 famous *Wazîr* who had been prime minister to *Malec Shâh I.*  
*Soltân* of the *Seljuks* of *Irân*. The victory *Tacash* had gained  
 over the *Khalîf*’s troops gave him an opportunity of purging  
 at this time *Adherbijân* of the *Ismaelians*, or *Assassins*, who had  
 made themselves masters of many castles and places of strength  
 in that province. He chased them from the castle of *Arslân*  
*Kushai*, which they had occupied, and constrained them to  
 take refuge in that of *Calâat Al Mût*, their principal fortress,  
 which he did not think fit to attack. Before his departure, he  
 conferred the government of the *Persian Irâk* upon a third son  
 of his, named *Tâjo’dîn Ali Shâh*. This year, according to  
 some of the eastern writers, died *Saif Al Islâm Tagtakîn Ebn*  
*Ayûb*, *Salâb’addin*’s brother, at *Zabîd*, in *Al Yaman*, where he  
 had amassed immense riches, by fleecing his subjects ; all which  
 he left to his son and successor *Al Moezz Shamsalmolûc Ismael*,  
 who assumed the title of *Khalîf*. This so incensed his subjects,

<sup>e</sup> GREG. ABU’L FARAJ, ubi sup. p. 424. ISM. ABU’LFED. in  
 chron. ad an. Hej. 592. AL MAKIN, in oper. part. inedit. ad an.  
 Hej. 592. MS. in Bibl. Bodl. Oxon. EBN SHOHN. ad an. Hej. 592.  
 KHONDEMIR, D’HERBEL. Biblioth. orient. p. 745. RENAUD. ubi  
 sup. p. 558.



who looked upon *Al Nâser Ledini'llah* as the only true *Khalif*, or rightful successor of *Mohammed*, that, in the 599th year of the *Hejra*, they conspired against him, and slew him; vindicating, as they imagined, by such conduct, the honour of their religion. After which, the *Emîrs* saluted his younger brother *Sâheb* of *Al Yaman*, and dignified him with the title, or surname, of *Al Nâser*. As this prince was incapable of holding the reins of government himself, by reason of his tender age; he remained, for a certain time, under the tutelage of his mother. But being poisoned, by some of the people about him; she thought fit to marry *Solimân Ebn Takô'ddin Oîmar Ebn Shâbinshâb Ebn Ayûb*, who had lived from his infancy amongst the *Fakirs*, or poor religious, and still lived as one of them at *Mecca*. *Solimân*, being by no means qualified for the sublime station to which he had been advanced, was afterwards deposed by his subjects; and the family of *Ayûb* at last, according to some of M. *Renaudot's* authors, lost all their power and influence in *Arabia* (N). Every thing remained quiet on the side of *Khûzistân*, the *Susiana* of the antients, this and the two preceding years; *Morwayyado'ddin*, surnamed *Ebn Cassab*, the *Khalif Al Nâser Ledini'llah's Wazîr*, having extinguished a rebellion there, in the 690th year of the *Hejra*, by defeating in several rencounters the revolted troops, and reduced that province intirely to the obedience of the *Khalif*. We must not forget to remark, that *Al Malec Al 'Adel* took *Yûfâ*, *Yâffâ*, or *Joppa*, from the *Franks*, as they did *Bayrût*, or *Berytus*, from the *Moslems*, in the year that we are now upon <sup>f</sup>.

<sup>f</sup> KHONDEMIR, EEN SHÜHN. ad an. Hej. 599. D'HERBEL: Biblioth. orient. art. *Tacasch*, p. 836, 837. art. *Ismail Ben Seifal-Islam*, p. 503. & art. *Al Nasser Ledini'llah*, &c. p. 663. GREG. ABU'L FARAJ, ubi sup. p. 424. ISM. ABU'LFED. in chron. ad an. Hej. 593. RENAUD. ubi sup. p. 558.

(N) Notwithstanding what is advanced here, from M. *Renaudot*, we are told, with no small appearance of truth, that the present reigning family in *Al Yaman* is probably that of *Ayûb*; a branch of which reigned there in the thirteenth century, and took the title of *Khalif* and *Imâm*, which they still retain. They are not possessed of the whole province of *Al Yaman*, there being several other independent kingdoms there, particularly that of *Fartach*. The capital of this kingdom bears the same name, and its principal port at present is that of *Sheer*, or *Shihr*, a town situated between the city of *'Aden* and cape *Fartach*. This tract produces the frankincense, gums, and all the most esteemed spices. A considerable part of the sea-coast likewise does not recognize the authority of the king of *Al Yaman*, as sufficiently appears from the modern traveller referred to here (1).

(1) *La Roque, voyage de l'Arab.* Heur p. 255, 253, 273, &c.

The most

memorable

occurrences

of the year

594.

THE next year, being the 594th of the *Hejra*, which began Nov. 13th, 1197, 'Amâdo'ddîn Zenki Ebn Mawdûd Ebn Zenki Ebn Akfankar, the Sâheb of Senjâr, or Sinjâr, Nasîbin, Al Khâbûr, and Al Rakka, departed this life; being succeeded in the sovereignty of those cities, and the districts appertaining to them, by Kotbo'ddîn Mahmûd, his son. Nasîbin was, however, soon after occupied by one Nîro'ddîn, perhaps another of 'Amâdo'ddîn's sons, according to *Abu'l Faraj*. The same year, Tacash Ebn Arslân, the Shâh of Khowârazm, marched to Bokhâra, then possessed by the Katayans, and laid siege to that city. The inhabitants, supported by the Katayans, had so little apprehension of the Shâh, who was blind of one eye, that they led a dog with one eye, dressed in a vest and tunic, with a cap or turbant on his head, round the walls; saying at the same time, by way of derision and contempt, "This is the Khowârazm Shâh, or Shâh of Khowârazm." After which, they discharged him out of one of their military engines upon the besiegers; crying out aloud, "This is your king." Tacash nevertheless, in a few days, made himself master of the town; and, notwithstanding the high provocation he had received, treated both the people and the garrison with great lenity and moderation. Nay, if in this point we may depend upon *Abu'l Faraj*, he behaved more like a benefactor than a conqueror to them. About this time, Al Malec Al 'Adel Abu Beir Ebn Ayûb came to an open rupture with Hosâmo'ddîn Yûlak Arslân, the Sâheb of Mâredîn, and advanced at the head of his forces to that city. Soon after he had presented himself before the place, the suburbs were betrayed to him; which he permitted his troops to pillage, in a shameful manner. He had no sooner possessed himself of the suburbs, than he formed the siege of the castle; which, notwithstanding all his efforts, he found himself obliged to raise, the following year<sup>g</sup>.

and of the  
year 595.

THE 595th year of the *Hejra*, which commenced Nov. 3d, 1198, produced several remarkable events; the principal of which, that have been taken notice of by the oriental writers, we shall beg leave just to touch upon. The 20th of Al Moharram (O), died Al Malec Al 'Azîz, the Sâheb of Egypt. Upon his demise, the Omrâ or Emîrs sent to his brother Al Malec Al Afdal; desiring he would repair to Al Kâbirah, without delay, that they might place him upon the throne. Hastening, therefore, to the capital, his authority was re-

<sup>g</sup> GREG. ABU'L FARAJ, ubi sup. p. 424, 425.

(O) Al Malec Al 'Azîz was which, according to an author grievously wounded by a fall from followed by M. Renaudot, occasioned his death (1).

(1) Renaud. ubi sup. p. 556.

cognized

cognized by people of all ranks and denominations there. So far we are informed by *Abu'l Faraj*. But other authors relate this affair in a different manner. According to them, *Al Malec Al 'Azîz* left behind him a son, named *Al Mansûr*, then only nine years of age, to whom the *Asadian* and *Salâbian Emîrs* (P) took the oath of allegiance; but insisted, that *Al Malec Al Afdal* should be nominated regent; and govern the kingdom of *Egypt*, during the minority of the young prince. This being notified to him, he came immediately to *Al Kâhirah*, put himself at the head of the administration, and entered into an alliance, offensive and defensive, with his brother *Al Malec Al Dhâber*, the *Sâheb* of *Aleppo*; the effects of which, with regard to their uncle *Al Malec Al 'Adel*, very soon appeared. For, uniting their forces, they formed the siege of *Damascus*; which obliged *Al Malec Al 'Adel* to draw off from before *Mâredin*, a city that he had long besieged, and march with the utmost expedition to the relief of his capital. Some time after his arrival, *Al Malec Al Dhâber* having lost a beautiful *Turkish* boy, the object of his unnatural lust; *Al Malec Al 'Adel* sent a messenger to acquaint him, that his brother *Al Malec Al Afdal* had carried off the young *Turk*, and to discover to him the place where he lay concealed. This intelligence so incensed *Al Malec Al Dhâber* against *Al Malec Al Afdal*, that he ordered the *Emîr*, employed by him on this occasion, to be immediately thrown into irons, reproached his brother in the sharpest terms, and returned to *Aleppo* with his troops; which constrained *Al Malec Al Afdal* to retire, with great precipitation, to *Al Kâhirah*, when *Damascus*, which had been so long pressed by him and his brother, was upon the point of surrendering to them. *Yakûb Ebn Yusef Ebn Abd'almâmen*, the fourth monarch of the *Al Moâbedîn*, furnamed *Al Mansûr*, likewise departed this life, if *Ebn Shohnah* may be credited, the present year. He was forty-eight years old, of which he had reigned fifteen, at the time of

(P) The *Asadian Emîrs* were those old officers who had served *Asado'ddin Shairacûb*, and the *Salâbian* those who entered the service in the time of *Salâh'addin Yusef Ebn Ayûb*. The former had but little regard for the family of *Salâh'addin*, whom they considered as an upstart, and one that had acquired his power by perfidy and fraud. Nor did the latter, consisting chiefly of *Mam-*

*lûks*, or purchased slaves, retain a very grateful sense of the favours they might at any time have received from him; nor consequently entertain any real affection, or esteem, for his sons. These *Emîrs*, therefore, unanimously agreed to invest with the supreme authority *Al Malec Al 'Adel*, upon his arrival in *Egypt* (1).

(1) *Renaud. ubi sup. p. 556—559.*



his death; being succeeded by his son *Al Nâser* (Q) *Mohammed*, who assumed the title of *Emîr Al Mâmenîn*, as his ancestors had done before. The famous *Abd'almalec Ebn Zabar*, or *Zobar*, known amongst us by the name of *Avenczobar*, a *Spanish*, or *Andalusian*, physician, by religion a *Mohammedan*, also paid the common tribute to nature, according to *Ebn Shohnah*, before the close of the present year <sup>h</sup>.

Tacash  
dies.

In the 596th year of the *Hejra*, beginning O.E. 23d, 1199, *Tacash* having received advice, that *Nodhâm Al Molc*, whom he had appointed to serve his son in the capacity of *Wazîr*, had been murdered by some *Ismaelians*, or *Assassins*, who after the execrable action had retired to the castle of *Tarshîz*; he sent orders to his son *Kotbo'ddin Mohammed*, the governor of *Khorasân*, to undertake the siege of that place, and intirely to extirpate the race of those robbers. *Mohammed*, in obedience to those orders, set out upon the expedition; when a vessel full of water, which was brought him, that he might make the necessary ablutions, broke to pieces of itself. This he interpreted as an ill omen, and thereupon was persuaded that some signal misfortune would in a short time happen to him. Accordingly, he was soon after apprized of the death of his father *Tacash*; who died, in the month of *Ramadân*, at *Tshah Arab*, upon the confines of *Khowârazm*. He reigned, according to *Khondemir*, twenty-eight years;

<sup>h</sup> ISM. ABU'LFED. in chron. ad an. Hej. 595. GREG. ABU'LFARAJ, ubi sup. p. 425. EBN SHOHN. ad an Hej. 595. TAKI-O'DDIN AHMED AL MAKRIZI, in *Mawredo'llatâf*. IERAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, EBN AL ATHIR, in *Al Câm. AL MAKIN*, ad an. Hej. 595. in oper. part. inedit. MS. in Bibl. Bodl. Oxon. EBN KHALECAN, D'HERBEL. *Biblioth. orient.* p. 745. RENAUD. ubi sup.

(Q) The name of this prince has been omitted by the author of the *Nigbiaristân*, who has been followed by M. D'Herbelot, in his list of the kings of the *Al Moâbedûn*. The latter of these writers, however, in another part of his work, tells us, that *Ebn Zeber*, or *Ebn Zobar*, whom he calls *Mohammed Ebn Abd'almalec*, the *Arab* physician of *Andalusia*, lived in the reign of *Al Nâser*, the son of *Yakûb*

*Al Mansûr*, *Soltân* of the *Al Moâbades*, or *Al Moâbedûn*, in *Africa* and *Spain*; and that he died, of the plague, in the year of the *Hejra* 594. But, in this, if *Ebn Shohnah* is to be credited, he has been guilty of a double mistake. For, according to that author, *Ebn Zobar* departed this life, the following year, about the very time that *Al Nâser Mohammed*, the son of *Yakûb Al Mansûr*, ascended the throne (1).

(1) *Ebn Shohn.* ad an. Hej. 595. *Ahmed Ebn Mohammed Abd'aljaafar Al Kazwîni*, in *Nigbiarist.* D'Herbel. *Biblioth. orient.* p. 586, 925.



or twenty-eight years, and six months, if we chuse to follow the author of the *Lebtârikh*. In the *Nighiariştân*, he has only eight years assigned him for the space of his reign; the writer of that history placing the commencement of it in 589, after his brother *Soltân Shâh*'s demise, and the end of it in 597. *Tacash* being one day in company with *Kemâlô'ddîn Ismael*, a most celebrated doctor and poet, and an intimate friend of *Soltân Togrol*, whom he had vanquished, could not forbear expressing his astonishment to him, that this *Soltân*, who had acquired so great a reputation for his bravery, could not sustain the first shock of his arms; *Kemâlô'ddîn* answered him instantly with a *Persian* distich, deduced from the *Shâh Nameh*, the royal book, or royal history, of *Ferdûsi*, importing, "That *Homan* was overcome by *Pigen*, though he surpassed him in strength; as valour itself is feeble, when abandoned by fortune." The same *Kemâlô'ddîn* composed a poem in praise of *Tacash*, in which he was followed and imitated by another poet, not less famous, named *Khacâni*. Amongst other eulogies bestowed upon him, they affirm, "That he had at the same time the fortune of *Feridûn* (R), and the virtues of *Alexander the Great*." He left for his successor *Kotbo'ddîn Mohammed*, his son, who was made one of the most unfortunate princes of *Asia* by *Jenghîz Khân*. For it was under him, that the monarchy of the *Khovârazmians* was dissolved by that conqueror, in the same manner as that of the *Seljuks* had been by his father *Tacash Khân* i.

i *KHONDEMIR*, AL EMIR YAHYA EBN AEDO'LLATIF AL KAZWINI, in *Lebtârikh*, AHMED EBN MOHAMMED ABD'AL-JAAFAR AL KAZWINI, in *Nighiarişt*. GREG. ABU'L FARAJ, ubi sup. KEMALO'DDIN & KHACANI, apud D'Herbel. Biblioth. orient. p. 837. ut et ipse D'HERBEL. ibid.

(R) This *Feridûn*, or *Frayhdûn*, called by some writers *Afridûn*, and *Fridûn*, was the seventh, or, as some will have it, the sixth, king of *Persia* of the race of *Pishdâd*. He is supposed to have been cotemporary with *Abraham*. He defeated in a pitched battle *Zobak*, who usurped the crown of *Persia*, took him prisoner, and kept him confined under a good guard in a cave, or grotto, of mount *Damarwand*. The day he gained this famous battle, which delivered *Persia* from the tyranny of *Zobak*, was called by the *Persians* *Mibrjan*, and fell in with the autumnal equinox; which, in the *Persian* kalendar, bears the same name. For a farther account of this prince, our readers may have recourse to the *Persian* historians, and to what has been extracted from them on this head by M. D'Herbelot (1).

(1) *Mirkbond*, *Khondemir*, Al Emir Yahya Ebn Abd'ollatif. Al Kazwini, &c. Vid. etiam D'Herbel. Biblioth. orient. art. Feridoun, p. 347, 348.

Al Malec  
Al 'Adel  
settles him-  
self in  
Egypt.

THE siege of *Damascus* being raised, *Al Malec Al 'Adel* found himself at liberty to march into *Egypt*; which he accordingly did, and advanced to *Al Kâbirah*. After eight days siege, that capital surrendered to him; and a treaty of peace was concluded between him and *Al Malec Al Mansûr Mohammed*, *Al Malec Al 'Azîz*'s son, or rather *Al Malec Al Afdal*, upon the following terms. 1. All the *Egyptian* provinces shall be ceded to *Al Malec Al 'Adel*. 2. *Al Malec Al Afdal* shall have in lieu thereof *Mayyâfârakîn*, *Hâni*, and *Jebâl Jawr*. After the conclusion of the treaty, *Al Malec Al Afdal* retired to *Sarkhod*, and took possession of *Hâni* and *Jebâl Jawr*. But as for *Mayyâfârakîn*, *Nojmo'ddîn Ayûb*, *Al Malec Al 'Adel*'s son, who commanded there, in conformity to his father's order, refused to deliver it up to him. With regard to *Al Malec Al 'Adel* himself, he first ruled the *Egyptians* in *Al Malec Al Mansûr Mohammed*'s name; but afterwards caused (S) himself to be acknowledged the sole and absolute *Sûbe*, or *Soltân*, of *Egypt*. We must not forget to observe, that *Al Kâdi Al Fadl*, one of *Salâh'addîn*'s greatest favourites, who was with that prince when he expired, departed this life, at *Al Kâbirah*, on *Friday*, the 17th of the latter *Rabî*, the day before *Al Malec Al 'Adel* made his public entry into that city. *Al Kâdi Al Fadl*, who took the name of *Abd'alrahîm*, was about seventy years old, at the time of his decease; and, according to *Ebn Al Athîr*, as cited by *Ebn Shohnah*, one of the most learned and virtuous men of the age in which he lived<sup>k</sup>.

THE

\* ISM. ABU'LFED. in chron. ad an. Hej. 596. GREG. ABU'Z FARAJ, ubi sup. p. 425, 426. EBN SHOHNAH, ad an. Hej. 596. TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredo'llatâf*. IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, AL MAKIN, ad an. Hej. 596. EBN AL ATHIR, in *Al Câm*. EBN KHALECAN, D'HERBEL. *Biblioth. orient.* p. 745. RENAUD. ubi sup. p. 558, 559.

(S) *Al Malec Al 'Adel*, in order to carry his point with an air of religion, convoked the *Mohammedan* doctors; and first asked them, Whether the younger ought to govern the elder? To which they answered, No. He then demanded of them, Whether the elder could legally rule in the name of the younger? To which the abandoned villains

likewise replied in the negative; assigning as a reason for this decision, that no one could transfer to another a power that in reality he had not. Upon which, without any farther ceremony, he assumed the supreme authority to himself. As he had, therefore, before procured by fraud, or rather violence, *Damascus* for his son *Al Malec Al*

*Moadhem*,

THE following year, being the 597th of the *Hejra*, com-<sup>The prin-</sup>  
 mencing Oct. 12th, 1200, *Rocno'ddin Solimân Ebn Kilij* cipal  
*Arslân* attacked the city of *Malatiya*, belonging to his brother <sup>events</sup>  
*Moezzo'ddin Kaysar Shâh*; which, after a few days defence, he <sup>of the year</sup>  
 forced to surrender to him. From *Malatiya* he marched to *Arzan* 597,  
*Al Rûm*, or *Erzerum*, in the *Greater Armenia*, at present the  
 seat of a *Beglerbeg*, in order to lay siege to it. At a small distance  
 from the town, he was met by the son of *Al Malec Mohammed*  
*Ebn Salik*, the last of his family, who was *Sâheb* of the place.  
 Depending upon *Rocno'ddin's* faith, he came to make over-  
 tures of peace; but was seized, and thrown into irons. After  
 which, *Rocno'ddin* possessed himself of that city. The same  
 year, *Al Malec Al Dhâher* and *Al Malec Al Afdal*, joining  
 their forces, formed the siege of *Damascus*, then subject to  
 their uncle *Al Malec Al 'Adel*. That city, according to *Ebn*  
*Shohnah*, when reduced, was intended to be put into the  
 hands of *Al Malec Al Afdal*; and, upon the cession of it  
 to him, *Al Malec Al Dhâher* was to be fixed upon the  
 throne of *Egypt*. In the mean time, *Al Malec Al 'Adel* in-  
 camped with his forces at *Nablos*, or *Nâbolos*, not daring to ap-  
 proach *Damascus*. But an accommodation being brought about  
 between these contending princes, by virtue of which the two  
 brothers had several cities assigned them; *Al Malec Al Dhâ-*  
*her* returned to *Aleppo*, and *Al Malec Al Afdal* to *Someisât*.  
 The places ceded on this occasion to *Al Malec Al Dhâher*  
 were *Manbij*, *Asâmiya*, *Casar Tâb*, and *Al Maarra*, or *Al*  
*Moarra*; and those to *Al Malec Al Afdal* *Someisât*, *Sarâj*,  
*Râs 'Ain*, *Jamlin*, and the castle of *Nojm*. *Al Malec Al 'Adel*,  
 who remained in *Damascus*, therefore, now enjoyed the so-  
 vereignty of the kingdoms of *Egypt*, *Damascus*, and *Jerusa-*  
*lem*, or *Al Kuds*, without any fear, or danger, of a compe-  
 titor. In the first year of his reign over *Egypt*, the people  
 there were so afflicted with a famine, that they fed upon  
 carrion; and even carried off the children exposed at the  
 doors of the mosques, in order to kill and eat them. A dread-  
 ful pestilence then likewise raged in that country, which  
 swept away an infinite number of men. Before the close of  
 the year 597, died the poet *Al Anwari*, and *Al Emâd Al Câ-*  
*teb Mohammed Ebn Abd'allah Ebn Sâmed Al Esfabâni*, an il-  
 lustrious author, and native of *Esfabân*, mentioned oftener  
 than once in the life of *Salâb'addin Yusef Ebn Ayûb*. The  
 village of *Bedeneh*, or *Badanah*, in the plains of *Dasht Kharwe-*  
*Moadhem*, or *Moadhdbem*, *Isa*, *din* had possessed, not above six  
 that is, for himself; he now or seven years after the death  
 occupied almost all the extensive of that prince (1).  
 territories his brother *Salâb'ad-*

(1) Renaud. ubi sup. p. 556, 559.



ran, near the city of *Abiwerd* in *Khorasân*, where *Anwari* was born, produced likewise three other very great men. The first was *Abu Ali Shadan Al Khawerani*, *Wazir* and minister of state to *Togrol Bek*, the first *Seljukian Soltân* of *Iran*. The second was the famous doctor *Abu Sa'id Meheneh*, or *Mahanah*, who frequently disputed with *Al Ghazali*, in the presence of *Malec Shâh*, the third of the *Seljukian* monarchs; and the third *Sûfi*, the chief of the *Sûfis*, or religious, who bore the name of *Abu Sa'id*, and was by way of eulogy surnamed *Soltân Al Tharicat*, i. e. *the king, or master, of the spiritual life*. *Anwari*, on account of the excellency of his poetry, was denominated, by way of eminence, *Soltân Al Khorasân*, or *the king of Khorasân*. When *Soltân Sanjar* undertook a journey to *Radekan*, he met with *Anwari*; who making some verses, in honour of that prince, which pleased him, he gave the poet his option, either to receive a reward in money for them, or to be admitted into his service. *Anwari* chose the latter, and ever afterwards remained near the *Soltân's* person to the day of his death. But for a farther account of this celebrated poet, we must beg leave to refer our curious readers to what has already been said of him, and to some of the writers cited here. With regard to *Al Emâd Al Câteb*, it may not be improper to observe, that he composed many fine works in the *Arabic* tongue; the principal of which were the *Ferîdât Al Cassar*, or *the palm and most precious jewel of the age*, and the *Bark Al Shâmi*, or *the lustre of Syria*. The latter of these is the history of *Salâh'addîn* in seven volumes, in which he enlarges much upon the praises of that *Soltân*. He is said by *Ebn Shohnah* to have been a person adorned with singular virtues, which attracted universal esteem. The former of the pieces above-mentioned is considered as a supplement to the *Yetimat Al Deker* of *Al Thâlebi*, who departed this life either in 429, or 430, and is to be met with in the *French king's* library, N<sup>o</sup> 1167<sup>1</sup>.

and of the  
year 598.

THE next year, being the 598th of the *Hejra*, which began *Oct. 1st*, 1201, was rendered remarkable by two or three events, which are not to be passed over in silence here. *Al Malec Al Dhâber* either left *Damascus*, or reached *Aleppô*, according to *Ebn Shohnah*, the 1st of *Al Moharram*; though it seems to be intimated by *Abu'l Faraj*, that he departed from *Damascus* the preceding year. *Ebn Shohnah* likewise remarks,

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 426. ISM. ABUL'FED. in chron. ad an. Hej. 597. TAKIO'DDIN AHMED AL MAKRIZI, in Mawredo'llatâf. IBRAHIM EBN MOHAMMED EBN DAKMAK, in Al Jawhar Al Thamin, EBN SHOHN. ad an. Hej. 597. EBN AL ATHIR, in Al Câm. EBN KHALECAN, D'HERBEL. Biblioth. orient. p. 118, 119, 313, 745, 1020.



that a dissension broke out between the two brothers *Al Malec Al Dhâber* and *Al Malec Al Afdal*, when *Damascus* was upon the point of surrendering to them; the former desiring the latter to take *Egypt*, and cede to him *Damascus*, when reduced, to which he would by no means agree. This ending in a sort of rupture, they concluded a peace with *Al Malec Al 'Adel*, upon the terms above-mentioned, and immediately raised the siege of that capital. If the last-mentioned author may be depended upon, *Al Malec Al Afdal's* troops took the route of *Hems*, and were soon after followed by that general himself. This year, if *Ebn Shohnah*, merits our regard, died *Sokmân Ebn Mohammed Ebn Karâ Arslân Ebn Dawd Ebn Sokmân Ebn Artok*, the *Sâheb* of *Hisn Caifâ* and *Amed*, of the hurt he received by a fall from the top of an house; as did also *Abu'l Faraj Abd'alrahmân Ebn Ali Al Jawzi Al Hanbali*, a celebrated *Moslem* preacher, born in the year of the *Hejra* 510. He has been represented by *Soltân 'Amâdo'ddin*, says that historian, as a person of great erudition, who was engaged in many controversies with other learned men. The throne of *Hisn Caifâ* remained for some time vacant, after *Sokmân Ebn Mohammed's* death; but was filled at last by his son. About this time, *Gayâtho'ddin Abu'l Fatah Ebn Sam Ebn Al Hosein*, the third *Soltân* of the house of *Gaur*, paid the common debt to nature, after he had reigned forty years. He made himself master of the countries of *Rawer* and *Kermessîn*, that separate the province of *Gaur* from *Hindoostân*; or, according to some, form one part of that vast region. He also retook from the *Seljûks* the cities of *Badghîs* and *Herât*, in 571; the latter of which was then the capital of *Khorasân*. In 573, he forced the city of *Fâshanj* in the same province; and, four years after, marched with his troops to the gates of *Shadbagh*, near *Nisâbûr*, reduced that place, and took *Ali Shâh*, the son of *Tacash Khân*, the *Shâh* of *Khowârazm*, and many other princes, who had shut themselves up therein, prisoners. The following year, he carried by assault the city of *Merû*; and, in fine, having finished the conquest of all *Khorasân*, by the reduction of that important place, he returned to *Gazna*, covered with laurels, and full of glory. At the time of his demise, he was about sixty-three years of age. The country of *Syria* was also visited, the present year, by a dreadful famine and an earthquake; the terrible effects of which were severely felt, in several places there<sup>m</sup>.

<sup>m</sup> AL SOLTAN 'AMADO'DDIN, apud Ebn Shohn. ad an. Hej. 598. ut et ipse EBN SHOHN. ibid. GREG. ABU'L FARAJ, ubi sup. KHONDEMIR, MIRKHOND, AHMED EBN MOHAMMED ABD'DAL-JAA'FAR AL KAZWINI, in Nighiarist. D'HEREBEL. Biblioth. orient. p. 357, 765.

The commencement of the empire of the Moguls, founded by Tamûjin, or Jenghîz Khân.

THE 599th year of the *Hejra*, beginning Sept. 20th, 1202, was distinguished by the commencement of the empire of the *Moguls*, founded by *Tamûjin*, *Temûjin*, or *Jenghîz Khân*; which happened in it, according to *Abu'l Faraj*. *Tamûjin*, the son of *Yesukâi Babâder*, if we chuse to follow *Khondemir*, or *Bisukâi*, according to *Mohammed Ebn Emîr Khoundshâb*, descended in a right line from *Tumenah Khân*, king of the *Moguls*, first asserted his independency this year. He had from his childhood been engaged in the service of *Ung*, *Wang*, *Onk*, *Awank*, or *Awnak*, *Khân*, styled by the *Arab* writers King *John*, and by the *European* travellers *Prester John*, of whom we have spoken above. But having distinguished himself on several occasions against that prince's enemies, and thereby excited the envy of his principal courtiers, some of them calumniated him to his sovereign; who thereupon, at their instigation, resolved to throw him into irons. Of which being apprized by two boys, servants or slaves of *Ung Khân*, he left his tents standing empty, and posted a body of his troops in ambuscade towards the middle of the night, at a small distance from them; which, with *Tamûjin* himself at their head, rushing out upon a party of the *Khân's* men, the next morning entered the abandoned tents without opposition, cut many of them to pieces, and put the rest to flight. This action happened near a well, or fountain, denominated *Balciva*, or *Beljiân*, by *Abu'l Faraj*. Several battles were afterwards fought between them, which proved fatal to *Onk*, or *Awank*, *Khân*; he, with all his most valiant commanders, being at last killed, and his whole family carried by *Tamûjin* into captivity. The two slaves, to whom he owed his preservation, he honoured in a most particular manner. He enacted a law in their favour, the benefits of which were to extend to their latest posterity. By this law they, as well as all their descendants, were declared *Tarkhâns*, or persons exempt from all taxes and imposts of any kind whatsoever, permitted to enjoy all the plunder they should acquire in war, without being obliged to give any part of it to the *Khân*, allowed to appear before him without asking leave, and rendered incapable of being punished with death even for capital crimes. The chief of those who had adhered to him he made general officers, and principal lords of his court. As a particular *Aymak*, or tribe, of the *Moguls*, named *Avirathæans* (T), had exerted

(T) The privileges mentioned here were not granted the whole tribe of the *Avirathæans*, but some of their leading men, of the family of *Awnak Khân*; on whom the *Great Khâns* of the *Tartars*, or *Moguls*, after the time of *Jenghîz Khân*, frequently bestowed their daughters in marriage. This we learn from

Paulus

exerted themselves more than any others of that nation in his favour, he permitted their leading men to contract a perpetual alliance by intermarriages with his own family; which, if we will credit that author, continued to the days of *Abu'l Faraj*. In the mean time, a certain *Mogul Khân*, or *Emîr*, who had spent several days in traversing deserts and mountains barefoot and naked, in the middle of winter, returned to *Tamûjin's* camp; protesting, that GOD had said to him, "I have given the whole earth to *Tamûjin* and his posterity," and have named him *Jenghîz Khân*." In consequence of which declaration of *Tubt Tancri*, for so was this *Khân* called, *Tamûjin* assumed the name of *Jenghîz Khân*, and vast crouds of people came in to him. Being now arrived at a superior degree of power, he dispatched messengers to all the *Turkish* tribes; requiring their submission, and an immediate recognition of his authority. Those who paid a proper regard to this requisition he treated as friends, and the others in a different manner. The four sons that he had by *Al Khâtûn Awîsûnajîn*, the most noble of his (U) wives, he appointed to preside, under him, over the affairs of his empire; assigning each of them a particular department, for this purpose. *Tûshi*, the eldest of them, had the management and direction of every thing relative to hunting, which the *Moguls* hold

*Paulus Venetus*. *Vincentius Bellovacensis* denominates the aforesaid tribe *Vidirath*. They were probably the *Virats*, of whom we shall speak more largely hereafter (1).

(U) This lady, in some MSS. of *Abu'l Faraj*, is called *Owî-sûlujîn*. She is said to have been the daughter of *Wang*, or *Awank*, *Khân*. She seems to have been made the greatest, most noble, or at least the best beloved, of all the wives of *Jenghîz Khân* by *Abul Faraj*; who asserts her to have been the mother of those four sons that were distinguished, in a most particular manner, from all the rest of his children by *Jenghîz Khân*. He also relates, that amongst the *Moguls* the rank of the mother deter-

mined that of the sons, when the father had more wives than one. As this lady's sons were, therefore, preferred so greatly to all his other children by *Jenghîz Khân*; from hence it seems evidently to follow, that he looked upon her as the first and most considerable of his wives. Nevertheless, according to the *Chinese* historians, *Hyu-chen*, daughter of *Te-in*, lord of the *Hankirat*, or *Kongorat*, tribe, was the chief of this conqueror's wives; and the mother of *Ogatâi* and *Tûli*, two of his favourite sons. Which of these jarring accounts is the most to be depended upon, we leave to our learned readers, who have been the most conversant with the oriental historians, to decide (2).

(1) *Greg. Abu'l Faraj*, in *Chron. Syriac. ad an. Hej. 599. Jes Sim. Assiman. ubi sup. p. 495, 496, 497. Marc. Paul. Venet. lib. i. c. 64. Vincent. Bellovacens. Soecul. lib. xxxi. c. 9.*

(2) *Greg. Abu'l Far. bist. dynast. p. 429. Ed. Poc. Oxon. 1663. Ant. Gaubil, ubi sup. p. 53.*



in the highest esteem, committed to his care. When the empire of the *Moguls* was in its meridian, and completely formed, he governed the immense tract extending from *Kambálîg*, perhaps the *Khân Bâlik* of the *Tartars*, to the farthest limits of *Saksin* and *Bolgâr*, or *Bulgaria*. On *Jagatâi*, the second of these sons, *Jenghîz Khân* conferred the province of superintending the due execution of the laws, and all judicial matters. He ruled the *Belâd Al Igûr*, near *Mâligh*, and all the adjacent country as far as *Bokhâra* and *Samarkand*. *Awcatâi*, or *Ogatâi*, the third of them, he placed at the head of the administration, as his excellent judgment and consummate prudence qualified him for so sublime a post. He also made this prince, who had the region bounded by *Aymîl*, or *Yamîl*, and *Kûtâk* allotted him, his executor, some time before his death. *Tûli*, the youngest of them, he constituted generalissimo of his forces, and bestowed upon him territories near those of his brother *Awcatâi*. His brother own *Awtakîn* this great conqueror settled in *Katay*, which contained the northern provinces of *China*, and a great part of *Tartary*, to the north and north-west of it. He had, however, more children than those mentioned here; as his sons and daughters were pretty numerous, according to *Abu'l Faraj*. Some authors write, that all the family of *Onk*, or *Awank*, *Khân*, whose name was *Dawd*, or *David* (W), were put to the sword, except one daughter; who, if they may be depended upon, was married to *Jenghîz Khân*. That prince, who professed the *Christian* religion, was styled by the *Syrians* *Yohannan Malca*; being dignified by them with a title equivalent to the *Al Malec Yohannâ*, or King *John*, of the *Arabs*. The dissolution of his monarchy and his death have been ascribed by *Abu'l Faraj* to a desertion of *Christ* his lord (X), to a taking a *Katayan*, or *Karakatayan*, lady to wife, and to an introduction of idolatry into his kingdom. *Marcus Paulus Venetus* refers the violent death of *Dawd*, or *Onk Khân*, to the year of *Christ* 1187, nearly coincident with the year of the *Hejra* 583; but it has been placed in the 599th year of the

(W) This prince, according to *Pet. de la Croix*, was at first called *Togrul*, or *Togrul*; but this appellation, says that author, he afterwards quitted, because it was the name of a bird deemed ominous by the *Moguls* (1).

(X) That this prince's life, though he professed the *Christian* faith, did not in all points correspond with the doctrine laid down by *Christ*, may be inferred from his having several wives. For that this was really the case, we are assured by *Abul Faraj* (2).

(1) *Pet. de la Croix*, *List. de Genghîz*. l. I. c. ii. *Jo. Laur. Moslem. hist. Tartar. ecclesiast.* p. 27.

(2) *Greg. Abu'l Faraj*, in *Chron. Syriac. ad an. H. j. 599*. *Jos. Sim. Assiman. ubi sup.* p. 497. *Jo. Laurent. Moslem. ubi sup.* p. 33. not. (O).



*Moslem æra* by *Vincentius Bellovacensis*, *Nangius*, and *Marinus Sanutus*, as well as by *Abu'l Faraj*<sup>n</sup>.

THE same year, in the month of *Al Moharram*, *Al Malec Al 'Adel* sent an army against *Mâredîn*, under the command of his son *Al Malec Al Afhras Mûsa*, in order to lay siege to that city. And so sure did he think himself of carrying his point, that he constituted deputies to preside over all the districts appertaining to it. But *Al Malec Al Afhras* having for a considerable time carried on the siege, without any prospect of success; a peace was at last concluded between *Al Malec Al 'Adel* and the *Sâheb* of the place, under the mediation of *Al Malec Al Dbâber*, the *Sâheb* of *Aleppo*. The principal terms of which were, that the prince of *Mâredîn* should remit to *Al Malec Al 'Adel* 150,000 *dinârs* of *Emîrin* gold, weighing ten *kirâts* apiece (Y); that the money of *Mâredîn* should be coined in *Al Malec Al 'Adel's* name; and that all the forces of that city should be at his devotion as often as required. About this time, *Al Moezz Shamsalmolûc Ismael Ebn Saif Al Islâm Tagtakîn Ebn Ayûb*, the *Sâheb* of *Al Yaman*, pretended to deduce his origin from the house of *Ommiyah*; and, in consequence of this pretension, wore a vest of a green colour, with a sort of sleeve or train twelve spans long, called by several of the eastern writers the sleeve of the *Khalifs*, and caused himself to be prayed for in all the mosques under the title of *Khalif*. This giving great disgust to his subjects, who considered it as an affront offered to their religion; some of them entered into a conspiracy against him, and soon after assassinated him. *Ismael* being removed, the *Emîrs* of *Al*

<sup>n</sup> GREG. ABU'L FARAJ, ubi sup. p. 427, 428, 429, 430. KHONDEMIR, MOHAMMED EBN EMIR KHOANDSHAH, GREG. ABU'L FARAJ, in chron. Syriac. ad an. Hej. 599. apud Jos. Sim. Asseman. in Bibl. Orient. Clem. Vatic. tom. tert. par. secund. p. 495—499. Romæ, 1728. ut et ipse Jos. SIM. ASSEMAN. ibid. VINCENT. BELLOVACENS. Specul. tom. 4. lib. 31. NANGIUS, MARINUS SANUTUS, D'HERBEL. Biblioth. orient. art. *Genghiz-khan*, p. 378, 379. Vid. etiam PET. DE LA CROIX, hist. de Genghizcan, l. I. c. ii. p. 30. & JO. LAUR. MOSHEM. hist. Tartaror. ecclesiastic. p. 27. Helmstadii, 1741.

(Y) The *kirât* is half of a *dank*, or grain; six of which make up the *dirhem*, or *Arabic* drachm. Twelve *kirâts*, therefore, must be equal to a *dirhem*. From the *Arabic kirât* the term *carat*, used by us to denote the weight of four grains, was perhaps originally taken. The *Emîrin* gold was probably the purest and finest gold, called by way of eminence the gold of the *Emîrs*; or such as that of which the *dinârs* consisted, with the *Khalif's*, or *Emir Al Mûnenîn's*, name impressed upon them. (2).

(2) D'Herbel. Biblioth. orient. p. 959.

*Yaman*

*Yaman* elected his younger brother, then a child, to succeed him. But he, being under the tutelage of his mother, was in a short time poisoned, by their order and direction; upon which, an interregnum ensued. In the mean time, his mother retired to *Zabid*, with the vast treasures she had amassed; expecting, that some prince of the family of *Ayûb* would make his addressee to her. Whereupon *Solimân*, the son of *Al Malec Al Modhaffer Omar Ebn Shâhinsbâh Ebn Ayûb*, who strolled about with the *Derwîshes*, or *Fakîrs*, and carried on his shoulders the alms that were given him, being conducted by one of her slaves to her; she thought fit to marry him, and by that step to make him king of the *Belâd Al Yaman*. This country he filled with tyranny and injustice, repudiated his wife *Omm Al Nâser*, and rendered himself so obnoxious to the people he governed, that they found themselves obliged to depose him. Whereupon *Solimân*, according to *Ebn Shohnah*, wrote a letter to his great uncle *Al Malec Al 'Adel* for succours against his revolted subjects. But, in his letter, which he began with these words, "From *Solimân*, IN THE " NAME OF THE MOST MERCIFUL GOD," he placed his own name before the *Bism'illah* (A); by which he clearly betrayed his want of understanding, and insanity of mind. *Al Malec Al 'Adel*, therefore, paid no manner of regard either to his letter or his person. We must not forget to remark, that *Al Malec Al 'Adel Mohammed Ebn Al Mansûr Ebn Al Azîz Othmân*, with his mother and sister, departed from *Egypt*, and came to *Al Malec Al Dbâher* at *Aleppo*, if *Ebn Shohnah* in this point merits any regard, before the close of the present year °.

The most  
memorable  
events of  
the year  
600,

IN the 600th year of the *Hejra*, which commenced Sept. 10th, 1203, the *Franks*, or *Latins*, took *Constantinople* from the *Greeks*, after they had continued the siege of that city from the month of *Shaubân* to that of the former *Jomâda*, according to *Abu'l Faraj*. We are farther informed by this

° GREG. ABU'L FARAJ, ubi sup. p. 427. EBN SHOHNAH, ad an. Hej. 599. TAKIO'DDIN AHMED AL MAKRIZI, in *Mawredollatâf*. IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, D'HERBEL. ubi sup. p. 503, 745.

(A) This solemn form, in the Arabic original *Bism'illah Arrahmân Arrahim*, from the first word of it denominated the *Bism'illah*, is constantly placed by the *Mohammedans* at the beginning of all their books and wri-

tings in general, as a peculiar mark, or distinguishing characteristic, of their religion; so that, amongst them, it is deemed a sign of either folly or impiety to omit it (1).

(1) Sale's *prelim. disc.* p. 59.

author, that 30,000 *Franks* were enabled by the vast extent of that capital, to live there concealed; who, when their brethren made a general assault, set the town on fire, by which about a quarter of it was consumed. The *Greeks*, adds he, being, by this accident, employed within the walls, in extinguishing the flames, the *Franks* without any great difficulty entered the place, and slaughtered the miserable inhabitants for three days together; putting even the bishops, monks, and priests, who came in procession from the church of *St. Sophia* to implore mercy, with crosses and the Gospels in their hands, to the sword. After which, continues he, they plundered that church, and proceeded to the election of *Baldwin*, earl of *Flanders*, who was placed on the *Greek* imperial throne, and to the division of the territories of the *Greeks* amongst the princes of the crusade; of which a full and ample account has already, in a place to which it more properly belongs, been given. In the month of *Dhu'l-kaada*, died *Soltân Rocno'ddin*, or *Rucno'ddin*, the *Sâheb* of the *Belâd Al Rûm*, and was succeeded by *Kilij*, or *Kelij Arslân*, then a minor, his son. This year, as well as the preceding, proved favourable to the arms of *Jenghîz Khân*. In it likewise happened a dreadful earthquake, which by its terrible concussions shook a considerable part of *Mesr* and *Shâm*, or *Egypt* and *Syria*, the island of *Cyprus*, *Irâk*, and the *Belâd Al Rûm*, and almost intirely destroyed the city of *Tyre*. As the 599th year of the *Moslem* æra corresponded with the latter part of the 1202d and the former part of the 1203d years of *CHRIST*, *Sig. Assemani* asserts the death and defeat of *Awank Khân* to have been placed in the year of our *LORD* 1203, by *Abu'l Faraj*; which, however, notwithstanding the authority of that learned man, does not certainly appear.

THE following year, being the 601st of the *Hejra*, begin-<sup>and of</sup> ning Aug. 29th, 1204, *Kaykbofrû*, *Rocno'ddin*'s brother, then <sup>the year</sup> residing in a castle not far from *Constantinople*, receiving ad-<sup>601.</sup> vice of his nephew *Kelij Arslân Ebn Solimân*'s accession to the crown of the *Belâd Al Rûm*; he returned home, assembled a body of troops, subdued all the provinces that had been subject to *Soltân Rocno'ddin Solimân*, occupied his capital, and in fine drove his son *Kelij Arslân* from the throne. All which happened in the month of *Rajeb*, according to *Abu'l Faraj*. The same year the *Corj*, or *Georgians*, made an incursion

P GREG. ABU'L FARAJ, ubi sup. p. 430, 431. EBN SHOHN. ad an. Hej. 600. ISM. ABU'LFED. in chron. ad an. Hej. 588. & ad an. Hej. 600. Univ. Hist. vol. XVII. p. 170, 171, 172. Lond. 1748. JOS. SIM. ASSEMAN. ubi sup. p. 487. PET. DE LA CROIX, ubi sup. c. v. ANT. GAUBIL, hist. Gentchisc. &c. p. 10, &c.



into *Adherbijân*, advanced first to *Aklât* and *Arjîsh*, and penetrated afterwards as far as *Malâzkerd*, without opposition. Having thoroughly pillaged the province, they returned home, with a large number of prisoners, and an immense quantity of spoil. About this time, and not the former year, if *Ebn Shohnah* may be credited, *Constantinople* fell into the hands of the *Franks*, who sixty years afterwards were expelled from thence by the *Greeks*; with whom the western writers, as has been already observed, extremely well agree. It seems likewise to appear from this author, that the *Franks* now possessed themselves of the city of *Fowwah*, not far from *Alexandria*, and plundered it for five days together. About the same time, *John*, the *Jacobite* patriarch of *Alexandria*, ordained *Kilus*, the bishop of *Fua*, metropolitan of *Ethiopia*, at the requisition of the *Najâshi*; who sent ambassadors to the patriarch at *Al Kâbirah*, to beg that favour in their master's name of him. Soon after *Kilus's* arrival in *Ethiopia*, when he had first officiated as metropolitan there, the *Abissins* were in part delivered from a great drought they had been visited with, by a copious shower that fell, and vastly refreshed them. This they attributed to the metropolitan's prayers, who was treated with uncommon marks of distinction on that account. The *Najâshi*, or king of *Ethiopia*, frequently visited him at his own house; and, together with the noblesse, supplied him with a proper number of men and maid servants to take care of his domestic affairs, camels, and all kinds of household furniture which he then stood in need of. We must not forget to remark, that *Tamûjîn*, or *Jenghîz Khân*, is said to have subdued the tribes of *Kashin* and *Merhit*, or *Markat*, in the year that we are now upon <sup>9</sup>.

The principal  
trans-  
actions of  
the year  
602,

THE next year, being the 602d of the *Hejra*, commencing Aug. 18th, 1205, *Gayâtho'ddin Khaykhsrû* continued to strengthen himself in the *Belâd Al Râm*, and arrived at a higher degree of power there. This year was slain *Shahâbo'ddin Abu'l Modhaffer Ebn Sam Ebn Al Hosein*, the fourth *Soltân* of the dynasty of *Gaur*, and brother of his predecessor *Gayâtho'ddin Abu'l Fatah Ebn Sam Ebn Al Hosein*, after he had reigned about four years. In 571, whilst his brother sat upon the throne, he conquered the kingdoms of *Mûltân*,

<sup>9</sup> GREG. ABU'L FARAJ, ubi sup. p. 431. ISM. ABU'LFED. in chron. ad an. Hej. 588. & ad an. Hej. 601. EBN SHOHN. ad an. Hej. 601. Univ. Hist. vol. XVII. p. 170, 171, 172. ISM. ABU'LFED. in descript. Diyâr Mesr, ALB. SCHULT. ind. geographic. in vit. Salad. RENAUD. ubi sup. p. 559, 560, 561. ABU'LKAYR, apud Pet. de la Croix; ubi sup. p. 74. ut et ipse PET. DE LA CROIX, ibid.



or *Moltân*, and *Debeli*, called by the Europeans *Delli*, or *Debli*, at this day, in *Hindostân*; and settled *Kotbo'ddîn Ibe*, who had been one of his slaves, in the latter of those kingdoms. He was, however, afterwards overthrown by *Mohammed Khowârazm Shâh*, and obliged to retreat into the country of *Zablestân*; where he staid some time, in order to recover the losses he had sustained. Having extinguished a rebellion, by the punishment of the ring-leaders, and the massacre of a vast number of the most guilty of the rebels, in the province of *Jâd*; he set out for the royal city of *Gazna*, well-pleased with the success of his expedition. But, upon his arrival at *Dehiek*, he was assassinated by an *Indian* idolater, who had devoted himself to the perpetration of this horrid fact. When the tragical event happened, *Shahâbo'ddîn* was, according to *Khondemir*, sixty-two years old. A general diet, at which all the *Mogul* and *Tartar* lords were summoned to attend, was held, by the order of *Jenghîz Khân*, with a view to introduce several regulations both into the army and the state, on the first day of spring, when the sun entered *Aries*, either this or the former year<sup>1</sup>.

THE 603d year of the *Hejra*, which began *Aug. 8th*, and of 1206, did not expire without producing two or three remarkable events. *Sanjar*, who had been brought up one of the 603.

*Khalif Al Nâser Ledînîllah's* slaves, but was afterwards manumitted by him, having gone through the principal offices of the state, by his own merit, and his master's favour, at last obtained the government of *Khûzistân*; in which post he subdued all the people of the most southern part of *Persia*, extending to the coast of the *Persian* gulph and the *Indian* ocean. The troops at *Aklât* in *Armenia*, this year, seized upon *Mohammed Ebn Boetemar*, the *Sâheb* of that city, deposed him, and substituted *Balabân*, one of *Shâh Armen's* slaves, in his room. The same year was also rendered memorable by the intire defeat of *Pologu*, or *Boyrak*, brother of *Tayyan*, *Khân* of the *Naymans*; which, if the *Chinese* historians followed by *F. Gaubil* may be depended upon, happened in some part of it<sup>2</sup>.

IN the 604th year of the *Hejra*, which commenced *July* The chief 28th, 1207, the *Khalif Al Nâser* suppressed in every part of occurrences of the his dominions all the imposts, which had been usually raised year 604,

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. MIRKHOND, KHONDEMIR, D'HERBEL. Biblioth. orient. p. 361, 781. ABU'LKAYR, ap. PET. de la Croix, ubi sup. p. 76—90. ut et ipse PET. DE LA CROIX, ibid.  
<sup>2</sup> KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. D'HERBEL. Biblioth. orient. p. 663. ANT. GAUBIL, ubi sup. p. 12.

on merchandises, or commodities, sold by retail. Nor would he permit any other duties to be paid than those of the custom-house, levied on goods sold by wholesale only. This year, *Al Malec Al Awhad*, or *Awhed*, *Nojmo'ddin Ayûb*, *Al Malec Al' Adel's* son, occupied the city of *Akblât*; and was proclaimed king, or *Sâheb*, there. From thence he marched to *Malâzkerd*, in order to receive the homage of the inhabitants of that place; but they sallied out of the town upon him, at his approach, obliged him to retire, and openly rebelled against him. They also convoked a general assembly in the name of *Shâh Armen*, though he had been so long dead; intimating by this, that they were extremely desirous of being under the power and jurisdiction of one who had formerly born some relation to him. However, *Al Malec Al Awhad* soon returned with a superior force, and put many of the principal citizens to death. He also deprived the noblesse of *Akblât* of the authority they had lately exercised; they having disposed of the sovereignty of their city, for a short time past, in an arbitrary manner, cutting some of their princes off, and elevating others in their room, just as absolute will and pleasure dictated to them. The same year *Al Skeikh Shahâbo'ddin Al Shabarûdi*, brought a crown and the *Kastân* of *Soltân* from the *Khalîf Al Nâser* at *Baghdâd* to *Al Malec Al' Adel* at *Damascus*, if the *Oxford MS.* copies of *Ebn Shohnah* may be depended upon. The *Kastân*, according to these MSS. he himself put on; and the crown was placed successively on the heads of *Al Malec Al Ashraf* and *Al Malec Al Moadhdhem*, his sons. It appears from some authors of good repute, that *Jenghîz Khân* completed the conquest of *Mogulestân*, of which our readers may expect a distinct and particular relation in a proper place, the present year <sup>t</sup>.

and of the  
year 605.

THE following year, being the 605th of the *Hejra*, beginning *July* 16th, 1208, the metropolitan *Kilus*, to the great regret of the *Jacobite* patriarch of *Alexandria*, returned to *Egypt* from *Ethiopia*, and deserted the church there committed to his care. Hereupon the patriarch dispatched a priest, named *Moses*, to *Adasa* (Z), the residence of the *Najâshi*,  
in

<sup>t</sup> KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. p. 431, 432. EBN SHOHN. ad an. Hej. 604. MIRKHOND, KHONDEMIR, & ABU'LKAYR, ap. Pet. de la Croix, ubi sup. p. 92, 93, 94. ut et ipse PET. DE LA CROIX, ibid.

(Z) We find the capital of *Ethiopia* denominated *Adasa* only by the author referred to here. The *Arab* writers call that city *Jermi*, or *Jerma*, as we learn from *Goliûs*. Others name it *Axoum*. The last word approaches near the *Auxuma*, or  
*Axuma*,

in order to inquire into *Kilus's* conduct, and discover, if possible, the true motive of his departure. This was done with the approbation of the *Sâheb*, or *Soltân*, of *Egypt*. The same year, *Al Malec Al Asbraf Mûsa*, *Al Malec Al 'Adel's* son, went from *Damascus* to the eastern provinces; and, according to *Dr. Hunt's* MS. copy of *Ebn Shohnah*, took *Aleppo* in his way, where he met with a most gracious reception from *Al Malec Al Dhâber*, the *Sâheb* of that place. The latter of these princes, if that copy may be credited, caused the canal of *Hailân*, to be now continued to *Aleppo*, at a vast expence. The king of *Hya*, whose territories were situated near the great wall separating *China* from *Tartary*, towards the close of this year, became a tributary to *Jenghîz Khân*<sup>u</sup>.

THE next year, being the 606th of the *Hejra*, commencing *The most* July 6th, 1209, *Al Malec Al 'Adel Abu Becr Ebn Ayûb* made *memorable* himself master of *Al Khâbûr* and *Nasibîn*, with their respective *events of* dependencies, and laid siege to *Senjâr*; which the garrison *the year* defended with so much bravery, that he found himself obliged *606*, to retire. Whilst *Al Malec Al 'Adel* was employed in this expedition, the *Franks* landed a body of troops at *Dimiyât*, *Dimiyât*, or *Damiata*, and penetrated as far as *Al Fîzah*, within sight of *Al Kâbirah*, the capital of *Egypt*; laying all the country through which they moved waste with fire and sword. As *Al Câmél*, *Al Malec Al 'Adel's* son, had not forces enough to oppose them, he kept himself shut up within the walls of *Al Kâbirah*; whereupon they formed the siege of *Dimiyât*, but were not able to reduce the town. They, therefore, went on board their ships, and returned to *Palestine*. Amongst other ravages that they committed, they plundered the monastery of the *Melchites*, in the neighbourhood of *Al Kâbirah*, before they retired. Either this or the following year, *Moses* returned from *Ethiopia*, accompanied by some embassadors, sent by the *Najâshi* to the *Jacobite* patriarch of *Alexandria*, to beg he would immediately ordain a new metropolitan, in the room of *Kilus*, as he and his subjects had been long without rain; which they imputed

<sup>u</sup> *RENAUD. ubi sup. p. 561. EBN SHOHN. ad 'an. Hej. 605. ANT. GAUBIL. ubi sup. DU HALDE's hist. of the Si-fan, or Tu-fan, in vol. I. p. 20—29.*

*Axuma*, of *Ptolemy*. For a description of this metropolis, our *Ethiopia* (1).  
learned readers may have re-

(1) *Renaud. ubi sup. p. 563, 564. Golii not. ad Alfragan. p. 89, 90. Thez. lib. i. Ptol. Geogr. l. iv. c. 8. Nonnosus, apud Pletium Biblioth. n. 3. p. m. J. Ludolf. Hist. Ethiop. l. ii. c. 11.*



to the non-residence of a metropolitan, and therefore most earnestly requested that one might be sent them without delay. With regard to *Kilus*, *Moses* informed the patriarch, that, having whipt to death a priest of some distinction, who had ten others under him, on suspicion of his having stoln a gold rod, belonging to the rich utensils of the metropolitical church, he was pursued with so much violence by the friends of the deceased, that he was constrained to abandon *Ethiopia*, in the most precipitate manner. The *Abissine* ambassadors brought with them several valuable presents both for the patriarch and the *Soltân*. Amongst those designed for the patriarch, there was a crown of gold of exceeding great value. The person placed at the head of the administration, who was *Al Câmél*, his father *Al Malec Al 'Adel* being now engaged in the *Mesopotamian* expedition, besides several things of moment, received, as curiosities, from them an elephant, a lion, a beast resembling a panther and a camel, or a *Girafa*, and a wild *Ethiopian* ass. *Al Câmél* could not forbear wondering at the value and elegant workmanship of the crown, sent by the *Abissine* monarch to the patriarch; which being perceived by one of the ambassadors, he said, "His master would have covered that crown with jewels, equal in value to the annual public revenues of *Egypt*, had he not been persuaded that the patriarch's extreme modesty would force him to decline wearing it." *Kilus* being deprived both of his metropolitical and episcopal functions, one *Isaac* a monk was ordained metropolitan of *Ethiopia*; and met with a most gracious reception, on his arrival at *Adasa*, the residence of the *Najâshi*, who loaded him with honours. In order to give *Al Malec Al Câmél* a proper idea of the power of the *Ethiopian* monarch, the aforesaid minister assured him, that this prince reviewed, the day of his departure, an army commanded by one of his generals, consisting of 60,000 horse, besides a vast number of other soldiers not held in such esteem. The same year, died *Al Malec Al Mowayyad Nojmo'ddin Mas'ûd*, one of *Salâb'addin's* sons, and *Al Imâm Fakbro'ddin Mohammed Ebn Omar Ebn Khattib Al Ray Al Tâmini Al Becri*, surnamed *Al Râzi*, if *Ebn Shebnab* may be depended upon. The latter of these was a native of *Al Ray*, though he was originally descended from a family in *Tabrestân*; for which reason, he is sometimes called *Al Tabrestâni* by the *Arab* writers. He was born, according to *Ebn Al Athîr*, in the year of the *Hejra* 543, and became a most celebrated doctor of the sect of *Al Shâfeî*. For he was not only well versed in the *Moslem* jurisprudence and

theology,



theology, but likewise acquainted with most branches of learning in vogue amongst the *Greeks*. He preached also very eloquently both in *Arabic* and *Persian*. These shining qualities acquired him the favour of several princes, and particularly that of *Gayâtho'ddîn*, *Soltân* of the dynasty of *Gaur*; who founded a college purposely for him, at the city of *Herât*, in *Khorasân*. Here he one day engaged in a formal dispute with the *Kâdi Abd'almajid*, of the sect of the *Kerâmians*, or followers of *Mohammed Ebn Kerânî*, called also *Mojaſsemians*, or *Corporealists*, by a certain oriental author. The *Kâdi Abd'almajid Al Kadûh* being confounded in the dispute by the *Imâm Fakhr'o'ddîn*, and supported by *Dhiâbo'ddîn*, the *Soltân's* cousin, took occasion from thence to calumniate that *Imâm* on the subject of religion. He made him pass to the *Soltân* for a philosopher, that is, in the language of the *Kerâmians*, who, by adhering to the strict letter of the *Korân*, not only admitted a resemblance between *GOD* and created beings, but declared *GOD* to be corporeal, a most impious person. However, the *Soltân* for some time, continued to him his protection. But *Al Kâdi Abd'almajid Al Kadûh*, who was his open and declared enemy, preached against him, representing him as a *Magician* and an infidel; and pressed his audience to defend the religion of *Islâm*, and the prophetic traditions, against the philosophy of *Aristotle*, *Ebn Sînâ*, and *Al Fârâbi*, in so pathetic a manner, that he made all the people present burst out into tears. This excited such commotions amongst the inhabitants of *Herât*, especially as the *Kâdi* condemned the tenets laid down by *Fakhr'o'ddîn*, whom he contemptuously styled the *Sheikh*, the day before, that *Gayâtho'ddîn* found himself obliged, in order to restore the public repose, to send this learned man out of the city. However, the *Soltân* afterwards recalled him, and distinguished him by his favours as much as he had done before. He is said by *Ebn Shohnah*, who has preserved a few of his verses, to have composed several poems held in good esteem. For a list of the principal of his works, we must beg leave to refer our curious readers to *M. D'Herbelot*. The above-mentioned blasphemous and monstrous notions of the *Kerâmians* were the consequence of the literal acceptation of those passages in the *Korân* which figuratively attribute corporeal actions to *GOD*, and of the words of *Mohammed*, when he said, that *GOD* created man in his own image, and that himself had felt the fingers of *GOD*, which he laid on his back, to be cold. Besides which, this sect are charged with fathering on their prophet a great number of spurious and forged traditions, borrowed chiefly from the *Jews*, to support their opinion. Before the close of the present year, died also *Abu'l Saadât Al*

*Mobarec Majd'ddin Ebn Mohammed Ebn Abd'alcarim Al Shai-bani*, known by the name of *Ebn Al Athîr*, a native of *Jazîra Ebn Omar*, from whence he is sometimes surnamed *Al Jazîri* by the *Moslem* writers. He wrote a book, intitled, *Jamé Al Ofsîl*; in which he has collected the sentiments of all the most celebrated doctors of *Islamism*, together with their qualities, ages, and the fundamental principles of their law. He likewise composed a piece bearing the title of *Kitâb Al Shâfeî*, wherein he attempts to establish the foundations of the doctrine of *Al Shâfeî*; and a commentary upon the *Korân*, extracted almost intirely from those of *Al Thaalebi* and *Al Zamakhshari*. He was brother to the famous *Abu'l Hasan Ali 'Azzo'ddin Al Jazîri*, the author of *Al Câmel*, or *general history*, of whom we shall hereafter have occasion to speak. He is said to have been born in the year 544. *Ebn Shohnah* represents him as a most eminent *Fakih*, logician, and grammarian, well acquainted with the fundamentals of *Islâm*, and the traditions of *Mohammed*. *Al Majd Al Motarezzi*, the best *Arab* grammarian of his age, and the author of many excellent compositions, likewise departed this life, in the year of the *Moslem* æra 606. About the same time, the *Khân* of the *Igûrs*, *Oygûrs*, or *Vigûrs*, a very powerful *Turkish* tribe, put himself under the protection of *Jenghîz Khân*, and that conqueror reduced to his obedience the provinces of *Karakitay*, or *Karakatay*, according to *Abu'l Faraj* <sup>w</sup>.

and of the  
year 607.

THE 607th year of the *Hejra*, which began *June* 25th, 1210, was rendered remarkable by two or three events, that have been mentioned by the eastern historians. Towards the close of *Rajeb*, died *Nûro'ddin Arslân Shâh*, of the house of *Akfankar*, the *Sâheb* of *Al Mawfel*, after he had reigned there about eighteen years. He was a brave and magnanimous prince, governed his subjects well, and restored the pristine discipline, power, and dignity of the *Atâbek* family; which had, for some time past, gone greatly to decay. When he perceived his end to approach, he appointed his son *Al Malec Al Kâher 'Azzo'ddin Mas'ûd* to succeed him; charging him to apply himself to business with the utmost diligence, to be indefatigable in distributing justice to his subjects, and to chuse *Bedro'ddin Lûlû* for his *Wazîr*, as he knew him to be a man of consummate prudence, a happy judgment, and thoroughly versed in the art of government. To his younger son *'Amâ-*

<sup>w</sup> GREG. ABU'L FARAJ, ubi sup. p. 492. EBN SHOHNAH, ad an. Hej. 606. AL SHARESTAN. apud Pocock. in not. ad Spec. Hist. Arab. p. 226, 227, 228. ut et ipse Pocock. ibid. D'HERBEL. Biblioth. orient. p. 145, 712, &c. RENAUD. ubi sup. p. 561, 562, 563, 564.

*dō'ddîn Zenki* he left the castle of *Al 'Akr Al Hamîdiya*, and that of *Shûsh*; ordering him, before his death, to retire to the former of those places. This year, the *Corj* made an irruption into the principality of *Akhlât*, and besieged *Al Malec Al Awhad Ebn Al Malec Al 'Adel* in that city. But their king being drunk, and approaching too near a party of the *Moslem* troops with only twenty horse; his horse threw him, and he was taken prisoner. However, he obtained his liberty, by releasing 5000 *Moslem* captives, paying 100,000 *dinârs*, and granting *Al Malec Al Awhad* a truce, or suspension of arms, for three years. Soon after this event, he gave his daughter in marriage to *Al Malec Al Awhad*; who repudiated her, and died, before the expiration of the present year. He was succeeded by his brother *Al Malec Al Ashraf Mûsa*, before possessed of some of the eastern provinces; who, by this accession of territory, became a very powerful prince. About the same time, *Gayâtho'ddîn Kaykôsrû*, the *Sâheb* of the *Belâd Al Rûm*, after whom reigned his son *'Azzo'ddîn Kaykâwas*, was slain. We must not forget to remark, that *Jenghîz Khân* with a formidable army invaded the *Kin*, before the end of the year that we are now upon \*.

IN the 608th year of the *Hejra*, which commenced *June 15th, 1211*, *Al Câmél* treated the *Christians* with great equity and moderation in *Egypt*; not listening to the calumny of a renegado monk, when he accused his brethren of having buried a large sum of money at the bottom of a well. A little regard did he pay to another monk, when he asserted the *Jacobite* patriarch of *Alexandria* to have amassed prodigious treasures; which he proposed to send by sea out of *Egypt*, as some of his predecessors had formerly done. Nay this prince permitted a *Christian*, who had embraced *Islamism*, to return to the faith he had left; though *Al Malec Al 'Adel* obliged him to renounce it again, threatening him otherwise with immediate death. Before the close of the present year, died *Al Kâdi Al Rayis Al Mashûr Behab'allabi Ebn Jaafar Shâh Al Malec*, the author of many good poems; a specimen of whose verses *Ebn Shohnah*, in the place referred to, has handed down to us. This year, *Jenghîz Khân* overthrew an army of the *Kin*, incamped near mount *Yebû*, under the orders of *Hûjakû* and *Wan-yen*, consisting of 300,000 men †.

\* GREG. ABU'L FARAJ, ubi sup. p. 432, 433. ISM. ABU'LFED, in chron. ad an. Hej. 588. & in chron. ad an. Hej. 607. EBN SHOHN. ad an. Hej. 607. ANT. GAUBIL, ubi sup. p. 13, &c.

† RENAUD. ubi sup. p. 564, 565. EBN SHOHNAH, ad an. Hej. 608. ISM. ABU'LFED. in chron. ad an. Hej. 608. GAUBIL, ubi sup. p. 14, & seq.



The occasion of the war between the Shâh of Khowârazm and Jenghîz Khân.

THE following year, being the 609th of the *Hejra*, beginning *June 3d*, 1212, three merchants of *Great Bukhâria* carrying a large quantity of cloth imbroidered with gold, rich silks, tiffany, and other valuable commodities, such as they apprehended might be wanted by the *Khân*, into the territories of the *Moguls*; one of them, named *Abmed*, demanded three *Bâlîshs*, or 225 *dinârs*, for every piece of imbroidered cloth, which did not cost him above ten, or at most twenty, *dinârs*. This not a little incensed *Jenghîz Khân*; who thereupon could not forbear saying, "This fool seems to imagine, that we never saw any fine cloaths before he arrived amongst us." He then ordered the clerk of his wardrobe to shew him some sumptuous robes, sent him as presents by the kings of the *Katayans*; and commanded *Abmed* to be thrown into prison, for setting so extravagant a price upon his goods. After which, sending for the two other merchants; he asked them how they sold their wares? They replied, they came not thither to sell them, but to present them to his majesty, as a mark of their profound veneration for, and close attachment to, him. But, notwithstanding this, he insisted upon their fixing some valuation on the costly merchandize they had brought with them; which they, however, refused to do. This pleasing *Jenghîz Khân*, he ordered a *Bâlîsh* (A), or purse, of gold to be paid them for every piece of imbroidered cloth, and one of silver for every two pieces of cotton. His wives, sons, and the principal lords of his court, having then, at his command, made a collection of *Bâlîshs*, both of silver and gold; he dispatched several of the officers of his household, attended by 150 *Mogul* merchants, with those of *Great Bukhâria*, when they returned home, in order to buy every thing fine and valuable, that was proper for them, to be met with there. Of these *Mogul* merchants some were *Christians*, others *Pagans*, and others *Mohammedans*; and that they might meet with a more favourable reception from the governors of *Mohammed Khoivârazm Shâh*, they were accompanied by a *Mogul* embassador from *Jenghîz Khân* to that prince. This minister carried presents, and letters of credence to *Soltân Mohammed*, with orders to acquaint him, that his master desired nothing more than to enter into a new alliance with him; that he had dismissed the merchants of

(A) A *Bâlîsh*, or purse, of gold consisted of 75 *dinârs*. The *Bâlîsh* of silver must be valued according to the difference between the two metals mentioned here, in weight and value (1).

(1) *Pet. de la Croix, ubi sup. l. ii. c. 4. p. 144.*



*Khawârazm*, who came to trade in his dominions, with their purses full of money, and well pleased with the security they had enjoyed; and that he therefore flattered himself his subjects, who came to purchase some of the most elegant and valuable of the manufactures of his kingdoms, would find with him all manner of protection, and be permitted to return safe to *Mogulestân*; especially, as their principal design in undertaking so long a journey was, to perpetuate that union and friendship which then so happily subsisted between them. The *Mogul* merchants and ambassador were, however, no sooner arrived at *Otrâr*, than *Gâyer Khân*, who thirsted after the riches they had brought with them, dispatched an express to *Mohammed Khawârazm Shâh*, to inform him of their arrival, and to procure his permission to murder them; which having obtained, he assassinated all of them, except one, who escaped out of prison, made the best of his way to *Mogulestân*, and acquainted the *Grand Khân* with what had happened. In the mean time, *Gâyer Khân* confiscated all the money and effects belonging to the massacred *Moguls* to *Soltân Mohammed's* use. The relation of that prince's barbarous conduct so affected *Jenghîz Khân*, that he could not sleep till he had formed a proper plan of action against the *Shâh* of *Khawârazm*. Nay, according to *Abu'l Faraj*, whom we follow here, he fasted and prayed to Almighty God three days and nights together, without intermission, on the top of a hill, with his head uncovered; imploring the divine assistance, in the most fervent and suppliant manner, against so faithless and perfidious a prince. The third night, continues this writer, a monk cloathed in black, with a staff in his hand, standing at the gate of his palace, appeared to him in a dream; bidding him fear nothing, for that he should be successful in all his undertakings. Being struck with this dream, and not a little animated by it, he returned to his palace, and communicated it to his wife, who was the daughter of *Awank Khân*. This princess, having very attentively heard him, assured him, that the monk he had seen in his sleep, and described to her, was a bishop, who sometimes used to visit her father, and give him his benediction. Whereupon *Jenghîz Khân* inquired of the *Christian Igârs*, at his court, if they had not a bishop amongst them? They answered, the bishop of *Mar Denha* was there. That prelate then, by his command, approaching him with a black mitre on his head, he said, that his habit was indeed the same with that of the monk who appeared to him, but his face different. Whereupon the bishop replied, that the person seen by his majesty was undoubtedly one of the *Christian* saints. From this time, adds  
our

our author, that conqueror was always well disposed to the *Christians*, entertained a good opinion of them, and treated them with particular marks of affection and esteem. 'Tis worthy observation, that M. *Pet. de la Croix*, in his history of *Jenghiz Khân*, explodes this dream as a fiction, similar to that of *Alexander the Great*, desirous of chastising the *Tyrrians*, for putting his ambassador to death, when he persuaded his troops, that *Hercules* had appeared to him, and introduced him by the hand into the city of *Tyre*; the *Arab* historian, according to our *French* compiler, meriting no regard in this particular, because he assigns the *Khân* of the *Moguls* an effeminate character, and represents him as shedding tears. This is the more remarkable, as such a representation does not occur in any part of the relation, to which he refers, handed down to us by *Abu'l Faraj*. Nor is it less surprizing, that this gentleman, in order to make his notion pass the more glibly amongst his unlearned and less intelligent readers, has not scrupled to foist in the following spurious passage, as penned by *Abu'l Faraj*; though not a word of it is to be found in that author: "And that he failed not to publish  
 " this vision to the soldiery, who were more confirmed by it  
 " in the opinion they had already conceived that this prince  
 " had a communication with God." Besides, the instances produced on this occasion by M. *Pet. de la Croix* and *Abu'l Faraj* are by no means parallel. *Alexander's* soldiers paid at least a sort of divine honours to *Hercules*; whereas, from the account he himself has given us, it seems clearly enough to appear, that the *Moguls* in general were far enough from being prejudiced in favour of the *Christian* religion, when this event is said to have happened. Instead, therefore, of a supposed fiction, transmitted down to us by *Abu'l Faraj*, the *Frenchman*, has been pleased to present us with a real one of his own. The above-mentioned interpolation, without other proofs of M. *de la Croix's* fidelity, that might, with equal facility, be produced, will probably enable our curious and learned readers to determine what degree of credit at least some part of his performance now before us may deserve<sup>z</sup>.

Other  
 events of  
 the year  
 609.

THE same year, *Mahmûd Ebn Gayâtho'ddin*, the *Soltân* of *Gaur* and *Gazna*, was assassinated in bed, by some ruffians, who entered his palace secretly by night, unperceived by his domestics, for that purpose. *Ali Shah*, the son of *Tacash Khân*, having rebelled against his brother *Mohammed Khowâ-*

<sup>z</sup> GREG. ABU'L FARAJ, ubi sup. p. 433, 434, 435, 436. PET. DE LA CROIX, ubi sup. l. II. c. v. p. 149, 150.

*razm Shâh*, and afterwards taken refuge at *Mahmûd's* court; that prince, under the pretext of the strict alliance subsisting between him and *Soltân Mohammed*, delivered him up into his brother's hands. This infidelity so irritated the *Khovârazmians* and *Irâkians* in the interest of *Ali Shâh*, that they hired the aforesaid assassins to murder him. His corpse was first interred in the castle of *Firâz-Ghûé*, where he presided, and afterwards transported to the great mosque at *Herât*; which his father had begun, and he had finished. He succeeded his uncle *Shahâb'uddin* in the sovereignty of *Gaur*, *Gazna*, *Zablistân*, *Hindostân*, and a large part of *Khorâsân*, in 602. He left behind him a son, named *Sam*; who soon entered into a war with *Atsîr*, or rather *Atsîz*, the son of *Jehânsâz*, his relation, who disputed the crown with him. But neither of these princes possessed what they contended for. *Mohammed Khovârazm Shâh* growing daily more and more powerful, the dynasty of the *Gaurids*, which terminated in the person of *Mahmûd Ebn Gayâtho'ddin*, was swallowed up by that of the *Khovârazmians*. It continued, according to *Khondemir* and *Mirkhond*, about sixty-four years. *Al Malec Al Dhâher*, the *Sâheb* of *Aleppo*, espoused the daughter of *Al Malec Al 'Adel*, who had assigned her for her dower 50,000 *dinârs*, met her with a grand retinue on the road from *Al Shâm*, and conducted her with great pomp and magnificence to the castle of *Aleppo*, the present year<sup>a</sup>.

THE next year, being the 610th of the *Hejra*, commenc- *The most*  
ing May 23d, 1213. *Jengbiz Khân's* forces being joined in *remark-*  
*Turkestân* by *Al Emir Arslân Khân* from *Ghiyâlik*, *Al Emir able occur-*  
*Idi* (or rather *Aydi*) *Kûb* from *Bîsh Bâligh*, and *Al Emir Sof-* *rences of*  
*tâk* from *Al Mâligh*, with their respective contingents; he *the year*  
detached his eldest son with a body of 20,000 men towards *610.*  
*Khojenda*, or *Khojanda*, took himself the route of *Bokhâra*, and sent his sons *Jogatâi* and *Ogatâi*, or *Awcatâi*, with a powerful army to form the siege of *Otrâr*, according to *Abu'l Faraj*. The *Mogul* and *Turkish* troops, commanded by the two last mentioned princes, took the city of *Otrâr*, though defended by a numerous garrison of *Khovârazmians*, under the orders of the *Hâjeb Karâjâ* and *Gâyer Khân*, after a very vigorous resistance of about five months. Other authors, however, particularly *Mirkhond*, *Ebn Khalecân*, *Abu'l Kayr*, and *Abu'l Ghâzi Bahâder Khân*, place the reduction of *Otrâr* in the year of the *Hejra* 616. The same year, if *Dr. Hunt's* MS. copy of *Ebn Shohnah* may be depended upon, *Kay-*

<sup>a</sup> KHONDEMIR, MIRKHOND, EBN SHOHN. ad an. Hej. 609.  
D'HERBEL. Biblioth. orient. p. 361, 532, 533.



*kawas*, the *Sâheb* of the *Belâd Al Rûm*, killed his uncle *Togrol Bek*, and occupied the territories he had possessed. Before the close of it, according to that copy, died *Malec Al Garb* (or *Al Gareb*) *Al Nâser Mohammed Ebn Yakûb*, the king of the *Al Moâbedun* in *Africa* and *Spain*, after he had reigned near sixteen years; and was succeeded by *Yusef* (B), who assumed the title, or surname, of *Al Mostanser Beamri'llah*, his son. *Isa Ebn Abd'alaziz Al Fozûli Al Fazri*, denominated *Al Nabûi*, or the *grammarian*, the author of a book from him deriving the title of *Al Fozûliah*, which contained a very good system of grammar, and a native of *Fozûlah*, a place of some note in the heart of *Barbar*, or *Barbary*, also departed this life, as the aforesaid manuscript informs us, in the year that we are now upon <sup>b</sup>.

and of the  
year 611.

THE 611th year of the *Hejra*, which began *May* 12th, 1214, seems not to have been rendered very remarkable by many actions of *éclat*. Towards the close of it, however, the city of *Tong-chew*, on the river *Pe-ho*, about twelve miles east of *Pe-king*, in *China*, and its port, a very important post, is said to have surrendered to the *Moguls*. *Al Sheikh Ali Ebn Abu Becr Al Harûi*, who was skilled in *Al Simiâ* (C), or magic, also

<sup>b</sup> GREG. ABU'L FARAJ, ubi sup. p. 436, 437. MIRKHOND, EBN KHALECAN, & ABU'LKAYR, ap. Pet. de la Croix, ubi sup. p. 164—172. ABU'L GHAZI BAHADER KHAN, in his genealogic. hist. of the Tat. &c. p. 111, 112. Lond. 1730. EBN SHOHN. ad an. Hej. 610.

(B) This prince, as well as his father, has been passed over in silence by the author of the *Nighiarijlân*; as appears from the list of the kings of the *Al Moâbedun*, extracted from that writer, which we meet with in M. D'Herbelot (1).

(C) The word *Simiâ* amongst the *Arabs* denotes properly one part of chymistry, when the latter of these terms is taken in its most extensive signification. For, according to the most received idea of chymistry amongst them, that art confines itself to the extraction of the juices and

essences of plants; though, by extension, it is sometimes supposed to comprehend the preparation of metals and minerals, the proper object of *Simiâ*, as the *Arabs* primarily define that art. However, when they, and the other orientals, talk of chymistry, or chemistry, in general, and the wonderful effects it produces; they always join the words *Kimiâ* and *Simiâ*, in order to comprehend all the operations performed by fire, upon metals and minerals, as well as plants and animals. The *Arabs* also apply the word *Simiâ* frequently enough

(1) D'Herbel. Biblioth. orient. art. Moâbedun & Moâbedin, p. 585, 586.



also died, and was buried without the city of *Aleppo*, where his sepulchre remained in *Ebn Shohnab's* days, the present year<sup>c</sup>.

IN the 612th year of the *Hejra*, which commenced May 2d, 1215, *Soltân Mohammed Khowârazm Shâh* made himself master of the city of *Gazna*; being possessed before of the greatest part of *Khorasân*, and the kingdom of *Bâmiyân*. This, as we are told by *Abu'l Faraj*, happened in the month of *Shaabân*. The same year, *Al Malec Al Câmél*, the son of *Al Malec Al 'Adel*, sent his son *Al Malec Al Mas'ûd Yusef* upon an expedition against *Al Yaman*; who subdued that fine country, took *Solimân Ebn Shâhinsbâh*, the *Sâheb* of it, prisoner, and ordered him to be conducted under an escorte to *Mesr*. Upon his arrival there, he met with a favourable reception from *Al Malec Al Câmél*, who supplied him with

*The most material transactions of the year 612,*

<sup>c</sup> ANT. GAUBIL, hist. de Gentchisc. p. 23, 24. EBN SHOAN. ad an. Hej. 611.

enough to another art, which has for its object names and numbers; from whence they draw a species of divination, in the same manner as they do one likewise from points and lines, by the assistance of geomancy. This knowledge, or rather science, of names goes a good deal further, as it includes the names of spirits, and their invocation; and, in the book intituled, *Kitâb Al Anwâr, the book of lights*, we find twenty-eight alphabets of *Simiâ*, of which the *Arabs* form *Talismans*, in order to draw down superior spirits and their virtues, or powers, and make divers superstitious uses. This they define, The art of knowing superior spirits, and bringing down their virtues, or powers, to us, that we may learn of them what we desire. It is divided into three parts, *Tarjî*, *Thalsam*, and *Salhamûs*. We must not forget

to remark, that the term *Kimîâ* does not only signify amongst the *Arabs* chymistry, taken in the proper acceptation of the word, but likewise a magical and superstitious science, denominated by them, the knowledge of inferior, or terrestrial, spirits, to draw what is the most subtle and acute from them, in order to serve some particular purpose. The origin of the word *Simiâ*, according to its former signification, is deduced from the *Arabic*, *Sam*, and *Samat*, denoting the veins of gold and silver in mines; and, according to the latter, from *Sim*, and *Isn*, a name. The *Arabs* attribute the invention of *Simiâ*, to *Ammonius*, and that of *Kimîâ* to *Kirûn*, or *Carûn*, that is, *Chiron the Centaur*, the preceptor and governor of *Achilles*; whom they assert to have been the *Korab* of *Moses*, according to *M. D'Herbelot* (1).

(1) *Ebn Cassim Al Gothebi*, in *Sim*. D'Herbel. Biblioth. orient. art. *Simia*, p. 510. & art. *Kimia*, p. 1005.

all kinds of provisions in a very copious manner. This year, died *Al Wajiah*, the son of *Ebn Al Mobârek Ebn Abu'l Azhar Sâ'id Al Dabân Nabâi Al Dharir*; who first professed the tenets of *Ahmed Ebn Hanbal*, afterwards those of *Abu Hanîfa*, and lastly those of *Mohammed Ebn Edris Al Shâfi'i*. *Ebn Shohnah* has preserved a specimen of a poem, written by *Abu'l Baracât Zeid Al Tecriti* in praise of him, held in considerable esteem. About this time, *Yen-king*, called *Khân-bâlik*, or the city of the *Khân*, by the oriental writers, the capital of the emperor of the *Kin*, was occupied, according to the Chinese historians, by the forces of *Jenghiz Khân*<sup>a</sup>.

and of the  
year 613.

THE following year, being the 613th of the *Hejra*, beginning April 20th, 1216, *Al Soltân Al Malec Al Dhâher Gâzi*, the son of *Al Soltân Salâh'addîn Yusef Ebn Ayûb*, and the *Sâheb* of *Aleppo*, departed this life, the 20th of the latter *Jomâda*, if *Ebn Shohnah* may be depended upon. He was born, according to that author, at *Al Kâbirah*, in the middle of *Ramadân*, and the year of the *Hejra* 568; and was consequently almost forty-five lunar years old, at the time of his death. He reigned at *Aleppo*, if we compute from the time that his father first constituted him governor there, thirty-one years; and was succeeded by his son *Al Malec Al 'Azîz Mohammed*, whose mother was *Al Malec Al 'Adel's* daughter, then only in the third year of his age. The care of this young prince *Al Malec Al Dhâher* committed to the eunuch *Shahâbo'ddîn*, one of his slaves; who accordingly, after the *Sâheb's* demise, was declared *Atâbek*, or tutor, to *Al Malec Al 'Azîz*, and gave him an education suitable to his high rank. *Al Malec Al Dhâher*, in his last illness, settled the succession, if *Ebn Shohnah* may be credited, in the following manner. He obliged the people of *Aleppo* to acknowledge his youngest son *Al Malec Al 'Azîz Mohammed* for his next and immediate heir; to recognize the authority of his eldest son *Al Malec Al Sâleh Salâh'addîn Ahmed*, in case he survived his brother; and finally to own for their sovereign his nephew *Al Mansûr Mohammed Ebn Al 'Azîz Othmân*, if *Al Malec Al 'Azîz* and *Al Malec Al Sâleh* died before him. *Kaykâwas*, the *Sâheb* of the *Belâd Al Rûm*, was no sooner apprized of *Al Malec Al Dhâher Gâzi's* decease, than he proposed a treaty of alliance to *Al Malec Al Afdal*, the *Sâheb* of *Somei-sât*; which, with its territory, was then the only place under the jurisdiction of that prince. In consequence of this treaty, the two *Sâhebs*, uniting their forces, penetrated into the *Be-*

<sup>a</sup> GREG. ABU'L FARAJ, ubi sup. p. 437. EBN SHOHN. ad an. Hej. 612. ANT. GAUBIL, hist. de Gentchisc. p. 25, 26.

*lâd Al Sharkîa*, or eastern country; which they took from *Al Malec Al Ashraf Mâsa*, *Al Malec Al 'Adel's* son. From thence they marched to *Aleppo*, which by one of the articles of the last convention was to be put into *Al Malec Al Afdal's* hands, and laid siege to it; but were repulsed in all their attacks, and at last forced to draw off, after having sustained a very considerable loss. As for the *Belâd Al Sharkîa*, *Kay-kâwas* occupied the whole tract; and *Al Malec Al Afdal* returned to *Somcisât*, where his affairs were in a declining condition, having been duped by the *Sâbeb* of the *Belâd Al Rûm*. This year, according to the *Chinese* historians, the city of *Ton-quan* was forced, and other advantages obtained over the emperor of the *Kin*, by the *Moguls* <sup>e</sup>.

THE next year, being the 614th of the *Hejra*, commencing April 9th, 1217, *Mohammed*, the *Soltân* of *Khowârazm*, commonly called *Mohammed Khowârazm Shâh*, after the reduction of *Gazna*, having found amongst the treasures and in the archives of *Shahâbo'ddîn*, *Soltân* of the dynasty of the *Gaurids*, the original patent of investiture sent by the *Khalîf Al Nâser Ledîni'llah* to that prince, and read it, was so incensed against the *Moslem* pontiff, that he formed a design to depose him. The *Khalîf*, in this instrument, had not only given *Shahâbo'ddîn* the most magnificent eulogies and titles, but likewise exhorted him to make war with the utmost vigour upon the *Khowârazmians*, who were declared enemies of the *Khalîfat*. In order, therefore, to be revenged on the *Khalîf*, he convoked a general assembly of all the *Imâms* and principal doctors of *Islamism* in his dominions; who unanimously declared, that the *Khalîfat* of full right belonged to the descendants of *Hosein*, the second son of *Ali*, the last *Khalîf* of the family of *Mohammed*; that the house of *Al Abbâs* had, for a long time, usurped the supreme authority, both in temporals and spirituals, at *Baghdâd*; and that the members of that house had rendered themselves unworthy of the high dignity they had enjoyed, not only by their usurpation, but likewise by the many other violations of the *Mohammedan* law they had been guilty of, and the frequent wars they had unjustly excited amongst the faithful. They, therefore, formally deposed *Al Nâser*, and elected '*Alâo'ddîn*, surnamed *Al Malec Al Termedi*, in his room. *Mohammed*, having caused this great schism in *Islamism*, and withdrawn the religious obedience he owed to *Al Nâser*, moved with an army of 300,000 men towards *Baghdâd*, in order to make himself master of

<sup>e</sup> GREG. ABU'L FARAJ, ubi sup. p. 437, 438. BEN SHOHIN. ad an. Hej. 613. ANT. GAUZIL, ubi sup. p. 27—30.



that capital, and consequently of the *Khalîf*'s person there. *Al Nâser*, having received advice of the *Soltân*'s march, dispatched *Al Sbeikh Shabâbo'ddîn Shabarzûrî* as his ambassador to him, in order to appease him, and prevail upon him to desist from the enterprize he had undertaken. But he was very ill received by the *Soltân*; who refused him an audience, and continued his march towards the frontiers of *Irâk*. The *Khalîf* hereupon endeavoured to put the city of *Baghdâd*, his residence, in as good a posture of defence as the shortness of the time would permit; imagining that he should soon be obliged to sustain a siege, as he was not able to make head against the *Soltân*'s numerous army, that now began to draw near. In the mean time, happily enough for the *Khalîf*, so deep a snow fell, in the narrow passages, and defiles, of the mountains of *Hamadân*, as in the beginning of the autumn had never before been known in the memory of man. Those defiles being by this means shut up, the *Kbowârazmian* army could neither advance nor retreat, insomuch that the greatest part of it perished miserably in that route; and the *Soltân* himself, after having been in the most imminent danger, was obliged to make the best of his way home, and leave almost all his equipages in the middle of the snow. This misfortune, however, did not induce him to lay aside his design. On the contrary, he was determined to carry it into execution, at a more favourable season. But he was constrained to drop all thoughts of undertaking another expedition to *Baghdâd*, though his late disaster had irritated him more than ever against the *Khalîf*, by the dreadful irruption of the *Moguls*, under the conduct of *Jenghîz Khân*, that soon after happened, into the territories of *Kbowârazm*; of which a full and ample account will be given in a subsequent part of this work, to which it will more properly belong <sup>f</sup>.

and of the  
year 615.

THE 615th year of the *Hejra*, which began *Mar.* 30th, 1218, was far from being altogether destitute of memorable events. *Al Malec Al Kâber 'Azzo'ddîn Mas'ûd Ebn Arslân Shâh*, of the house of *Zenki*, or *Aksankar*, the *Sâheb* of *Al Mawfel*, departed this life, on *Monday*, the 27th of the former *Rabî*, after he had reigned nine years, and nine months; being succeeded by his eldest son *Nûro'ddîn Arslân Shâh*, then about ten years of age. As this young prince

<sup>f</sup> KHONDEMIR, PET. DE LA CROIX, ubi sup. l. II. c. vii, viii, ix, x. ABU'LKAYR, apud eund. ibid. MIRKHOND & FADLALLAH, ibid. GREG. ABU'L FARAJ, ubi sup. p. 442—450. ABU'L GHAZI BAHAD. par. III. c. xiii, xiv, xv, xvi, xvii, xviii. Lond. 1730.



was incapable of holding the reins of government, *Al Malec Al Kâber* constituted *Bedro'ddin Lûlû* his guardian; and ordered that minister to act at the head of the administration, during the minority of his son. Soon after *Nûro'ddin's* accession to the crown, his uncle '*Amâdo'ddin Zenki Ebn Arslân Shâh*, the *Sâheb* of *Al 'Akr*, entertained hopes of placing himself upon the throne of *Al Mawfel*; but he was frustrated of them by the prudent conduct of *Lûlû*, which wonderfully conciliated the affections of the people he governed, both to him and his pupil. Some time after, the patent of investiture arrived from the *Khalîf* at *Baghdâd*; by which *Nûro'ddin* was confirmed in the prefecture of *Al Mawfel*, and *Lûlû* in the post of prime minister there. The same messenger likewise brought with him magnificent *Kaftâns*, or vests, both for the young *Sâheb* and his *Wazîr*. Notwithstanding which, *Modbaffero'ddin Cûcabri*, or *Cûcheri*, *Ebn Zîno'ddin*, the *Sâheb* of *Arbel*, delivered up the castle of *Al 'Anmâdiya*, and the others of the *Al Haccâriya*, or *Haccârite Curds*, as well as that of *Al Zawzân*, into the hands of '*Amâdo'ddin Zenki Ebn Arslân Shâh*; whose interest, in opposition to that of the young *Sâheb* of *Al Mawfel*, he had espoused. Nor could he be prevailed upon by *Bedro'ddin* either to take the oath of allegiance to *Nûro'ddin Arslân Shâh*, or to stand neuter in the quarrel between that prince and the *Sâheb* of *Al 'Akr*. Being determined, therefore, to assist the latter with all the force he was master of; *Bedro'ddin* found himself obliged to apply for succours to *Al Malec Al Ashraf Mûsa*, the son of *Al Malec Al 'Adel*, now the *Sâheb* of *Diyâr Al Fajîra* and *Akhlât*. Upon which, *Al Malec Al Ashraf* wrote to *Modbaffero'ddin*; threatening to march with an army against him, if he did not return to his duty. But this made so little impression upon *Modbaffero'ddin*, that he did not so much as answer that letter. However, an accommodation between the *Sâhebs* of *Al Mawfel* and *Arbel* was at last effected, before they came to an open rupture, by the mediation of the *Khalîf Al Nâser* and *Al Malec Al Ashraf*. Not long after which event, died *Nûro'ddin Arslân Shâh*; who was succeeded at *Al Mawfel* by his brother *Nâsero'ddin Mahmûd*, then only three years old. The army having taken the oath of fidelity to the infant prince, *Bedro'ddin* caused him to be presented to their view on horseback; with which, as all the troops retained the highest veneration for *Zenki's* family, they were extremely well pleased. The same year, *Al Malec Al 'Adel* (D) *Abu Bacr Ebn*

(D) That this prince caused his face, or effigies, to be impressed at least on some of his coins, appears from a brass Arabic one, now in the Possession of the Rev. John Swinton, M. A. of Christchurch,

MOD. HIST. VOL. III. O o

*Ebn Ayûb*, *Salâb'addîn's* brother, according to *Al Makrizi*, *Ebn Shohnab*, the author of the (E) *Mawredo'llatâfa*, and other *Moslem* writers, paid the common tribute to nature, when he was upon the point of going to pillage a particular district, the 7th of the latter *Jomâda*; being, at the time of his decease, seventy-three years of age, according to *Abu'l Faraj*. But, if *Ebn Shohnab* in this point merits any regard, he was born in the year of the *Hejra* 540; and must consequently have been about seventy-five lunar years old, when he expired. From what has been already related of him, as well as from *Ebn Shohnab*, it appears, that he reigned twenty-three years at *Damascus*, and nineteen in *Egypt*. The last-mentioned author gives him the character of a wise, mild, and indefatigable prince. The following list of his sons, that survived him, has been handed down to us by *Abu'l Faraj*. *Al Malec Al Câmel*, the *Sâheb* of *Egypt*; *Al Malec Al Moadbâhem*, or *Moadbâham*, the *Sâheb* of *Damascus*; *Al Malec Al Ashraf Mûsa*, the *Sâheb* of *Harrân*, *Al Robâ*, and *Aklât*; *Al Malec Al Modhaffer Shabâbo'ddîn Gâzi*, the *Sâheb* of *Mayyâfirâkîn*; *Al Malec Al Hâfedh*, the *Sâheb* of the castle of *Ja'bar*; *Al Malec Al 'Azîz*, the *Sâheb* of *Bânîâs*; and *Al Malec Al Sâleh Ismael*, the *Sâheb* of *Basra*; as also *Al Malec Al Fâyez Yakûb*, *Al Malec Al Amjed*, or *Amjad Abbâs*, *Al Malec Al Afdal*, and *Al Malec Al Kâher*. We are told by *Ebn Shohnab*, that *Al Malec Al 'Adel* left behind him sixteen sons, besides several daughters; and that no prince had ever more reason to be delighted with his children, however happy in this respect he might be, than had *Al Malec Al 'Adel*. None of his sons attended him, during his last illness; but *Al Malec Al Moadbâhem* came from *Nabolos*, soon after his death, which for some time he kept concealed, interred him at *Damascus*,

church, Oxon. F. R. S. which is adorned with the legend *Al Malec Al 'Adel Saif'oddîn Abu Becr Ebn Ayûb*. This coin is of the size of the middle *Roman* brass, and has been tolerably well preserved (1).

(E) This book was composed by the *Emir Abu'l Mahassen Yusuf Ebn Tangri Wirdi* and contains the history of *Egypt*, from the birth of *Mohammed* to the reign of *Al Malec Al Dbâher*

*Jakmek*, the *Circassian*. We must beg leave to inform our readers here, that the words *AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI*, which ought to have been inserted in the references, or citations, immediately after *AL MAKRIZI*, have been omitted from P. 381, to P. 582. Vol. III. through inadvertency rather than mistake (2).

(1) For the draughts of such coins as this, as well as those of Arabic medals of other kinds, our learned readers may consult *Honorius Arigonius's* nine plates of Arabic coins. *Honor. Arigon. Numismat. quæd. cujusq. form. et met. &c. top. tert. sub fin. Tarvisii*, 1745.

(2) *D'Herbel. Biblioth. orient. p. 567. Vid. etiam Edu. Poc. Supplement. Hist. dynast. &c. Oxon*, 1663.

seized upon all the jewels, horses, arms, &c. he found in the palace there, and constrained the people of that capital to take the oath of allegiance to him. He then communicated to his brothers, of whom *Al Malec Al Awhad Najmo'ddin Ayûb* occupied *Akblât*, according to *M. D'Herbelot*, though this city and its dependencies have been assigned *Al Malec Al Asbraf* by *Abu'l Faraj*, the news of their father's demise. The money *Al Malec Al 'Adel* had deposited in his treasury, which remained for his successor's use, amounted to 100,000 *dinârs*. *Ebn Shahnah* mentions a poem, written in praise of that powerful monarch; but has neither preserved the name of its author, nor favoured us with the true character of that performance. This year, likewise, died *Al Imâm Asfal Addîn Mohammed Ebn Mohammed Ebn Mohammed Al 'Amûdi*, a follower of *Abu Hanîfa*. He was a great and excellent person, and composed a book, intituled, *Al Arshâd fi Al Khalâf*. 'Amâdo'ddin *Zenki Ebn Arslân Shâh*, the *Sâheb* of *Al Akr*, and *Modhaffero'ddin Ebn Zîno'ddin*, the *Sâheb* of *Arbel*, having received advice of the recognition of *Nâsero'ddin Mahmûd's* authority at *Al Mawfel*; they entered into an alliance against him, excited thereto by his tender age, assembled all their forces, and made the necessary dispositions for attacking that city. Of which *Bedro'ddin Lâlû* having been apprized, he solicited succours of 'Azzo'ddin *Aybec*, the commander of *Al Malec Al Asbraf's* troops at *Nasîbîn*, who thereupon began his march for *Al Mawfel*, at the head of a considerable corps, the 4th of *Rajeb*; and having passed the *Tigris*, posted himself on the eastern bank of that river, at the distance of about a parasang from *Al Mawfel*. The *Sâhebs* of *Al 'Akr* and *Arbel* also, with their forces, crossed the *Zâb*, and took post on a spot of ground about two or three parasangs from the army under the orders of *Lâlû* and *Aybec*. The two armies had not been long in this position, before an engagement ensued. 'Azzo'ddin *Aybec* with his right wing fell upon the enemy's left, commanded by *Zenki*, the *Sâheb* of *Al 'Akr*, broke it, and put it to flight; whilst *Modhaffero'ddin's* right wing treated *Bedro'ddin's* left in the same manner. This being observed by *Modhaffero'ddin*, he charged with his main body that of *Al Mawfel*, under the conduct of *Bedro'ddin* himself, with so much bravery, that he routed and dispersed it; obliging *Bedro'ddin* to fly first to *Al Mawfel*, and afterwards to a castle on the other side of the *Tigris*. Hither *Modhaffero'ddin* having pursued him, he posted himself behind the hill of *Nineveh*; where he remained three days, and retired from thence undiscovered, by favour of the night. The late action was, however, by no means decisive. For though 'Amâdo'ddin *Zenki Ebn Arslân Shâh* made himself master of the castle of *Al Carwâshi*, yet



*Bedro'ddîn* reduced to his obedience *Tel A'far*, and *Al Malec Al Ashraf Senjâr*. Nay, it seems to appear from *Abu'l Faraj*, that all the contending parties being soon tired with this war, a treaty of peace was concluded between them, by the intervention of the *Khalîf Al Nâser*, the following year. About this time, as some of the eastern writers relate, the *Khalîf Al Nâser*, dreading the resentment of *Mohammed Khowârazm Shâh*, sent an envoy to *Jenghîz Khân*, in order to excite that conqueror to invade the *Shâh* of *Khowârazm* on one side, whilst he attacked him on the other. Nevertheless it does not certainly appear, that *Al Nâser*, however his conduct on this occasion may have been censured by the *Moslem* historians, ever gave any assistance of moment to the *Grand Khân* of the *Moguls*. But it would be superfluous to expatiate upon this affair here, as our readers may expect to meet with a particular and circumstantial account of it, when we come to the reign of *Jenghîz Khân*, to which it more properly belongs<sup>z</sup>.

*The chief occurrences of the year 616,* IN the 616th year of the *Hejra*, which commenced *Mar. 19th, 1219*, *So'tân 'Azzo'ddîn Kaykâwas Ebn Kay-kho'srû Ebn Kilij Arslân*, the *Sâheb* of the *Belâd Al Rûm*, departed this life. As none of his sons had arrived at puberty, the army elected his brother *'Alâo'ddîn Kaykobâd Ebn Kay-kho'srû*, who had been confined in the castle of *Al Menshâr* near the *Euphrates*, at a small distance from *Malatiya*, to succeed him. Being, therefore, brought out of the prison wherein for some time he had been incarcerated, he was inaugurated in form, and his subjects took the oath of allegiance to him. This prince has been represented as an excellent ruler, though strict and rigid in his deportment, as a person of uncommon gravity, magnanimity, and resolution, by *Abu'l Faraj*. The same year, if *Ebn Shohnab* merits any regard, died also *Al Malec Al Mansûr Mohammed Ebn Al Malec Al Modhaffer Takio'ddîn Omar Ebn Shâhinsâh Ebn Ayûb*, the *Sâheb* of *Hamah*, in his castle there. He was a valiant and learned prince, supported at his own expence 200 grammarians and *Fakîhs*, and wrote a considerable number of books. One of these is intituled, *Al Midhmâr*, that is, *the space of forty days*, or, as other manuscripts have it, *Al Dhamâr*, or *what is uncertain in chronology*; and another bears the title of *the classes of the poets*. He had a taste for poetry, and is said to have been the author of several poems of some note. *Al Malec Al Sâleb Mahmûd Ebn Karâ Arslân Ebn Samkân Ebn Artak*, or *Artok*, the *Sâheb* of *Amed*, paid likewise the common tribute to nature, in 616. He was succeeded by *Al Malec Al Mas'ûd*, his son;

<sup>z</sup> GREG. ABU'L FARAJ, ubi sup. p. 438—442. EBN SHOHN. ad an. Hej. 615. EBN KATIR, in Innikh. Salat. NISSAWI, MIR-KHOND, PET. DE LA CROIX, ubi sup. l. II. c. ii. p. 132—138.



who reigned at *Amed*, till he was dispossessed of his territories by *Al Malec Al Câmél*, the *Sâheb* of *Egypt*. This year, *Kitâda*, or *Katâdab*, *Ebn Edrîs Al 'alawi Al Hafani*, the *Emîr* of *Mecca*, sent an army, under the command of his brother and his son *Al Hasan Ebn Katâdab*, to reduce *Medina*. But this expedition did not meet with the desired success. For *Al Hasan* found means to assassinate his uncle, whilst they were upon their march; after which, he returned to *Mecca*, and hanged his father *Katâdab*. Not content with the perpetration of two such horrid facts, he decoyed his brother, then absent from that city, to *Mecca*, and barbarously put him to death. *Katâdab* lived about ninety years, and left behind him the character of a good poet. One of his poems was an answer to a reprehension he met with for his refusal to wait upon the *Emîr* of the *Hadjî's* of *Irâk*. The *Franks* made themselves masters of *Dimiyât*, or *Damiata*, in *Egypt*, in the month of *Shaabân*; to which place they laid siege, in the former *Rabî*, the preceding year. The citizens of *Al Kâbirah* were struck with such terror on this occasion, that they once proposed, after they had received advice of the devastation of the maritime towns, to have abandoned that capital. Nay, *Al Malec Al 'Adel* himself, who, in his wars with the *Christians*, through the whole course of his life, had met with almost an uninterrupted success, was so affected by this invasion of the *Franks*, that he fell into a distemper, through grief, which carried him off in about three months time. Before the surrender of *Dimiyât*, a body of about 10,000 *Moslems*, an undisciplined rabble, that plundered all the *Christian* churches they came to in their march, advanced to the camp of the *Franks*, and attacked it with incredible fury; but they were intirely defeated in this battle, and most of them put to the sword. This excited the *Egyptian Moslems* to treat the *Christians* settled amongst them, and particularly the *Melchites*, whom they utterly abhorred, in the most cruel manner; either forcing even the priests into the service, that they might be constrained to act with the *Moslem* troops against the *Franks*, or extorting large sums of money from them. Nay, the fine church of *St. Mark* in the suburbs of *Alexandria*, denominated *Kamsha*, was, by *Al Câmél's* order, soon after the above-mentioned defeat, laid level with the ground; lest, as it was an exceeding high edifice, the *Franks* should use it as a tower, and from thence make a formal attack upon that city. In fine, all, both *Christians* and *Jews*, who could not buy themselves off with money, were compelled to take on in the service, and the tribute now exacted of them was much higher than it had formerly been. At this time, *Al Malec Al Moadhbehm isâ*, the *Sâheb* of *Damascus*,

being alarmed at the progress of the *Franks*, commanded the walls of *Jerusalem* to be demolished, that they might not take post there. Nor was *Al Malec Al Câmel* less solicitous at this juncture for the security of his subjects. He rebuilt and fortified the city of *Al Mansûrah*, seated upon the *Nile*, on a spot where that river divided itself into two principal branches, in order to cover all the neighbouring country from the invasion of the *Franks*. One of the aforesaid branches took its course towards *Dimiyât*, and the other towards *Ashmân*. *Soltân Mohammed Khowârazm Shâh* having been overthrown with prodigious loss, the last year, by the *Moguls*; *Jenghiz Khân* arrived (F), about the middle of this, with his numerous forces, in the plains of *Bokhâra*, and incamped before that city, after he had reduced *Zarnuk* and *Nûr*. Nay, *Ebn Shobnah* relates, that the *Tartars*, or *Moguls*, penetrated as far as *Nâsâbûr*, in *Khorasân*, and cut to pieces *Al Sheikh Nodbâmô'ddin Ahmed Ebn Mahmûd Al Hadbiri*, a person of considerable learning and worth, there, in the year that we are now upon <sup>h</sup>.

and of the year 617. THE following year, being the 617th of the *Hejra*, beginning *Mar.* 8th, 1220, the persecution of the *Christians* and the *Jews* still continued in *Egypt*; large sums of money being extorted from them, and the tribute levied on them, in order to carry on the war against the *Franks*, being extremely high. As corn was likewise exceeding dear, they found themselves so grievously oppressed, that a considerable number of them undertook for sustenance the most servile

<sup>h</sup> GREG. ABU'L FARAJ, ubi sup. p. 442. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, in *Mawredo'llatâf*. IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, EBN SHOHN. ad an. *Hej.* 616. ABU'L GHAZI BAHAD. KHAN, gen. hist. of the *Turks*, *Moguls*, and *Tatars*, &c. p. 109. Lond. 1730. RENAUD. ubi sup. p. 572, 573.

(F) *Al Soltân 'Amâdo'ddin* relates, that the *Moslems* never sustained so great losses, nor were deprived of so many cities, as at this time; when they were harassed on one side by the *Tartars*, and on the other by the *Franks*. *Ebn Shobnah* represents them as struck with the utmost terror and consternation, principally on account of the dreadful massacres and devastations of

*Jenghiz Khân*, whom he styles the *Sâheb* of *Sîn*, or *China*; intimating, that he wrested this delightful region, by force of arms, out of the hands of *Altûn Khân*. He farther observes, that this conqueror entered *Al 'Ajem*, or *Persia*, that is, the *Persian Irâk*, put all that opposed him to the sword, and at last made himself master of *Ma-warâ'lnahr* (1).

(1) *Al Soltân 'Amâdo'ddin*, ap. *Ebn Shobn. ad an. Hej.* 616. ut et ipse *Ebn Shobn. ibid.*

offices,

offices, many out of desperation destroyed themselves, and not a few of them turned *Mohammedans*. The merchants were not only deprived of the corn and provisions they had laid up for their own use, but had likewise their houses thoroughly plundered by the soldiery. Nor could a stop be put to these licentious proceedings, before a peace was concluded between the *Moslems* and the *Franks*; which happened, the following year. Towards the beginning of *Al Moharram*, *Jenghiz Khân*, with his army of *Moguls*, besieged in form the city of *Bokhâra*, then defended by a garrison of 20,000 men, reduced it, and afterwards laid it in ashes. A little before the reduction of *Bokhâra*, which gave much satisfaction to *Jenghiz Khân*, that prince's sons *Jogatai* and *Aucatai*, or *Ogatai*, had made themselves masters of *Otrâr*, with a body of *Tartar* or *Mogul* troops. In the former *Rabi*, *Jenghiz Khân* invested *Samarkand*, into which *Soltân Mohammed Khowârazm Shâh* had thrown a body of 110,000 horse, according to *Abu'l Faraj*. Having obliged that city to surrender to him, he gave it up to his soldiers to be plundered, notwithstanding its brave defence, to make them some amends for the great fatigues they had sustained. His troops also took *Saganâk*, *Uškend*, *Urkend*. or *Uzkant*, *Al Shâsh*, *Jund*, *Tonkât*, *Khojand*, and *Zâveh*. As for *Nisâbûr*, it thought fit to submit, at the approach of some of the *Mogul* generals. The *Grand Khân* likewise sent a detachment of 30,000 men to pursue *Soltân Mohammed*, who, according to the advices he had received, was fled by way of the *Amû* to the country of *Termed*; and pushed on his conquests further in that prince's territories, with surprizing rapidity, this glorious campaign <sup>1</sup>.

THE next year, being the 618th of the *Hejra*, commenc-<sup>What hap-</sup>  
ing Feb. 25th, 1221, *Jenghiz Khân*, having passed the *Jihûn* pened of  
with his numerous forces, advanced to the city of *Balkh*: note in  
The principal inhabitants were no sooner informed of his <sup>618,</sup>  
approach, than they hastened to meet him, with many valuable presents, and all kinds of refreshments for his troops; notwithstanding which, he cruelly massacred them all, on account of their attachment to *Soltân Jalâlo'ddin*, the son of *Mohammed Khowârazm Shâh*. From *Balkh* he marched to *Tâlakân* in *Tokharestân*, possessed himself of that fortress, slew most of the garrison and the people he found therein, and carried many of them away with him into captivity. He then moved to *Al Bâmiyân*, formed the siege of that place, and at

<sup>1</sup> TAKIO'DDIN AHMED AL MAKRIZI & IBRAHIM EEN MOHAMMED EEN DAKMAK, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 442—447. MIRKHOND, FADLAL. & ABU'L KAYR, ap. De la Croix, pass. ut et ipse DE LA CROIX, ibid. ABU'L GHAZI BAY HAD. KHAN, ubi sup. p. 110—123. RENAUD. ubi sup. p. 573, 598.



last took it by storm. As his favourite grandson, one of *Jogatâi's* sons, was killed with an arrow, during the operations of the siege, which was extremely sharp; he put all the people he found in the town, without distinction of age or sex, to the sword. Nay, he did not spare so much as the cattle and beasts of burden, belonging to the place, nor even the very infants, whom he had caused to be cut out of their mothers wombs. After which, he intirely destroyed the city, and laid waste the whole territory appertaining to it. Some authors relate, that the *Moguls* reduced and ruined *Corcânj*, the capital of *Khowârazm*, after they had butchered either 100,000 or 200,000 persons there, before the close of the present campaign; though the reduction of that metropolis, and the district belonging to it, has been placed in the preceding year by *Abu'l Faraj*. Be that as it will, after *Corcânj* had been carried by assault, *Kât*, *Farabr*, *Darkân*, or *Dargân*, *Zamakhshar*, and other places of note in *Khowârazm*, surrendered without making any resistance to the *Moguls*. *Termed*, *Nesâ*, or *Nisâ*, the citadel of *Kaendar*, *Dâmagân*, *Ray*, *Kom*, *Dinawar*, *Sûvan*, *Holwân*, *Nahawend*, *Kazwin*, *Merû*, *Nisâbûr*, which had returned to *Soltân Jalâl'oddîn*, *Tûs*, and *Herât*, were also obliged to submit to the arms of *Jenghîz Khân*. It is computed, that above two millions of the *Moslems* lost their lives before the end of this bloody campaign; which was concluded by the battle at the *Indus*, fought in the month of *Rajeb*, wherein *Soltân Jalâl'oddîn* was overthrown by *Jenghîz Khân*. But, for the particulars of all the great actions barely mentioned here, we must beg leave to refer our curious readers to a subsequent part of this work. This year, *Al Malec Al Moadhabem*, *Al Malec Al Ashraf*, *Al Malec Al Nâser*, the *Sâheb* of *Hamah*, *Al Malec Al Mójâhed*, the *Sâheb* of *Hems*, together with the *Sâhebs* of *Mâredîn* and *Haleb*, or *Aleppo*, assembled all their forces, and joined *Al Malec Al Câmél*, the *Sâheb* of *Mesr*, or *Egypt*, in order to recover *Dimiyât*, or *Damiata*, from the *Franks*. After this junction, those princes led the *Moslem* troops against the common enemy; whom they at last reduced to such straits, that they found themselves constrained to sign a treaty of peace with them upon the following terms: I. The *Franks* shall restore *Dimiyât*, with its dependencies, to the *Sâheb* of *Egypt*. II. They shall release all the *Moslem* captives in their hands. III. The *Moslems* shall on their part deliver up all the *Christian* prisoners they have taken. The pope's nuncio, the king of *'Accâ*, the masters of the *Hospitalers* and *Templars*, and other princes of the *Franks*, attended at the signing of this treaty; in consequence of which, *Al Malec Al Câmél* took possession of *Dimiyât*, on *Wednesday*, the 19th of *Rajeb*,



*Rajeb*, the present year. The cession of that important place, after the *Franks* had remained masters of it near two years, is attributed by some writers to the dissensions which prevailed amongst the commanders of the *Christian* troops; who, by acting with unanimity and vigour, at this juncture, might have conquered the kingdom of *Egypt*, with inconsiderable loss<sup>k</sup>.

THE 619th year of the *Hejra*, which began *Feb. 15th*, and in 1222, proved favourable to the *Moguls*; who, after they had subdued *Great Bukhâria*, *Khowârazm*, *Khorasân*, and the *Persian Irâk*, entered the province of *Adherbijân*, took *Ardebil*, *Tauris*, and *Marâgha*, and obliged *Hamadân*, whose governor *Jamâlo'ddîn*, or *Jemâlo'ddîn*, had thought fit to revolt, to submit to the *Grand Khân*. They also reduced *Kûi*, or *Koy*, and *Sal-mâs*, in the most western part of *Adherbijân*, as well as *Nakshiwân*, or *Nakbjiwân*, *Pilkân*, and *Ganja*, in the province of *Arrân*, and defeated an army of *Georgians* that pretended to oppose them. After which, partly under the orders of *Jenghîz Khân*, and partly under those of his generals, they made themselves masters of *Kandahâr*, *Mûltân*, or *Moltân*, and *Gazna*. *Jogatai* likewise subjugated *Kermân*, and the *Khân* of *Tangût* submitted, and became tributary to *Jenghîz Khân*. *Al Malec Al Mas'ûd Yusef*, the *Sâheb* of *Al Yaman*, dispossessed *Al Hasun Ebn Kitâda*, or *Katâdah*, according to *Ebn Shohnah*, of the city of *Mecca*, in 619. *Al Sheikh Yûnos Ebn Yusef Ebn Si'âd*, the *Sâheb* of *Carâmât*, and the reputed author of the *Yûnosîah*, a very great and good man, also departed this life, if that writer may be credited, the same year<sup>l</sup>.

IN the 620th year of the *Hejra*, which commenced *Feb. The most* 4th, 1223, the *Mogul* generals defeated the *Tartars* of *Da-remark-* *ghestân*, and, having crossed the *Volga*, by favour of the *Kal-able trans-* *mûks*, entered *Kipjak*, *Kipchâk*, or *Kipshâk*. They also sub- *actions of* *dued Astrakhân*, called *Haji Tarkan* by the *Mohammedans*, the year *620*, situated in an island of the *Volga*, near the *Caspian* sea. The same year, died *Al Mostanser*, the king of *Garb*; who, leav-

<sup>k</sup> GREG. ABU'L FARAJ, ubi sup. p. 446—450. ABU'L GHAZI BAHAD. KHAN, ubi sup. p. 123—138, & seq. DE LA CROIX, ubi sup. p. 237—317, & seq. NISSAWI, MIRKHOUD, FADLAL. MARAKESH. ABU'L KAYR, apud De la Croix, ibid. ISM. ABU'LFED. in *Chorasmiæ*, &c. descript. pass. Edit. Hudf. Oxon. 1712. GOLII not. ad *Alfragan*. pass. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, in *Mawredo'llatâf*. IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, RENAUD. ubi sup. p. 573. <sup>l</sup> FADLAL. NISSAWI, ap. De la Croix, p. 323, & seq. p. 331, & seq. ABU'L GHAZI BAHAD. KHAN, ubi sup. p. 139. EBN SHOHN. ad an. *Hej.* 619. Vid. etiam NASSIR AL TUSI & ULUGH BEIK, ubi sup. GOLII not. ad *Alfragan*. et ALB. SCHULT. ind. geographic. in vit. *Salad*. pass.

ing no son behind him, was succeeded by *Abd'alwâhed Ebn Yusef Ebn Abd'almûmen*, his father's uncle. *Abd'alwâhed* being a very corpulent person, and much attached to his pleasures, concerned himself but little with the affairs of government. His subjects, therefore, after he had sat upon the throne nine months, deposed him, and substituted *Abd'allah Ebn Yakûb Al Mansûr Ebn Yusef Ebn Abd'almûmen*, who assumed the surname of *Al' Adel*, in his room <sup>m</sup>.

and of the  
year 621.

THE following year, being the 621st of the *Hejra*, beginning Jan. 24th, 1224, died *Al Malec Al Asfal*, the eldest son of *Salîh'addîn Yusef Ebn Ayûb*, a prince of considerable learning and genius; but inconstant, regardless of the welfare of his people, indolent, and not a little deficient in point of judgment. He was dispossessed successively both of the kingdoms of *Damascus*, including that of *Jerusalem*, and *Egypt*; and was obliged to content himself with the city of *Someisât*, or *Samosata*, and the district appertaining to it. His father had given him rather a learned than a polite education. He, therefore, made a good progress in the knowledge of the *Arabic* tongue, and poetry; to the latter of which he applied himself, if an eminent *Arab* author may be credited, as much it was proper for a person in his high station. He likewise wrote verses well, a specimen of which has been preserved by *Ebn Shohnab*; who asserts him to have been endued with several amiable virtues, to have discovered on many occasions marks of an excellent disposition, and to have expired suddenly, if *Dr. Hunt's MS.* copy may be depended upon, in the year of the *Hejra* 622. We are told, that, about this time, the *Nogays* acknowledged *Tûshi Khân* for their sovereign, and *Jenghîz Khân*, his father, for their *Grand Khân*. The *Mogul* monarch held a dyet in the plains of *Tonkat*, with uncommon pomp and magnificence; after which, *Tûshi Khân*, to whom the grant of that kingdom had been confirmed by *Jenghîz Khân*, returned to *Kipjâk*. *Sun*, the emperor of the *Kin*, according to the *Chinese* historians, also departed this life, and was succeeded by his son *Sherw-su*, before the close of 621. The new monarch of the *Kin*, continue those historians, concluded a peace with the *Hya*, soon after his accession to the crown. *Al Soltân Jalâl'addîn Ebn Mohammed Khowârazm Shâh* having received advice that *Jenghîz Khân* had repassed the *Jihûn* with his *Moguls*, and taken the route of *Tartary*; he repassed the *Indus* likewise, with his troops. After which he re-entered *Ajem*, or *Persia*, by the southern provinces of *Kitshe* and *Mâcrân*. Upon his arrival in the *Persian* territories, he was welcomed by the principal lords,

<sup>m</sup> DE LA CROIX, ubi sup. p. 348, & seq. EBN SHOHN. ad an. Hej. 620.

as well as the governors of *Fârs*, the *Persian Irâk*, and *Adherbijân*, who came to pay again their homage to him. The people also, in every place through which he passed, received him with all possible demonstrations of joy. *Ebn Shohnah* seems to intimate, if Dr. *Hunt*'s MS. copy of that author merits our attention in this particular, that *Gayâtho'ddîn Ebn Mohammed Khowârazm Shâh*, *Jalâlo'ddîn*'s brother, extended the conquests in *Hind*, or *Hindostân*, whilst *Jalâlo'ddîn* himself was employed in the reduction of *Fârs*. He also relates, that *Jalâlo'ddîn* drove from *Shîrâz*, the capital of *Fârs*, the *Atâbek Sa'id*, or *Saad*, *Ebn Daclâ*, the *Sâheb* of that city, and fixed his residence there<sup>n</sup>.

THE next year, being the 622d of the *Hejra*, com-*The Kha-*encing *Jan.* 13th, 1225, the *Khalîf Al Nâser Ledîni'llah* lîf *Al* died at *Baghdâd*, in the night of the *Id Al Fetr*, i. e. *The Nâser Le-*Feast of breaking the fast, which begins the first of *Shawâl*, im-*dîni'llah* mediately succeeding the fast of *Ramadân*. He was about dies. seventy years old, at the time of his death; of which he reigned forty-seven, a term at which none of his predecessors arrived. This *Khalîf* is said to have amassed immense riches, though he expended in buildings exceeding large sums. It has been farther remarked of him, that he was the first prince who appropriated to himself the succession of all the foreign merchants that died in his dominions; which was the only stain that tarnished the lustre of his reign. Notwithstanding which, he has been greatly celebrated by some of the eastern writers for his grandeur and magnificence. It has not been observed, that he was a very considerable encourager of learned men; though several, who made no small figure, flourished (G), whilst he sat upon the *Moslem* throne.

*Ebn*

<sup>n</sup> GREG. ABU'L FARAJ, ubi sup. p. 450, 451. EBN SHOHN. ad an. Hej. 621. ISM. ABU'LFED. in chron. ad an. Hej. 621. EBN AL ATHIR, in *Al Câmél*, DE LA CROIX, ubi sup. p. 349, 350. GAUBIL, hist. Gentch. Kan, p. 44, 45. KEMALO'DDIN ISMAEL, apud D'Herbel. Biblioth. orient. p. 371. ut et ipse D'HERBEL. ibid.

(G) The principal persons eminent for their erudition, in the *Moslem* world, whilst the *Khalîfs Al Nâser Ledîni'llah* and *Al Dhâher Bi'llah* sat upon the throne of *Baghdâd*, were the following.

1. *Abd'alfalâm Ebn Jinkî-dûst Al Jabali Al Baghdâdi*, a famous physician, who made so great a progress in ancient literature, that he thereby excited the envy of several malevolent

persons; who accused him to the *Khalîf* of being a *Môattalite*, or *Môtazalite*. That prince, therefore, sent a party of his guards to seize both him and his books; which they accordingly did. The books, many of which were written upon philosophical subjects, were burnt publicly, by the *Khalîf*'s order, in a place called *Al Robba*, at *Baghdâd*. Whilst this was doing, one *Obrîd'allah Al Taimi*, commonly called



*Ebn Shohnah* barely mentions *Al Nâser Ledinî'llah's* demise, without descanting upon his character. From what will be related

called *Ebn Al Mârestâniya*, ascended a sort of pulpit, crested there for that purpose; from whence he harangued the people, declaimed against the philosophers, loaded with invectives both *Abd'alsalâm* and his works, and then threw his books successively into the hands of those who were appointed to burn them. Amongst other pieces, committed to the flames on this occasion, an astronomical treatise of *Ebn Al Haithem*, after *Ebn Al Mârestâniya* had poured out his reproaches most copiously upon it, met with the same fate; who filled with indignation *Yusef Al Sebtî*, another physician, who observed, that astronomy ought by no means to be branded with infidelity, since it rather paved the way to faith, by displaying the infinite wisdom and power of the Great Creator of the universe. *Abd'alsalâm* himself was also sent to prison, by *Al Nâser's* express command; and remained there till the 589th year of the *Moslem* æra, according to *Abu'l Faraj*. *Ahmed*, his grand-son, a celebrated *Fakih*, composed two pieces upon the *Mohammedan* law; the first of which is intituled, *Abbajalâin*, and the second, which is an explication of the first, has for its title *Abia Al Mobbaje*. He died, according to some of the eastern writers, in the year of the *Hejra* 647.

2. *Yahya Ebn Sa'id Ebn Mâ-ri*, a *Christian* physician, and the author of sixty discourses, a very elegant composition, who was extremely well versed in all kinds

of ancient literature. He also perfectly understood the *Arabic* language, was a good poet, and practised physic to the day of his death; which happened, according to *Abu'l Faraj*, who has preserved a specimen of his poetry, in the year 589.

3. *Saad Ebn Hebatallah Ebn Al Mowammel Abu'l Hasan Al Hadiri*, a *Christian*, whose brother *Abu'l Khair* was an archdeacon, and his other brother *Ebn Al Masibi* a catholic, or ecclesiastical officer next in dignity to the patriarch, who was physician in ordinary to the *Khalif Al Nâser Ledinî'llah*, and one of the greatest favourites of that prince. He acquired a vast reputation in his profession, and was master both of physic and logic. He composed a small piece, intituled, *Al Sofwa*, that is, *of health*, or *the most select part of physic*; in which he has collected every thing material relative both to the theory and practice of physic, as it then prevailed, in the most concise manner. To this he added three sections concerning circumcision, an operation then performed by the physicians at *Baghdâd*. He wrote his physical treatises out with his own hand, and died towards the end of the year 591. His brother the archdeacon was also an excellent physician, and practised with good success. He explained and abridged the *Al Kanûn* of *Ebn Sinâ*, at that time held in the highest esteem, as we learn from *Abu'l Faraj*.

4. *Mohammed Ebn Abd'alsalâm Al Kudsi*, denominated likewise



related of him hereafter, when we come to the conclusion of the *Khalifat* of his grandson *Al Mostanser Bi'llah*, it will appear,

wife *Al Mâredini*, having been born at *Jerusalem*, or *Al Kuds*, and lived at *Mâredin*, of which place his father was the *Kâdi*, as his grand-father had been at *Donaïsar*, who studied physic under *Ebn Al Talmîd*; and arrived at such skill in his profession, that he was sent for by kings reigning in different and remote parts of the world. He read much, and instructed others, in his more advanced years. *Abu'l Khair* and *Ebn Al Masîhi* entertained a very high opinion of him. He departed this life, as it should seem, at *Mâredin*, in the year 594.

5. The famous *Moses Maimonides*, called by the *Arab* writers *Mûsa Ebn Maimûn*, or *Maimon*, who was a *Spanish Jew*, who applied himself to the study of antient literature in *Spain*. For this he laid a solid foundation in the mathematics, and attained to a very considerable degree of knowledge in physic; though, being diffident of his own abilities in that art, he abstained from practice. He was compelled to embrace *Islamism*, but remained still in his heart a *Jew*. Travelling afterwards, with his family, into *Egypt*; he settled, amongst the *Jews*, at *Al Fostât*. Here he became a jeweller, and made open profession of his former religion. After the abolition of the *Khalifat* of the *Fâtemites*, *Al Kâdi Al Fâdel Abd'al-rabîm Ebn Ali Al Baisâni* took him under his protection, and allowed him a salary. Upon which, he ranked himself a-

mongst the physicians of *Egypt*; though, as he laboured under a want of experience, he would never depend upon his own opinion. He was extremely well versed in the *Jewish* law, and wrote a very remarkable book upon that subject; which some of the *Jews* speak well of, but others condemn it. His letter upon the resurrection of the body giving great offence to the *Jewish* elders, he caused it to be in a manner suppressed; permitting only a few, who were of the same sentiments with himself in this particular, to peruse it. Several of the *Jews* at *Antioch* and *Tripoli*, who repaired thither from the remoter territories of the *Franks*, says *Abu'l Faraj*, cursed him, and called him an infidel. He was the author likewise of some fine books in the mathematics, as well as in physic. Towards the end of his life, a *Spanish Fakîh*, named *Abu'l Arab*, coming into *Egypt*, reproached him with having deserted the *Mohammedan* faith; intending, if possible, to bring him into trouble. But his friend and patron *Al Kâdi Al Fâdel* screened him, at this perillous juncture; saying, "If he professed *Islamism* by compulsion, his "profession of it was not real." A little before his death, he commanded his heirs to carry his body, after proper precautions had been taken to hinder it from being offensive, to the lake of *Tiberias*, and bury it there, because many pious men of his own nation were there interred; which was accordingly done. As he was born

appear, that he was a prince of a very covetous and rapacious disposition °.

## S E C T.

° GREG. ABU'L FARAJ, ubi sup. p. 451. ISM. ABU'LFED. in chron. ad an. Hej. 622. AL MAKIN, in Târikh Al Moslemîn, ad an. Hej. 622. MS. inedit. in Bibl. Bodl. Oxon. EBN SHOHN. ad an. Hej. 622. EEN AL ATHIR, in Al Câm. KHONDEMIR, MIR-KHOND, apud Teimeir. p. 306. D'HERDEL. Biblioth. orient. art. *Nasser Ledinillah*, &c. p. 663.

born at Cordova, or Corduba, in Spain, he sometimes goes under the denomination of *Abu Amrân Mûsa Ebn Maimon Al Kortobi Al Yehûdi* amongst the Arab writers. He is said to have composed several pieces upon the Jewish law in Arabic, that were afterwards translated into Hebrew by *Joseph Ben Tibbon*; of which a catalogue has been exhibited by *Buxtorf*, in his *Bibliotheca Hebraica*, and other authors. But beside these, he left behind him several others, upon physical and mathematical subjects, which have never been translated from the original Arabic. The most famous of his works is the treatise intituled in Hebrew, *Moreh Nevochim*, and in Arabic, *Al Delâlab*, i. e. *The Guide of those that are out of the way*, or *The Index, The Directory*, &c. which is the piece first mentioned here. M. D'Herbelot, enlarging upon the text of *Abu'l Faraj*, relates, that this book was condemned by the synagogues of the Frank Jews at Antioch and Tripoli; the Rabbins there looking upon it as the height of impiety, that he should pretend to apply the Aristotelian philosophy, in which he was a most profound adept, to the explication of the most essential points of their law. He finished one of his works in the year of

the Hejra 595; and expired, according to *Abu'l Faraj*, in the year 605. For a more particular account of this celebrated doctor, and his works, our learned and curious readers may consult the authors referred to at the end of this note.

6. *Al Imâm Al Fakhr Al Râzi Mohammed Ebn Omar*, called at *Al Ray*, for the most part, *Ebn Al Khattib*, who was a native of *Al Ray*; tho' he deduced his origin from *Tabrestân*, and had for that reason the surname of *Al Tabrestâni* assigned him by some of the Arab writers. To antient learning he added a perfect knowledge of the Mohammedan law, was a most eloquent preacher both in Arabic and Persian, and very strenuously opposed the pernicious tenets of *Ebn Sinâ*. When he rode out on horseback, he was armed with two drawn swords, and attended by a large multitude of slaves. His great qualities procured him the favour of several of the Shâhs of *Khorârazm*, as well as other powerful princes, particularly *Gayâtho'ddin, Soltân* of the dynasty of the *Gaurids*; who entertained so high an opinion of his merit, that he founded a college in *Herât* for him. He spent very considerable sums in chymical operations, without reaping any manner

## S E C T. LV.

THE *Khalif Al Nâser Ledinî'llah's* decease was no sooner *He is suc-*  
publicly known, than his son *Oddato'ddin Abu Nasr* *ceeded by*  
*Mohammed* was saluted *Khalif*. This prince, who assumed *his son Al*  
the *Dhâher*  
*Bi'llah.*

ner of advantage from them. His works, says *Abu'l Faraj*, are dispersed over the whole world, and studied with great attention by the learned. He undertook a journey into *Mawarâ'nahr*, in order to have a conference with the *Banu Mârah* at *Bokhâra*. But meeting with no success in this affair, he went from thence to *Khorasân*; where he became acquainted with *Mohammed Ebn Tacaib Khorwârazm Shâh*, who treated him with uncommon marks of distinction and esteem, and amply supplied him with every thing he stood in need of. At last he fixed his residence at *Herât*; where he acquired large possessions, married and got several children, and remained till the day of his death. He performed the journey to *Bokhâra* in 580; and was very hospitably received on the road by *Abd'alrahmân Ebn Abd'âlcârim Al Sarkhast*, a physician of considerable note. As an instance of his gratitude, therefore, he published an exposition of the *Al Kânân* of *Ebn Sînâ*, explaining all the most difficult terms in that book, and inscribed it to him. He also prefixed to this piece, written solely to oblige his benefactor, a preface, wherein he made the most honourable mention of him. *Al Imâm Al Râzii*, who is named by some writers *Al Imâm Fakbro'ddin Mohammed Ebn Omar Ebn Khatîb*

*Al Râzi Al Tamîmi Al Becri Al Tabresânî*, according to *Ebn Al Athîr*, was born in the year of the *Hejra* 543, and became in process of time one of the most eminent doctors of the sect of *Al Shâfiî*. The principal of his works were *Ershad Al Nadhar Ela Lathaif Al Asrâr*, *An Introduction into the most sublime mysteries, for men of genius*, in which the author endeavours to produce philosophical reasons, in order to prove, and explain, the principles of *Mohammedism*; *Mohassel Al Asfâr*, a book of metaphysics, and scholastic theology, which has been commented upon by several writers; *Osiul Addin, The Principles of Faith*, divided into fifty questions, which equally regard philosophy and divinity; *Ekhthiarât Al Najiûmiyah, A Treatise of astronomical elections*; and *Arbâ'in fi Osiul Addin*, besides another piece, intitled, *Mahsûl*, which is likewise attributed to him. He died at *Herât*, according to both *Ebn Shohnah* and *Abu'l Faraj*, in the month of *Dhu'lhajja*, 606. As he was looked upon in some points as heterodox, his body was buried in his own house, lest it should be insulted by the populace, who entertained the most unfavourable sentiments of him. A MS. copy of the *Mohassel Al Asfâr* is in the French king's library, Numb. 932; and another of the *Osiul*



the title, or surname, of *Al Dhâher Bi'llah*, was inaugurated, in form, the 2d of *Shawâl*, according to *Abu'l Faraj*. The old

*Ofsûl Addin* in the same library, Num. 620. The first question of this piece is drawn up against the eternity of the world; from whence it appears, that *Al Imâm Al Râzi* was not so much an *Aristotelian* as his enemies, in order to discredit him, represented him to be.

7. *Masîhi Ebn Abu'l Bakâ Al Nili*, an inhabitant of *Baghdâd*, surnamed *Abu'l Khair*, and commonly called *Ebn Al 'Attâr*, who was an excellent physician, very much in the good graces of *Al Nâser Ledinî'llah*, the *Khalîf* of *Baghdâd*; whose ladies he used frequently to visit, according to *Abu'l Faraj*. He amassed great wealth, and left a son behind him, denominated *Abu Ali* by that historian; who likewise practised physic, but was not a person of much learning or note. This *Abu Ali*'s intrigues with *Setti Sharaf* and *Eshîiâk*, two *Mohammedan* courtezans, the latter of which was wife to *Ebn Al Bokhâri*, first lord of the treasury, being discovered; the women, by the *Khalîf*'s order, were immediately incarcerated in the prison appointed for common bawds, and he obliged to make up matters by paying down instantly 6000 *dinârs*. *Ebn Al 'Attâr* was by religion a *Christian*, and departed this life, in a very advanced age, in the year of the *Hejra* 608.

8. *Ali Ebn Ahmed Abu'l Hasan*, a physician of *Baghdâd*, generally going under the denomination of *Ebn Habal*, who was extremely well acquainted both

with the principles of the art he professed and all kinds of polite literature. He was born and educated at *Baghdâd*; but travelled from thence first to *Al Marwef*, and afterwards into *Adverbijân*. At last he settled at *Akblât*, and was made physician in ordinary to *Shâh Armen*. Here he instructed several young men, who pursued their studies under his direction; but being disgusted by a frivolous accident, of which we meet with an account in *Abu'l Faraj*, he returned to *Al Marwef*. Here he remained till the day of his death, after he had been blind, and incapable of stirring out of his house, about two years. He nevertheless continued to teach, and direct the studies of, young people to the last. He composed a most celebrated work in physic, intituled, *Al Mokhtâr*, usually bound in four volumes; and died, after he had completed his ninety fifth year, in the month of *Al Moharram*, 610.

9. *Abu'l Carm Sâed Ebn Tûmâ*, a *Christian* physician of *Baghdâd*, surnamed *Amîno'ddawla*, who was a person of uncommon humanity, and consummate skill, attended by an almost uninterrupted course of success in his practice. He was so highly esteemed by *Al Nâser Ledinî'llah*, the *Khalîf* of *Baghdâd*, that this prince committed to him intirely the custody of all his treasures; and for that reason gave him the title, or surname, of *Amîno'ddawla*. This person, who was in the highest credit with the

*Khalîf*,



old *Khalif*, in his life-time, had caused him to be acknowledged heir apparent of the crown of *Baghdád*, and to be prayed for as such in the mosques, throughout all the provinces under his jurisdiction; but, finding him bold, valiant, hasty, and of an enterprizing genius, he was after-

*Khalif*, lost his life through his own imprudence. For, having discovered to the *Wazir*, that *Setti Nasim*, a woman of the seraglio, in concert with *Tájo'd-din Rasbik*, an eunuch belonging to the palace, taking advantage of the *Khalif's* age and infirmities, especially as he was then almost blind, counterfeited his hand so well, that by this means they absolutely governed the state; *Rasbik*, knowing that such a discovery could be made by no other person, hired two soldiers of *Wáset*, the sons of one *Kamro'ddin*, to assassinate him. Those ruffians, therefore, in pursuance of the agreement between them and *Rasbik*, murdered him one night, as he was returning from the *Wazir's* palace to that of the *Khalif*, at *Báb Al Galla*, or *The Corn Gate*. He was first buried in his own house, where he expired, and nine months after removed to the church at *Báb Al Moharwal*, where the members of his family were interred. As for the assassins, they were immediately taken, and brought the next morning to the place of execution; where their bellies were first ripped open, and their bodies afterwards affixed to a gibbet, erected for that purpose, near

*Báb Al Medbbah*, or *The Shambles Gate*, opposite to *Báb Al Galla*, where the murder had been committed. That tragedy was acted on *Thursday*, the 28th of the former *Jomáda*, 620.

10. *Yusef Ebn Yahya Ebn Ishak Al Sebti Al Magrebi*, a Jewish physician of *Sebta*, or *Ceuta*, in *Africa*, who was tolerably well acquainted with some branches of philosophy, and made a laudable progress in the mathematics. He travelled into *Egypt*, concealed his religion, and contracted an intimacy with the famous *Musa Ebn Maimon Al Kortobi*, or *Korthobi*, of whom we have already given a short account. With that learned man, he applied himself to the correction and emendation of *Ebn Aflah Al Andalusí's* astronomy, a copy of which he brought with him from *Sebta*. He went afterwards to *Aleppo*, acquired possessions, or purchased an estate, in the neighbourhood of that place, married there, and became one of the physicians in ordinary to *Al Malec Al Dbáber*. He was a man of parts, and uncommon sagacity, as we learn from *Abu'l Faraj*; who informs us, that he paid the common tribute to nature in the year of the *Hejra* 623 (1).

(1) *Greg. Abu'l Faraj*, ubi sup. p. 451—463. *Ebn Sbehn*. ad an. *Hej.* 605, & alib. *Ism. Abu'lfed.* in *chron.* ad an. *Hej.* 606, & alib. *Ebn Al Abir*, in *Al Cam.* D'Herbel. *Biblioth. orient.* p. 10, 440, 730, 538, 712, 561, 894. & alib. *Buxtorf.* *Biblioth. Hebraic.* & præfat. ad vers. *Latin.* *Maimonid.* *Morch Neuch.* *Cunæus*, de *Republ. Hebr.* lib. i. *Casaub. Voss.* &c. *Jc. Christoph. Welf.* *Biblioth. Hebr.* vol. I. III. IV. 1594. *Hamburgi & Lipsiæ*, 1715.

wards afraid of him, and therefore not only forbad the *Khotba* to be made in his name, but likewise imprisoned him. This being done, *Al Nâser* cast his eyes upon his younger son *Al Emîr Ali*, as the most proper person to succeed him. That prince, however, dying before his father, and *Abu Nasr Mohammed* being now the only surviving son; *Al Nâser* declared him again his successor, and bequeathed the *Khalifat* to him. Upon that monarch's demise, he was therefore taken out of prison, and placed upon the throne. At his inauguration he is reported to have said, "It is something absurd, that  
 " a person should open shop in the evening. I am now  
 " above fifty years old, and shall I at this age be created  
 " *Khalif*?" It must be here observed, that, notwithstanding his father's displeasure, the people of *Baghdâd* were always extremely well affected to him <sup>P</sup>.

Other

occurrences  
 of the year  
 622.

THE same year, if *Ebn Shohnah*, or rather Dr. Hunt's MS. of that author, may be depended upon, *Al Soltân Jalâlo'ddin* possessed himself of the *Persian Irâk*, and restored *Shîrâz* to *Saad Ebn Daclâ*, the former *Sâheb* of that city. He also made himself master of *Tabriz*, or *Tauris*, and put to flight *Modhaffero'ddin Azbec Ebn Albahlawân*, the *Sâheb* of *Adherbijân*, who pretended to oppose him. After which, he married *Azbec's* wife; who had been divorced from her husband in form, by the *Kâdi* of *Tabriz*. That lady, according to *Ebn Shohnah*, was the daughter of *Togrol Bek*, the last of the princes of the house of *Seljuk*. In fine, *Al Soltân Jalâlo'ddin* had so aggrandized himself by the conquests he had made, that his power gave umbrage to the *Khalif* of *Baghdâd* himself, who was now afraid of him. About this time, *Al Malec Al Nâser Salâh'addîn Dawd*, the son of *Al Malec Al Moadhbhem Isa*, the *Sâheb* of *Damascus*, at the invitation of the inhabitants, took upon him the government of *Hamah*. The emperor *Jenghiz Khân*, having passed through *Tartary*, arrived at the river *Tûla*, if the *Chinese* historians may be depended upon, in the beginning of the year that we are now upon <sup>q</sup>.

The Kha-  
 mf Al

The 623d year of the *Hajra*, which began *Jan. 2d*, 1226, proved fatal to the *Khalif Al Dhâber Bi'llah*; who,

<sup>P</sup> GREG. ABU'L FARAJ, ubi sup. p. 460, 461. ISM. ABU'L FED. in chron. ad an. Hej. 622. EBN KHALECAN, EBN AL ATHIR, in Al Câm. EBN SHOHN. ad an. Hej. 622. AL MAKIN, in Târikh Al Moslemîn, ad an. Hej. 622. MS. inedit. in Bibl. Bodl. Oxon. KHONDEMIR, MIRKHOND, apud Teixêir. ubi sup. D'HERBEL. Biblioth. orient. art. *Dhâber Billah*, &c. p. 944.  
<sup>q</sup> EBN SHOHN, ubi sup. GAUBIL, ubi sup. p. 45, & seqq.

before

before the close of it, died at *Baghdād*. He sat about nine *Dhāber* months and sixteen days upon the throne, and left behind *Bi'llah* him the character of an excellent prince; being justly admired *dies* by all his people, for his love of justice. In consequence of which disposition, he ordered several of his subjects properties, of which they had been forcibly deprived, to be restored to them. He also remitted the tribute that had been lately imposed, and constructed a very large new bridge over the *Tigris* at *Baghdād*, at a vast expence. He ruled with much more lenity and moderation than his father, conciliated to himself the affections of all his people, and departed this life, the fourteenth of *Rajeb*, the present year <sup>r</sup>.

## S E C T. LVI.

UPON the death of *Al Dhāber Bi'llah*, his son *Abu Jaa-* *His son*  
*far Al Mansūr* was proclaimed *Khalif*. He was inau- *Al Mos-*  
 gurated the same day on which his father died, and assumed *tanfer*  
 the title, or surname, of *Al Mostanser Bi'llah*, as we learn *Bi'llah is*  
 from *Abu'l Faraj*. As soon as the principal officers of state *advanced*  
 and of the army, together with the chief inhabitants of *Bagh-* *to the Kha-*  
*dād*, had taken the oath of allegiance to him, he appeared in *lifat*.  
 public on horse-back. And this he continued to do daily for  
 a considerable time, in order to ingratiate himself with the  
 people. All the eastern historians agree, that this *Khalif* sur-  
 passed all his predecessors in liberality; and that he far ex-  
 ceeded his father himself, though so highly celebrated for his  
 excellency in that particular, in the distribution of justice.  
 He caused several public edifices to be erected, for the conve-  
 niency of his subjects; and amongst others the famous col-  
 lege denominated from him *Al Madrasah Al Mostanseriyah*,  
 which had not its equal in the *Moslem* world, whether we  
 consider the large extent and elegance of its buildings, the  
 materials of which they were composed, the number of  
 students it contained, or the ample revenues assigned it by  
 its founder. Here he settled a professor for each of the four  
 orthodox *Moslem* sects, and seventy-five students in the *Mo-*  
*hammedan* law to be instructed by him in the principles he  
 professed, amounting to 300 in all; for whom he appointed

<sup>r</sup> GREG. ABU'L FARAJ, ubi sup. p. 461. ISM. ABU'LFED. in  
 chron. ad an. Hej. 623. EBN KHALECAN, EBN AL ATHIR, in  
 Al Cām. EBN SHOHN. ad an. Hej. 623. AL MAKIN, in Tārīkh  
 Al Moslemīn, ad an. Hej. 623. MS. inedit. in Bibl. Bodl. Oxon.  
 KHONDEMIR, MIRKHOND, apud Teixeira. ubi sup. D'HERBEL.  
 ubi sup.



monthly salaries, and even more than a sufficient quantity of provisions. These students and professors had likewise a bath for their use within the college, a physician who visited them every day, an apothecary's shop wherein all kinds of medicines were prepared, and a kitchen to dress their meat in, provided for them by the *Khalif*. Some authors relate, that *Al Mostanser Billah* had himself an apartment therein, as also a gallery which joined together the schools, where he came every day to learn what was done in the college, and from whence by means of lattice-windows he frequently heard the disputations both of the doctors and their disciples. He moreover kept a great number of good tables, extremely well served, principally during the nights of the month of *Ramadân*, the only time then in which the *Moslems* are allowed to eat and drink, by reason of the fast they are obliged to observe every day of that month, in the city of *Baghdâd*; at which every one of the citizens was well treated, and well received. As a farther instance of this prince's unparalleled liberality, we are told by *Mirkhond* and *Khondemir*, that being one day on the highest gallery of his palace, he saw from thence most of the terraces of the houses of the city adorned with different sorts of habits. Upon which, he asked his *Wazîr*, what was the meaning of this? who thereupon replied, that the inhabitants of *Baghdâd*, having washed their cloaths, had placed them there to be dried by the sun, on account of the approach of one of their *Beirâms*, or principal annual feasts. *Al Mostanser*, hearing this, immediately answered; "I did not think, that the citizens of *Baghdâd* had been so poor, that they were forced to wash their old garments, for want of new ones, to celebrate the feast." At the same time, he ordered a vast sum of money to be converted into cross-bow bullets, and shot from the gallery of his palace upon all the terraces of the city where he had seen the habits exposed to the sun. This amazing instance of liberality induced the authors of this *Khalif*'s to life remark, that in less than twenty years he distributed amongst the people the immense treasures which his predecessors had amassed during the space of five hundred years. With regard to the affairs of the *Moguls*, the *Chinese* writers inform us, that *Ogatâi*, or *Oktay*, *Khân*, penetrated into *Ho-nan*, and laid siege to *Kay-fong-Fâ*, the capital of that province, and residence of the emperor of the *Kin*, in 623. It likewise appears from those writers, that *Tenghiz Khân* himself invaded the territories of the king of *Hya*; and took *Yetsina*, a city of very good note. His troops also forced all the fortresses between that city, *Ning-hya*, *Kya-yu-quan*, and *Kan-chew*.



*chew*. *Sû-chew*, *Kan-chew*, and *Si-hyang Fû* also surrendered to them. The *Khân* moreover reduced *Ling-chew*, to the south of *Ning-hya*. These places, with the districts appertaining to them, fell into the hands of the *Moguls*, during the course of this campaign \*.

IN the 624<sup>th</sup> year of the *Hejra*, commencing Dec. 22d, *The principal Abu Becr Ebn Ayûb*, the *Sâheb* of *Damascus*, departed this life, towards the close of *Dhu'lkaada*, in the castle there. <sup>events of the year 624.</sup> He lived either forty-seven or forty-eight years, of which he reigned nine and some months at *Damascus*. He was a prince of an amiable disposition, of uncommon magnanimity, as well as great application, and extremely well-skilled in grammar. He professed the tenets of the sect of *Abu Hanîfa*, to which he adhered more strictly than any of his family. The person who instructed him therein was *Shahâbo'ddîn Al Hofri*, a learned man of the same sect. His son *Al Malec Al Nâser Salâha'ddîn Dawd* succeeded him in the sovereignty of *Damascus*, *Jerusalem*, or *Al Kuds*, and the maritime part of *Syria*; whose uncles *Al Malec Al 'Azîz* and *Al Malec Al Sâleh*, when he was settled upon the throne, carried the covering of his horse's harness before him. This year, according to the author of the *Nighiariştân*, the armies of *Soltân Jalâlo'ddîn* and the *Moguls*, whom he calls *Tartars*, met in the neighbourhood of *Esfahân*; but without coming to blows, the *Tartars* retiring, as it were by agreement, into *Khorasân*, and *Gayâtho'ddîn*, the *Soltân's* brother, flying with so much precipitation towards the borders of *Larîştân*, without any apparent reason, that he abandoned his own equipage, and the baggage of his whole army. The inhabitants of *Esfahân*, seeing this deroute, immediately ran to pillage; but were prevented by *Al Kâdi Saedi*, who begged they would have a little patience, promising them, that if the *Soltân* did not appear within a short time, which he mentioned to them, they should be at liberty to do what they pleased. The *Soltân*, continues this writer, did not fail to return before the expiration of that term, marching with incredible celerity, in order to arrive at *Esfahân*; by which means he saved the baggage, that must otherwise have inevitably fallen into their hands. Some historians write, that the *Moguls* defeated *Jalâlo'ddîn* in *Adherbijân*, and made themselves masters of *Tauris*, the

\* GREG. ABU'L FARAJ, ubi sup. p. 463. ISM. ABU'LFED. EBN KHALECAN, EBN AL ATHIR, EBN SHOHN. AL MAKIN, KHONDEMIR, & MIRKHOND, ubi sup. D'HERBEL, Biblioth. orient. art. *Mossaufer Billah*, p. 632. GAUBIL, ubi sup.

preceding year; though they own, that afterwards rallying his forces, he had sometimes the better of them. They also relate, that he laid siege to *Akhlât*, the capital of *Armenia*; whither the *Khalif* sent an ambassador, with presents, to him. From thence, according to them, he passed into *Anatolia*, to oblige the *Seljukian Turks*, occupying that country, to pay him the same respect they had done his father; but was overthrown by 'Alâ'ddîn *Kaykobâd*, the *Soltân* of *Kohiya*, and other princes of *Al Rûm*. After which, he was finally surprized by the *Moguls*; who, having intirely routed his forces, plundered his camp. But notwithstanding this and other great advantages gained by the troops of *Jenghîz Khân*, that conqueror thought fit to make the best of his way to *Tartary*, or *Moguleslân*; and, having put a period to the kingdom of *Hya*, or *Tangût*, after he had nominated for his successor his son *Oktay Khân*, expired, in a forest on the road to *Ching*, the fourth of *Ramadân*, 624<sup>1</sup>.

Jerusalem  
is ceded to  
the Franks.

THE following year, being the 625th of the *Hejra*, beginning Dec. 12th, 1227, a negotiation commenced between *Al Maiee Al Câmel* and the *Franks*; the result of which was, that *Jerusalem*, or *Al Kuds*, should be ceded to the latter, together with several other places, seated in the maritime part of *Syria*. This cession was, however, made, if Dr. *Hunt*'s MS. copy of *Ebn Shohnab*, which places it in 626, merits any regard, only upon condition, that the *Moslems* should be admitted into the temples *Affakhra* and *Al Akfa*, that the city should remain dismantled, and that the court of judicature in the forum *Al Roslak* should be under the direction of a *Moslem* governor. It must here be remarked, that *Al Mulec Al Câmel* had seized upon *Jerusalem*, which formerly belonged to his brother *Al Malec Al Moadhdhem Isa*, after that prince's death. The *Franks* had received such large supplies both of men and money from *Europe*, that he found himself not capable of coping with them; and was therefore afraid of losing his territories both in *Syria* and *Egypt*, if he did not prevent this by clapping up a peace with them. In consequence of the late convention, the *Franks* took possession of *Jerusalem*, or *Al Kuds*, if the aforesaid manuscript of *Ebn Shohnab* may be depended upon, in the latter *Rabi*, 626<sup>2</sup>.

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 464, 465. ISM. ABU'LFED. in chron. ad an. Hej. 624. EBN AL. ATHIR, in Al Câmel. EBN SHOHN. ad an. Hej. 624. AL MAKIN, in Târikh Al Moslemîn, ad an. Hej. 624. AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in Nighiariit. D'HERBEL. Biblioth. orient. p. 372. DE LA CROIX, ubi sup. p. 376, 377. GAUBIL, ubi sup. p. 51, & seqq. <sup>2</sup> GREG. ABU'L FARAJ, ubi sup. p. 465. EBN SHOHN. ad an. Hej. 625. D'HERBEL. Biblioth. orient. p. 745.

THE same year, *Jalâlo'ddin Ebn Mohammed Khowârazm Shâh*, being delivered from the fear of the Tartars, or Moguls, <sup>Other events of the year</sup> undertook the conquest of Georgia, or Gurjestân. But the king of that country, who found himself in a condition to sustain this war, took the field with an army, composed of Georgian and Khozârian troops, much more formidable than that of *Jalâlo'ddin Ebn Mohammed Khowârazm Shâh*. The latter of these princes, in order the better to reconnoitre the enemy, posted himself on a height, from whence he could discover the position of their whole camp. Perceiving from this height that their van was formed of the Khozârs, a people seated on the northern coast of the Caspian sea, called by the Persians *Desht-Kipjâk*, who still retained a grateful sense of the great favour he had formerly done them, when he procured them a pardon from his father *Mohammed Khowârazm Shâh*, after they had rebelled against him; he resolved, being willing to avail himself of their good disposition at this juncture, to attempt detaching them from their ally. For this purpose, he sent them bread (H) and salt, in order to put them in mind of the good office he had formerly done them, and the alliance he had contracted with them. This produced the desired effect. For the Khozârs, ashamed of being engaged in a war against their benefactor, abandoned the Georgians, and immediately returned home. After their departure, the Soltân gave the king of Georgia to understand, that, notwithstanding the defection of the Khozârs, he would grant him a cessation of arms for one day, to treat of an accommodation. During this short interval, in which several feats of arms were performed, *Jalâlo'ddin* dismounted successively a valiant Georgian and three of his sons, and afterwards killed in single combat another of the same nation of a gigantic size and strength; which struck the Georgian army, in whose sight the combat was fought, with terror. Whereupon the Soltân, taking advantage of the panic into which the enemy were thrown, fell upon them with such bravery,

(H) It may not be amiss here by the way to remark, that the ceremony of presenting bread and salt, as a mark of friendship, alliance, and hospitality, is still used in the East. To which the Arabs add another particular circumstance. They give those persons who entertain any suspicion of them something to drink, in order to assure them of their sincerity and good faith (1).

(1) *Biobâ'ddin Ebn Sheddâd*, ubi sup. p. 70, 71. *Ism. Abulf. d. in chron. ad an. Hej. 587.* & in excerpt. *Alh. Sebult.* p. 41. *Lugd. Bat.* 1732. *Ebn Saeb. ad an. Hej. 583.* *D'Herbel. Bib. orb. orient.* p. 371.



that he gained a complete victory, and reduced to his obedience the whole kingdom of *Gurjestân* without striking another stroke. However, having entered *Teflis*, the capital of that kingdom, he received advice that *Borâk*, governor of the province of *Kermân*, who had formerly been one of his doorkeepers, accustomed to live in a state of independency during the war of the *Tartars*, did not obey his orders there. He, therefore, took a resolution to march directly to *Kermân* with only a detachment of 300 horse; hoping by this means to be able to chastise him for his disobedience, before it broke out into open rebellion, and before he had put himself in a proper posture of defence. Having accordingly left *Teflis*, he reached that province with his detachment before *Borâk* was apprized of his departure, in seventeen days; surprized the dissaffected governor, before he was in a condition to oppose him; and, according to the historian now before us, inflicted upon him the punishment due to his temerity and presumption. We must not forget to remark, that the *Kin*, commanded by a prince of the blood, about this time, overthrew the *Moguls*, with the loss of 8000 men; nor that *Aweatâi*, *Ogatâi*, *Ogtâi*, or *Oktay*, *Khân* succeeded his father *Jenghiz Khân*, in the empire of the *Moguls*, towards the beginning of the present year<sup>w</sup>.

*The chief occurrences of the year 626,* THE next year, being the 626th of the *Hejra*, which commenced Nov. 30th, 1228, *Al Malec Al Ashraf* and *Al Malec Al Câmel* formed the siege of *Damascus*; which, after a vigorous defence, surrendered to them. However, *Al Malec Al Nâser Salâh'addîn Dawd*, the *Sâheb* of that place, had in lieu thereof assigned him the cities of *Al Carac*, *Al Belkâ*, or *Al Belkâa*, *Al Shawbec*, and some other places, with the districts belonging to them. The *Belâd Al Sharkia* was given to *Al Malec Al Câmel*, the *Sâheb* of *Egypt*; and *Al Malec Al Ashraf*, by the consent of all parties, remained in possession of *Damascus*. This year, according to *Ebn Shohnah*, died *Al Malec Al Mas'ûd Ebn Al Malec Al Câmel*, the *Sâheb* of *Al Yaman*, at *Mecca*; which, with the sacred territory appertaining to it, was now under his jurisdiction. His corpse having been carried to *Al 'Ala*, and there interred; his son *Yusef* was saluted *Sâheb* of *Al Yaman*, and without any difficulty, or obstruction, ascended the throne. About the same time, as this writer likewise informs us, *Al Malec Al Modbaffer Takio'ddîn Al Amjad*, or *Amjed*, *Ebn Al Malec Al 'Adel*, the *Sâ-*

<sup>w</sup> AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in *Nighiarist*. D'HERBEL. ubi sup. p. 371, 372. GAUBIL, ubi sup. p. 53. DE LA CROIX, ubi sup. p. 385.

heb of *Baalbec*, after he had been dispossessed of his capital by *Al Malec Al Ashraf*, was assassinated by one of his slaves, whom he had formerly imprisoned in a chamber; who having made his escape to the top of the palace, threw himself headlong from thence, and was killed. *Al Malec Al Amjad*, who is said by *Ebn Shohnah* to have been one of the most famous of the descendants of *Ayûb*, reigned many years at *Baalbec*, and was buried in his father's college, erected on a very high eminence, in the city of *Damascus*. We must not forget to remark, that the authority of *Awcatâi*, *Ogatâi*, or *Oktay*, *Khân*, as *Grand Khân* of the *Moguls*, was unanimously recognized, at a general assembly of the great lords and princes of that nation, held at *Karâkorom*, or *Ardâbâlik*, the metropolis of the empire of *Jenghîz Khân*, in the year that we are now upon \*.

THE 627th year of the *Hejra*, which began November 20th, 1229, produced several remarkable events; the principal of which, as related by the *Arab* authors, we shall here beg leave to touch upon. *Soltân Jalâlo'ddîn Khowârazm Shâh* having shut up *Takio'ddîn Al 'Abbâs* and *Mojiro'ddîn Yakûb*, *Al Malec Al Ashraf's* brothers, together with *Al Emîr Hosâmo'ddîn Al Kaymari*, and *Azzo'ddîn Aybec*, one of *Al Malec Al Ashraf's* *Mamlûks*, or purchased slaves, in the city of *Akhlât*; he played upon that part of it facing the sea with twenty of his military machines, and at last, after the inhabitants had for some time fed upon dogs, and a *Damascene* pound of bread had been sold for an *Egyptian dinâr*, obliged it to surrender to him. *Al Emîr Hosâmo'ddîn Al Kaymari*, however, found means to escape on horse-back to the castle of *Kaymar*. As for *'Azzo'ddîn Aybec*, *Takio'ddîn*, and *Mojiro'ddîn*, *Jalâlo'ddîn* made them prisoners of war, and carried them about every-where with him. Of which *Al Malec Al Ashraf*, who had lately reduced to his obedience *Al Rakka* upon the *Euphrates*, having been informed; he immediately advanced at the head of a body of horse to *Abolostain*, and was joined by *'Alâo'ddîn Kaykobâd*, with the forces of *Al Rûm*, a few parasangs from that place. Soon after this junction, the combined army came up with the *Khowârazmian* forces, consisting of 40,000 men, that had marched from *Akhlât*, with an intention to give them battle. Both armies one Friday coming in sight of each other, a bloody engagement immediately ensued; but the night intervening, nothing decisive happened that day, though the *Khowâraz-*

\* EBN SHOHN. ubi sup. GREG. AEU'L FARAJ, ubi sup. p. 465, 466, 467. GAUBIL, ubi sup.

mian troops were upon the point of being put to the rout. The following night the soldiers on both sides lay under arms. On *Saturday* morning, by day-break, the fight was renewed with the utmost fury, and ended in the intire defeat of the *Khowârazmians*; who, as we learn from *Abu'l Faraj*, lost a very considerable number of men. Many of the fugitives fled as far as the mountains of *Trabezond*; from the summits of which 1500 precipitated themselves, and were killed. The *Soltân* himself escaped first to *Kbartabert*, and afterwards into *Persia*; having before sent *Takio'ddin*, *Al Malec Al Asbraf*'s brother, bound, as a present, to the *Khalif* at *Baghdâd*, who honourably released him, and sent him back to *Al Malec Al Asbraf*. After the end of the action, *Al Malec Al Asbraf* marched to *Akhlât*, and repossessed himself of that place. From thence he dispatched an embassador to *Jalâlo'ddin*, to treat with him about an exchange of prisoners, and to beg he would use with humanity those he had taken. The embassador had no sooner opened the purport of his commission to the *Soltân*, than the latter replied, "I have amongst my prisoners some of your master's relations, whereas he has only a few of my slaves; nevertheless if he is desirous of peace, I am ready to conclude one with him." Being afterwards upbraided by *Al Malec Al Asbraf* with the ravages and devastations he had committed in his dominions, and the blood he had spilt there; that prince said to his minister, "*Jalâlo'ddin* has only my brother *Mojiro'ddin* in his hands, who may now be probably dead; and if this should be the case, I have other brothers, and many more relations, the members of the house of *Ayûb*, together with all their domestics, at this time amounting to 2000 souls; whereas the *Shâh* of *Khowârazm* is destitute of children, and has a multitude of enemies behind him. If he is desirous of peace, let him abandon all the towns of which he has so unjustly deprived us." The *Soltân* not relishing this answer, the negotiation vanished into smoke; upon which, he first commanded *'Azzo'ddin Aybec*, who had been confined in the castle of *Akhtamâr*, to be brought before him, and afterwards put him to death. Receiving, however, advice, not long after, that the *Tartars*, under the conduct of *Jûrmâgûn Norwayn*, had passed the *Amnawaih*, and were arrived at *Tauris*, in their intended expedition against him; he dispatched an embassador to the *Khalif* at *Baghdâd*, another to *Al Malec Al Asbraf*, and a third to *'Alâo'ddin*, the *Sâheb* of *Al Rûm*, in order to solicit the assistance of these princes against the numerous forces of *Oktay Khân*. That they might execute their commissions with the greater success, they represented; in pursuance of



of their instructions, to the courts to which they repaired, that if the *Tartars* could once overwhelm the *Shâh* of *Khowârazm*, as the only barrier against them on that side would be thereby destroyed, they would easily subjugate all the neighbouring powers; who were therefore obliged, by their common interest, to support him, to act against them with all their forces, and to oblige them to return home, before they had made any farther progress in those parts of the world. But this representation not producing the desired effect, he fixed his winter-quarters at *Armîah*, and continued there till the following spring. It may not be improper to observe, that *Oktay Khân*, the emperor of the *Tartars*, or *Moguls*, sent the above-mentioned *Jûrmâgûn Nowayn*, with a body of 30,000 horse, to penetrate into *Khorasân*, *Sontây Bahâder* with the same number of troops towards the frontiers of *Kipjâk*, and another army, under the orders of *Saksîn* and *Aylgâr*, to *Al Tobbat*, whilst he himself moved against *Katay*, or *Khatay*, according to *Abu'l Faraj*, the preceding year <sup>v</sup>.

In the 628th year of the *Hejra*, commencing November 9th, 1230, *Al Soltân Jalâlo'ddîn Khowârazm Shâh* retired to the province of *Diyâr Becr*, where he gave himself up entirely to wine, gaming, and all kinds of pleasures, as if *Abu'l Faraj*, he intended to take his final leave of the world, and the transitory government of it. But whilst he was immersed in this voluptuous course of life, *Bâymas Nowayn*, with an army of *Moguls*, penetrated into *Diyâr Becr*, and surprized him, though *Al Emîr Awrkhân*, by facing the enemy with a body of *Khowârazmian* troops, gave him an opportunity of making his escape. The next morning the *Khowârazmians* were put to the rout, and pursued for some time by the *Moguls*, who imagined that the *Soltân* himself was amongst them. But as soon as they were informed of their mistake, they left off the pursuit. In the mean time, *Jalâlo'ddîn* fled, with only three servants, to a mountain near *Amed*, where he was set upon by a party of *Curds*; who, taking him and his servants to be *Khowârazmian* soldiers, that had escaped the fury of the *Moguls*, for the sake of their horses, cloaths, and arms, put them all to the sword. This was discovered by a *Curd*, who appeared afterwards, with *Jalâlo'ddîn's* arms, at *Amed*; and was executed there, for the part he had acted in the tragedy mentioned here. Others nevertheless relate, that it was not *Jalâ-*

<sup>v</sup> GREG. ABU'L FARAJ, ubi sup. p. 467, 468, 469, 470.  
D'HERBEL. Biblioth. orient. p. 372.

*lo'ddin* himself, but his armour-bearer, that was killed near *Amed*; he and his companions having disguised themselves, in order to avoid the *Moguls*, in the habits of *Sûfis*. These writers pretend, that he wandered about from one place to another, till the 652d year of the *Hejra*; when passing the *Jihûn*, with a caravan of merchants, he was seized, as a spy, by the *Al Karâgûl*, or guards posted on the roads, put by them to the torture, though he confessed himself to be the *Shâh* of *Khowârazm*, and under it expired. According to *Ebn Shohnah*, *Jalâlo'ddin* was so extremely affected with the death of a favourite slave, which happened this year, that his ideas were confused, and the use of his reason almost intirely lost. Nay, if this writer may be credited, he was so desperately enamoured with this slave, that he caused her body to be kept a long time; sent her provisions, after she was dead, every day, and commanded the persons who brought them to ask her, as if she had been alive, how she did, and whether she was better than she had been the day before. This author adds, that *Jalâlo'ddin* was the eldest of *Soltân Mohammed Ebn Tacash's* sons; that he had at first assigned him for his share of the succession the kingdom of *Gazna*, and its dependencies, as far as *Hind*; that *Mohammed* bequeathed his second son *Kotbo'ddin Iblâgh Shâh* the kingdom of *Khowârazm*, together with the province of *Khorasân*; that he left to his third son *Gayâtho'ddin* the kingdom of *Kermân*, *Macrân*, and other territories of a considerable extent; and lastly that he bestowed on his fourth son *Rocno'ddin Awr Shâh* the kingdom of *Al Irâk*, that is, the *Persian Irâk*. But, continues he, *Jalâlo'ddin* in process of time grew as powerful as his father *Mohammed*, and consequently made himself master of all those countries of which *Mohammed* had been possessed. *Ebn Shohnah* farther relates, that *Jalâlo'ddin* was defeated this year in a pitched battle by the *Moguls*; that he escaped out of the hands of the *Tartars*, or *Moguls*, who took him prisoner, and was at last dispatched by a *Curd*, that had imbrued his hands in the blood of his brother, as soon as he knew him; that, after this prince's death, a certain poet wrote some verses upon that tragical event, a specimen of which has been preserved by the same historian; that the consequence of *Jalâlo'ddin's* defeat was the absolute reduction of *Al'Ajem*, or *Persia*, by the *Moguls*; and that those barbarians exercised greater cruelties upon the poor inhabitants, at this juncture, than they had ever done before. With regard to *Jalâlo'ddin's* grandeur and magnificence, it may not be amiss to remark, that the march of *Dbî'lkarnaim*, or *Alexander the Great*, was beat on twenty-seven

seven drums, set with jewels, before him, twice a day, viz. at the rising and setting of the sun, after the manner of the *Seljukian Soltâns*. The day on which this pompous ceremony commenced, according to *Ebn Shohnah*, twenty-seven sovereign princes beat the march of *Dhi'lkarnaim*, at his palace; the principal of which were *Togrol Bek Ebn Arslân*, of the family of *Seljuk*, *Al Malec 'Alâo'ddîn*, the *Sâheb* of *Yâmanân*, *Al Malec Tâjo'ddîn*, the *Sâheb* of *Balkh*, his son *Al Malec 'Adhem*, or *'Adham*, the *Sâheb* of *Termed*, and *Al Malec Sinjâr*, the *Sâheb* of *Bokhâra*. All his utensils were also covered with precious stones. His brothers had likewise marches beat on five drums each in honour of them, constantly at the stated times of public prayer. That *Jalâlo'ddîn* (1) was a general of invincible courage, as well as most excellent conduct, is asserted by *Ebn Shohnah*, and from an account of his exploits in a subsequent part of this work will more clearly appear. Besides other effects of almost inestimable value, *Jenghîz Khân* is reported to have plundered him of ten chests, full of precious stones; two of which, says *Ebn Shohnah*, were equivalent to the revenues of the whole earth. When he wrote to the *Sâhebs* of *Al Rûm*, *Mesr*, and *Al Shâm*, the first of which was of the house of *Seljuk*, and the others descended from *Salâh'addîn Yusef Ebn Ayûb*, as he enjoyed the sovereignty of all his father's vast dominions, and was of course a most puissant monarch, to the end of his letter he added his name, without subjoining either YOUR BROTHER, or YOUR SERVANT; when to the *Khalif* of *Baghdâd*, he subscribed himself, YOUR SERVANT; but when to the *Sâheb* of *Al Mawfel*, and other such princes, he only affixed his seal; the inscription of which was, HELP IS FROM GOD ALONE. His troops he harangued with such persuasive eloquence, as made the deepest impression upon them. He assumed, after his father, the title of *King of the world*. His passage of the *Sind*, or *Indus*, by swimming

(1) In the French king's library, N° 845, there is a manuscript intituled, *Seirât Jalâlo'ddîn Mankberni*. This piece contains the life of *Jalâlo'ddîn Mankberni*, therein denominated *Jalâlo'ddîn Ebn Mohammed Ebn Tacash Ebn Il Arslân Ebn Atsîz Ebn Mohammed Kotbo'ddîn Ebn Nûss Takîn*. It was written by *Mohammed Ebn Ahmed Al Monssî Al Nassâwi*, an author cited by *Ebn Shohnah* in that part of his chronicle, or history, now before us; who, amongst other things related of this *Soltân*, says, that he fought fourteen battles in eleven years (1).

(1) D'Herbel. *Biblioth. orient.* p. 373. *Mohammed Ebn Ahmed Al Monssî*, apud *Ebn Shohn.* ad an. H. 622. ut et ipse *Ebn Shohn.* ibid.



over it on horse-back, in the month of *Rajeb*, was looked upon as so wonderful an event, that it produced amongst the orientals the following proverb, "Live till *Rajeb*, and you shall see wonders." The *Sâheb Al Târikh*, which is the correction of the *Arab* and *Persian* kalendar, called also *Târikh Al Neiran*, that is to say, the calculation of the course of the sun and the moon, has by some been attributed to him. His mother *Tarcân Khâtûn*, a lady of consummate wisdom and prudence who put her whole trust in God, was surnamed, *the strength of the world and of religion, and the queen of the women of both worlds*. This year, died, at *Al Kâbirah*, *Abu'l Hasan Yahya Ebn Abd'almoti Ebn Al Nûr Al Zawâwi*, a famous grammarian, of the sect of *Abu Hanîfa*, and the author of a book, intituled, *Al Alaftab*. His tribe inhabited a tract on the confines of *Nabâna*, where he was born, according to one of the *Arab* writers, in 552. The arms of *Oktay Khân* did not only make a great progress on the side of *Al'Ajem*, but likewise in *China*, reducing the most considerable part of *Shensi*, and even penetrating into *Ho-nan*, before the close of the campaign<sup>2</sup>.

and of the  
year 629.

THE following year, being the 629th of the *Hejra*, beginning October 28th, 1231, *Al Malec Al Câmel*, the *Sâheb* of *Egypt*, took *Amed* and *Hish Caifâ*, in *Mesopotamia*, from *Al Malec Al Mas'ûd Ebn Al Malec Al Sâleh Mahmûd*, of the house of *Artak*, on account of his dissolute and immoral life; he having debauched, as we learn from *Ebn Shoh-nah*, several of the female part of his subjects. However, *Al Câmel* elevated *Al Malec Al Sâleh*, probably another prince of the same family, to the throne there. This affair has nevertheless been something differently related by *Abu'l Faraj*, who places it in the following year. He observes, that *Al Malec Al Câmel* took *Amed* only then from its proper *Sâheb*, and bestowed upon him in lieu thereof several cities in *Syria*. Some writers pretend, that *Al Malec Al Câmel* received the embassadors of the emperor *Frederic II.* in *Syria* this year, where that monarch himself then arrived; by whose intervention, a treaty of peace was concluded between the *Christians* and the *Mohammedans*. By virtue of which treaty, *Jerusalem*, though intirely demolished, except *The Church of the Resurrection*, and a few buildings adjoining to it, as it had been left by *Al Malec Al Moadhdhem Isa*, the *Sâheb* of *Damascus*, with the territory appertaining to it,

<sup>2</sup> GREG. ABU'L FARAJ, ubi sup. p. 470—474. EBN SHOHN. ad an. Hej. 628. KHONDÉMIR, D'HERBEL. ubi sup. p. 372. GAUBIL, ubi sup. p. 58—62, & seqq.

Bethlehem, Lydda, Al Ramla, and the whole tract extending as far as Yâffâ and 'Accâ, were ceded to the former. This memorable event has, however, been referred by *Ebn Shohnah* to the year 626. Oktay, the Grand Khân of the Moguls, reduced to great distress the emperor of the Kin, and entered into a negotiation, which terminated in a treaty, with the Song emperor, then reigning in the southern parts of China, the present year <sup>a</sup>.

IN the 630th of the Hejra, which commenced Octo-The princeber 18th, 1232, Al Soltân 'Alâo'ddîn, the Sâheb of Alcipal Rûm, sent an embassy to Oktay Khân, to tender his sub-events of mission to him; which so pleased the Grand Khân, that the year he offered him a considerable post at his court. This, 630, says *Abu'l Faraj*, clearly demonstrated to the people of Al Rûm the unparalleled haughtiness of the emperor of the Moguls. The same year, 'Alâo'ddîn deprived Al Malec Al Ashraf of Akhlât and Sarra Manrây, and Al Ashraf himself attacked the city of Hisn Al Mansûr. Modhaffero'ddîn Cûcbari Ebn Zîno'ddîn Ali Cûkboc, the Sâheb of Arbel, departed this life in the month of Ramadân, was carried to Mecca, and buried there; being succeeded in the government of that city by a certain nobleman, named Abu'l Miâli Mohammed Ebn Nafr Ebn Salâyâ, who took possession of the place, in the name of Al Mostanser Bi'llah, the Khalif of Baghdâd. This year, likewise, died, at Al Mawfel, Al Sheikh, Abu'l Hasan 'Azzo'ddîn Ali Ebn Mohammed Ebn Mohammed Ebn Abd'alcarîm Ebn Abd'alwâhed Al Shaibânî, known by the name of Ebn Al Athîr Al Jazari, a native of Jazîrat Ebn Omar, the isle of Omar, a city upon the Tigris, a little above Al Mawfel; where he was born, the 4th of the former Jomâda, 555. He also received his education there. He is said to have composed three histories. The first was intituled, *Al Câmel*, or a general history, to which we have frequently referred in this work, beginning at the fall of Adam, and ending with the year of the Hejra 628; the second bore the title of *Ebrât Uli Al Absar*, examples for sages; the third was the history of the dynasty of the Atâbeks. The pieces intituled, *Nebaiat*, and *Affad Al Galab*, are likewise attributed to him; but whether or no he was the real author of them, we have not been certainly informed. *Ebn Shohnah* farther relates, that Abd'alazîz Ebn Omar, an inhabitant of Rak'îd in the territory of Al Mawfel, built a school, or college, and called it after his name. The Grand Khân

<sup>a</sup> EBN SHOHN. ad an. Hej. 629. GREG. ABU'L FARAJ, ubi sup. p. 475. RENAUD. ubi sup. p. 575. GAUBIL, ubi sup. p. 63—73, & seqt

of the *Moguls* met still with success in the war he carried on against the emperor of the *Kin*, this campaign <sup>b</sup>.

and of  
the year  
631.

THE next year, being the 631st of the *Hejra*, which began *October* 7th, 1233, did not produce many actions of éclat. In it, however, died *Nâsero'ddîn Mahmûd Ebn Al Kâher Ebn Nâro'ddîn*, the *Sâheb* of *Al Mawfel*; and was succeeded by *Bedro'ddîn Lûlû*, to whom the *Khalîf* sent the patent of *Soltân*, and the *Khotba* was made throughout the district of *Al Mawfel* in his name. The same year, according to *Ebn Shohnah*, *Al Sheikh Saïfo'ddîn Al Amedi*, generally denominated *Ali Ebn Ali Ebn Mohammed Ebn Sâlem Al Tha'lebi*, a native of *Amed* in *Mesopotamia*, and a doctor of the sect of *Al Shâfêi*, likewise departed this life. He first professed the tenets of *Abmed Ebn Hanbal*, and is said to have introduced several innovations into the *Moslem* theology; upon which, the *Al Fakih* of *Egypt*, and the doctors of *Al Kâhirah*, most vigorously opposed him, and attacked him upon the point of his faith. But his principles having been found, upon a strict examination of them, to be conformable to the doctrines of *Islâm*, and he having adopted the sentiments of *Al Shâfêi*, his adversaries desired to be reconciled to him. *Al Tha'lebi* nevertheless having been extremely ill used by them, particularly by a certain *Fakih*, who wrote satirical verses upon him, a specimen of which *Ebn Shohnah* has handed down to us; he quitted *Al Kâhirah*, and retired to *Hamah* in *Syria*. From thence he went afterwards to *Damascus*, where he continued to the day of his death. He has been represented by *Ebn Shohnah* as eminent for his skill in the sciences, and his knowledge of antient literature. He was born, if the last-mentioned author may be depended upon, in the year of the *Hejra* 551. At this time, *Al Malec Al Câmel* permitted both the *Christians* and the *Jews* in *Egypt* to ride upon horses and mules, to adorn, repair, and even build as many churches and synagogues as they pleased, to have all their disputes determined in a judicial way by magistrates professing the same faith, and to enjoy the free exercise of their respective religions, and all the other privileges they could desire, in their utmost extent. Nor is this the only instance of that prince's equity and moderation, to be met with in history. About the 623d year of the *Hejra*, *Ebn Sirîûn*, one of the *Egyptian Emîrs*, having visited the monastery of the valley of *Habib*, the monks of which had been

<sup>b</sup> GREG. ABU'L FARAJ, ubi sup. p. 474, 475. EBN SHOHN. ad an. Hej. 630. D'HERBEL. Biblioth. orient. p. 145. GAUBIL, ubi sup. p. 73—78, & seqq.



wrongfully accused by a renegado, formerly a member of their convent, of defrauding the *Soltân* of the tribute due to him; that *Emîr* caused those religious to be whipped and tortured in a most cruel manner, without making the least inquiry into the affair, and extorted from them no less than 600 *dinârs*. *Al Malec Al Câmel* (K), however, disapproving of this iniquitous conduct, would not receive the money, when it was brought him by the *Emîr*; but ordered him to restore it to the monks, who had been so unjustly deprived of it. Nor would the same upright prince take a sum of money, offered him, as a bribe, by the friends of one *Dawd*, an *Egyptian* priest, to prevail upon him to command the *Jacobites* to ordain that priest their

(K) Several other instances of this prince's mild, equitable, and generous disposition are handed down to us by the *Egyptian* writers; one of which, being very remarkable, we shall take the liberty to insert here. *Al Malec Al Câmel*, in his return from *Alexandria*, passed through the valley of *Habib*, and was, with the whole body of his guards attending him, very hospitably entertained by the monks residing in the monastery seated there. The *Soltân*, not to be behind hand with them in point of generosity, made them a present of 500 *artaba's* of wheat, 300 of meal, 100 of beans, and as many of pease. He likewise removed an officer, employed in collecting the tribute paid by the monks to the *Soltân*, who had before usually lived in the monastery; and consequently been no small restraint upon the religious residing there. He farther granted them an instrument, or patent, by virtue of which all who entered upon the monastic state were thenceforth to be exempted from tribute, together with this additional privilege,

that the substance and effects of the monks, after their decease, should belong to the monasteries, and not to him. The *Soltân* also, at this time, gave them leave to chuse whom they pleased for their patriarch; promising to confirm their election, and support in his new dignity the person their unanimous suffrages should fall upon. They excusing themselves from setting about that affair at present, on account of their poverty, as they wanted money to pay for a license, which would be previously requisite, for that purpose; he bad them only be unanimous in their choice of a proper person to fill the vacant patriarchal see, and leave the rest to him, as not a farthing should be exacted of them on that occasion. But neither this obliging condescension and generosity of the *Soltân*, nor any thing else, could inspire them with sentiments of concord and unanimity, so that the patriarchal see remained vacant some years longer. This adventure is said to have happened in, or near, the year of the *Hijra* 630 (1).

(1) Renaud. ubi sup. p. 574.

patriarch. He also refused an equal sum, when brought him, on the same account, by the adherents of another person who then aspired at the *Jacobite* patriarchate of *Alexandria*. He declared his intention never to concern himself in the ordination and election of a *Jacobite* patriarch, but to leave that matter intirely to those to whom it properly belonged; recommending at the same time, in the strongest terms, peace and unity to them. But neither the favourable disposition nor salutary advice of the *Soltân* could inspire the *Jacobites*, who were rent by parties and divisions, with more moderate sentiments, nor induce them to concur amicably in their election of a new patriarch; though *Al Câmél* had given his consent, in compliance with their request; that *Yahya Ebn Mûtmen*, a deacon in the church of *Al Moallaka*, might be their patriarch, if unanimously elected by them. The *Mogul* arms being now employed against the emperor of the *Kin*, the *Moslem* provinces bordering upon the *Grand Khân's* frontiers enjoyed some repose. The emperors *Shew-su* and *Chang-lin* being killed, the generals of *Oktay Khân* and the emperor of the *Song* put an end to the dynasty of the *Kin*, the present year c.

*The most* THE 632d year of the *Hejra*, commencing *Septem-*  
*memorable* ber 26th, 1234, was distinguished by some occurrences  
*occurrences* of note. *Al Soltân 'Alâo'ddîn*, the *Sâheb* of the *Belâd Al*  
*of the year* *Rûm*, took the city of *Al Rohâ*, or *Edeffa*, by storm; and  
 632, for three days together butchered the inhabitants, both *Chri-*  
*stians* and *Mohammedans*, without mercy. He also gave the  
 city up to his troops to be plundered, during that term;  
 so that they stripped the remainder of the people, who sur-  
 vived the carnage, of every thing they had. The *Rûmean*  
 soldiers even plundered the churches; carrying away the  
 books, crucifixes, gold and silver vessels, and every thing of  
 any value that they found therein. Hereupon the citizens of  
*Harrân* brought the keys of their citadel to him. After  
 this, he made himself master of *Al Rakka* and *Al Bîra* upon  
 the *Euphrates*, which were obliged to surrender to him. But,  
 as soon as his forces were withdrawn, *Al Malec Al Câmél*,  
 the *Sâheb* of *Egypt*, marched to *Al Rohâ*, laid siege to that  
 city, and at the end of four months possessed himself of it.  
 The *Rûmean* troops that he found therein, being prisoners of  
 war, he sent in chains upon camels into *Egypt*; after he had

\* GREG. ABU'L FARAJ, ubi sup. p. 475. EBN SHOHN. ad an.  
 Hej. 631. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L  
 MAHASSEN YUSEF EBN TANGRI WIRDÎ, in Mawredo'llataf.  
 D'HERBEL. Biblioth. orient. p. 240. RENAUD. ubi sup. p. 573,  
 574, 575. GAUBIL, ubi sup. p. 85, & seqq.

demolished a large tower, belonging to the castle of that place. At length being pressed on one side by the *Moguls*, and on the other by the princes of the house of *Ayûb*; he was obliged, after he had acquired an immense quantity of spoil, to abandon the territories of other princes, in order to preserve his own. This year, according to Dr. *Hunt's* MS. copy of *Ebn Shohnah*, died *Al Malec Al Zâhed Dawd*, the *Sâheb* of *Al Bîra*, upon the *Euphrates*, probably after that city had fallen into '*Alâo'ddin's*' hands; as did likewise a prince of the family of *Ayûb*, son to *Al Malec Al Dhâher Al Gâzi*, of whom we have spoken frequently above, and *Al Kâdi Bohâo'ddin Ebn Sheddâd*, the biographer, who wrote the life of *Salâh'addin Yusef Ebn Ayûb*, in a very advanced age. The last of these, *Al Kâdi Bohâo'ddin Ebn Sheddâd*, who was one of *Salâh'addin's* greatest favourites, seems to have ended his days at *Aleppo*; as he had appointments there, under *Al Malec Al Aziz*, *Al Malec Al Dhâher Al Gâzi's* son, if the above-mentioned MS. copy of *Ebn Shohnah* may be depended upon, that amounted annually to 100,000 *dinârs*. The same year, *Oktay Khân* marched an army into *Korea*; and having levied more than 1,500,000 good troops, he sent *Sû-pûtay*, one of his most famous generals, with 300,000 men, to ravage the countries to the west, north, and north-east of the *Caspian* sea. His sons *Kotovan* and *Kuchû*, attended by several *Mogul* and *Kitan* princes, and two or three renowned generals, he ordered to attack the emperor of the *Song*, in different places at once. *Wang-shi-hyen* surrendered the city of *Kong-chang-fû*, in *Shen-sî*, to *Kotovan*, and offered to join him with a body of troops he commanded there, in the year that we are now upon <sup>d</sup>.

IN the 633d year of the *Hejra*, beginning September 16th, and of the 1235, the *Tartars* (L) over-ran the district of *Arbel*, penetrated into that of *Niniûeh*, and incamped upon the river of *Tarjalab* and *Carmalis*. Hereupon the inhabitants of the latter of those towns retired into their church, where they

<sup>d</sup> GREG. ABU'L FARAJ, ubi sup. p. 475, 476. EBN SHOHN. ad an. Hej. 632. GAUBIL. ubi sup. p. 88, & seqq.

(L) The *Arabs* call this people as in *Europe* they generally go under the appellation of *Tartars*, according to *Abu'l Ghâzi Babâder*, we constantly here make use of the *Khân* of *Kbowârazm*, denominated themselves *Tatars*; but that name (1).

(1) Greg. Abu'l Faraj, Ebn Shohn. Ism. Abu'lfed. et Abu'l Ghâzi Babâd. pass.



were surrounded by the *Moguls*; two of whose principal officers posted themselves at the doors, on each side, and gave verbal leave to the people to return to their respective habitations. Notwithstanding which, all those that went out of one of the doors were put to the sword, whilst those that passed out of the other were saved alive. At this extraordinary conduct, the reason of which could never be known, every body was surprized. About this time, a great number of young men, in the towns and villages near the monasteries of chief note in *Egypt*, put on the monastic habit, in order to avoid paying the usual tribute that would otherwise have been demanded of them. This fraud being discovered, the collectors of the tribute treated the monks themselves with extreme severity; particularly *Ebn Farmesini*, who filled a considerable post in the state at *Alexandria*, not a little harassed the monks in the neighbourhood of that city, and exacted of them above 1000 *dinârs*. To prevent such frauds for the future, an edict was also issued by the *Soltân*, confining the privileges of monks to those who received the habit regularly in some monastery, resided there, and had their names inserted in the register of the *Diwân*. This year, *Dawd*, or *David*, *Ebn Laklak*, an ambitious *Egyptian* priest, by whose intrigues the *Jacobite* church had been imbroiled no less than twenty years, was elected patriarch of the *Jacobites* at *Alexandria*. He had, ever since the death of *John*, the last patriarch, that is to say, during the space of twenty years, aspired at that dignity; and at last, by the influence of bribery, and the assistance of every wicked art, obtained it. In conformity to a custom which then prevailed, when a monk was vested with the supreme ecclesiastical authority, he assumed the name, or rather surname, of *Cyril*; and left behind him, after his decease, which happened in 640, according to *Al Makrizi*, a most infamous character. The *Moguls*, under the command of prince *Kotovan*, overthrew the forces of the *Seng*, under the orders of *Tsau-yew-ven* and *Tsau-wan*, and reduced most of the cities of *Se-chwen*, before the close of the present campaign <sup>c</sup>.

Al Soltân  
Alâo'ddîn  
Kayko-  
bâd, the  
Saheb of  
Al Rûm,  
dies.

THE following year, being the 634th of the *Hejra*, which commenced September 4th, 1236, *Al Soltân Alâo'ddîn Kaykobâd*, the *Sâheb* of *Al Rûm*, died suddenly in his capital. For, at a feast which he had made for his chief lords and officers, just as he was in the height of his jollity, and boast-

<sup>c</sup> GREG. ABU'L FARAJ, ubi sup. p. 476. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDÎ, in *Mawredo'llotâf*. RENAUD. ubi sup. p. 576, 593. GAUVEL, ubi sup. p. 90, 91, & seqq.

ing of the extent of his dominions, he felt a pain in his bowels; and, being taken at the same time with a flux, discharged such a quantity of bloody excrements, that he died two days after, having reigned eighteen years. He was prudent, temperate, and brave; but kept in great awe his nobles and dependents. He restored the high reputation of the *Seljuks*, which the sons of *Kilij Arslan* had impaired by their divisions, enlarged the empire to its former limits, and re-established order in the state. He was endued with great firmness of mind, and feared by the neighbouring princes; who readily submitting to him, he for that reason assumed the title of *king of the world*. 'Alao'ddin being dead, the *Rûmean* princes took the oath of fidelity to his son *Gayâtho'd-din Kaykhusrû*; who, says *Abu'lfeda*, in the year 641, was broke to pieces by the *Tartars*. Soon after his accession to the crown, he seized *Gâyer Khân*, the chief *Emîr* of the *Khawârazmians*; upon which, the other *Emîrs* of that nation fled with their troops. Those fugitives, taking their route through *Malatîa*, or *Malatiya*, *Câkbtin*, and *Khartabert*, made *Saïfo'ddin Al Sûbâshi* (M) prisoner, and put *Babarmîr*, or *Tabarmîr*, *Al Sûbâshi*, to the sword, at *Khartabert*. They also ravaged the country of *Someisât*, and continued their route to *Al Sowaidâ*; pillaging the whole tract through which they moved, in a dreadful manner. But having the cities of *Al Rohâ*, or *Edeffa*, *Harrân*, and others on that side, assigned them by *Al Malec Al Nâser*, the *Sâheb* of *Aleppo*, for their habitations; they desisted from farther ravages, and were incorporated with the other inhabitants of those towns, who enjoyed his protection<sup>f</sup>.

THE same year, *Al Malec Al 'Azîz* *Mohammed Ebn Al Al Malec Malec Al Dhâber Ebn Salâh'addin Yusef Ebn Ayûb*, the *Sâheb* *Al Azîz*, of *Aleppo*, likewise departed this life, in the castle there. He <sup>the</sup> *Sâheb* was succeeded by his son *Al Malec Al Nâser Salâh'addin Yu-* <sup>departs</sup> *of Aleppo*, <sup>this life.</sup>

<sup>f</sup> GREG. ABU'L FARAJ, ubi sup. p. 476, 477. KHONDÉMIR, *ibid*.  
D'Herbel. Biblioth. orient. art. *Alaeddin Ben Kaikhusrou*, p. 83.  
& art. *Caicobad Alaeddin*, p. 240.

(M) The word *Sûbâshi*, or *Sûbâsha*, here seems to have been taken by Dr. Pocock for the name of an officer next in rank to a *Bashâ*, or *Bashaw*, and must therefore be considered as a sort of *Turks* (1).

(1) GREG. ABU'L FARAJ, ubi sup. p. 487, et alib. Vid. etiam *Nafsîr Al Tâfi*, et *Ulugh Bêik*, ubi sup.

*jes*, the last prince of the house of *Ayûb* who reigned in that city. *Al Malec Al 'Azîz Mohammed Ebn Al Malec Al Dhâber*, according to *Ebn Shohnah*, was a good ruler, and ended his days in the former *Rabî*. Dr. Hunt's MS. copy of this author seems to intimate, that *Al Malec Al 'Azîz Mohammed* was only twenty-three years and one month old, at the time of his death; that *Al Malec Al Nâser Salâh'addîn* was about seven years of age, when that event happened; and that *Saisâ Khâtûn*, the daughter of *Al Malec Al 'Adel*, his father's mother, acted as regent, whilst he was incapable of holding the reins of government. We are told by *Abu'l Faraj*, that *Al Malec Al Nâser Salâh'addîn*, the last *Soltân* of *Aleppo* of the house of *Ayûb*, was killed by *Holagu*, or *Hûlâcû*, the *Tartar*, in 658, two years after the taking of *Baghdâd* by the *Tartars* g.

Other  
transac-  
tions of the  
year 634.

THE city of *Arbel* having been besieged by the *Tartars*, in the month of *Shawâl*, this year, the garison and inhabitants retired into the castle, where they defended themselves with great bravery for forty days; at the end of which term, the *Tartars* were prevailed upon for a sum of money to abandon the siege. The *Tartars*, or *Moguls*, on the side of *China*, likewise attacked ineffectually *Whang-chew*, a pretty large city of *Hu-quang*, this campaign; having been obliged to draw off from before it, after they had sustained a very considerable loss<sup>h</sup>.

The most  
memorable  
events of  
the year  
635.

THE next year, being the 635th of the *Hejra*, which began *August* 24th, 1237, *Al Malec Al Ashraf Medhaffero'ddîn Mûsa Ebn Al Malec Al 'Adel Abu Becr Ebn Ayûb* paid the common tribute to nature at *Damascus*, after he had reigned a little above eight years there. He left the kingdom he governed to *Al Malec Al Sâleh Ismael*, his brother; and was sixty years old, at the time of his demise. *Al Malec Al Ashraf* was strongly attached to his pleasures, and denied himself no kind of gratifications; though he is said to have been a very gracious, affable, and munificent prince. His arms were every-where attended with such success, that "his standard, as *Ebn Shohnah* expresses it, was never broken," by his enemies. The news of his death no sooner arrived in *Egypt*, than *Al Malec Al Câmel*, his brother, marched with a powerful army to *Damascus*, shut up *Al Malec Al Sâleh Ismael* in that city, and obliged the new *Sâleh* to surren-

<sup>g</sup> GREG. ABU'L FARAJ, ubi sup. p. 477. EBN SHOHN. ad an. Hej. 634. ISM. ABU'LFED. in chron. ad an. Hej. 634. D'HERBEL. Biblioth. orient. p. 746. <sup>h</sup> GREG. ABU'L FARAJ, & GAUBIL, ubi sup.



der it to him. After which, he made his public entry into that capital; and gave *Al Malec Al Sâleh Ismael* in lieu thereof *Baalbec*, *Al Bokâ'*, or *Al Bekâ'* (N), the adjacent plain from whence the city of *Baalbec* derived its present name, and *Bosra*. *Ebn Shohnah* seems to intimate, that *Al Malec Al Câmél* affixed fifty of *Al Mojâhed Shairacâh*'s men, sent by him with an ill design to *Damascus*, to certain gibbets, erected for that purpose, in the gardens of the palace. He had no sooner made himself master of *Damascus*, than he detached a body of his troops to drive *Al Malec Al Mojâhed Shairacâh* from the city of *Hems*: but whilst he was pursuing his conquest of *Syria*, and forming great designs against the *Franks*, the *Tartars*, and the *Seljûks*, who on all sides surrounded his dominions, he died, at *Damascus*, after he had lived seventy

(N) *Al Bokâ'*, in the singular number, properly denotes *the vale*, or *valley*, and *Al Bekâ'*, or *Al Bikâ'*, in the plural, *the vallies*, or *flat countries*, as we learn from *Goliûs*. Here the word must undoubtedly be taken for the plain of *Baalbec*, of which the following description has been given us by Dr. *Pococke*. "The plain of *Baalbec* is about eight miles broad, extends a considerable way to the south, and much farther northwards, where it opens into a plain; to the north-east of which are the deserts that extend eastward to *Palmyra*; and northwards to *Hems*, the antient *Emesa*. Towards the north part of this plain the river *Asê* rises, which is the *Orontes* of the antients; it is a barren red soil, very little improved, and the crops it produces are so poor, that it hardly answers the expence of tilling and watering; and they cannot sow it two years together, this part having no water but what is brought from a stream that rises plentifully half a mile south-east of *Baalbec*, which runs thro' the city, and is lost in the fields and gardens." Hence it appears, that as *Baal*, or the sun, was worshipped there, he might have been denominated *Baal Bokâ'*, or *Baal Bekâ'*, i. e. *Baal of the valley*, or *the plain*; which appellation the people of the country might possibly afterwards have pronounced *Baalbec*, or *Baalbek*, and applied to the city where that deity was principally adored itself. But as the word *Baalbec*, according to this interpretation of it, seems not sufficiently to answer to the Greek name *Heliopolis*, and another explication of it has been offered by the learned *Schultens*, different enough from that proposed here; we shall not take upon us to determine what degree of credit the foregoing etymon, especially as *Baal* was rather a *Syrian* and *Phœnician* than an *Arabian* false deity, may justly claim (1).

(1) *Col. lex. Arab.* p. 302, 303. *Pococke's description of the East*, vol. II. part ii. p. 105, 106. Lond. 1745. *Alb. Schult. ind. geographic. in vit. Salad. Lugd. Batavor.* 1732.

years, and reigned twenty, in Syria and Egypt. His death happened, according to *Ebn-Shohnah*, towards the close of *Rajeb*. It has been remarked, that as *Moawiyah*, the first *Khalif* of the house of *Ommiyah*, presided twenty years over the people of *Damascus*, in quality of governor, and reigned there twenty years more with the dignity and authority of *Khalif*; so this *Soltân* governed that metropolis twenty years in a state of dependency on other princes, and the same number of years afterwards as absolute sovereign of the provinces appertaining to it. He left behind him the reputation of a wise and learned prince. *Egypt* received many benefits and advantages from him, whilst he sat upon the throne. Men of letters in particular owed vast obligations to him. For he frequently held conferences with them, and attended their disputations in his palace; when he proposed several difficulties to them; on subjects both relative to the *belles lettres* and the jurisprudence of the *Mohammedans*. Nor did he ever dismiss them without some considerable presents. *Ebn Shohnah* writes, that he examined them in the several branches of literature to which they had chiefly applied themselves; offering objections and proposing curious questions to them, in order to try their abilities, and see what progress they had made. In drawing up these questions, which were for the most part deduced from juridical and grammatical topics, he was assisted by *Ebn Moti*. He is said to have been a person of consummate gravity and prudence, a lover of learned men, and extremely well versed in the art of government. 'Tis no wonder, therefore, that his councils were generally crowned with success. So exceedingly prone was he to favour persons of erudition, that he founded for a certain number of them the college, or school, from him denominated *Câmeliya*, of which we may perhaps hereafter give our readers some account. The famous *Sharîf Al Edrisi*, as he himself informs us in his geography, dedicated to *Al Malec Al Câmel* his book upon the pyramids of *Egypt*. As soon as his death was known, the *Emirs* of *Egypt* saluted his younger son *Al Malec Al' Adel Abu Becr Ebn Al Malec Al Câmel*, without any regard to his elder brother *Nojmo'ddin, Soltân*, and took the oath of allegiance to him; he residing at *Al Kâbirah*, and being the governor of *Egypt*, when his father expired. With regard to the kingdom of *Damascus*, *Al Malec Al Câmel* was succeeded there, if Dr. Hunt's MS. copy of *Ebn Shohnah* may be depended upon, by *Al Malec Al Jacwâd Yûnes Ebn Dawud Ebn Al Malec Al' Adel Abu Becr Ebn Ayûb*. This year, the patriarch *Cyriel* was upbraided, in the severest terms, by the leading men  
amongst

amongst the *Jacobites*, with simony; which he endeavoured to excuse, by saying, that without this he could not raise the money he had engaged to pay to the *Soltân*. But so far were they from being satisfied with this excuse, that it incensed them still more against him. They farther urged, that they had no hand in his election; and that, after he had been guilty of the vilest practices, in order to carry his point, he had bought the patriarchate of *Alexandria* of the *Soltân*. After much altercation, he at last bound himself by oath to abstain from simony, as soon as he had paid the remainder of the money due to the *Soltân*, amounting to 300 *dinârs*; though he scrupled not afterwards to violate this oath; in a shameful manner. About the same time, a large part of the gardens belonging to the church in the island of *Mesr* was overflowed by an inundation of the *Nile*; which induced the *Soltân*, to prevent any farther damages that might happen, to command the mounds there to be repaired. On this occasion *Cyril* found means to rebuild the church, which was become by the injuries of time little better than a heap of ruins. Not long after, the *Jacobite Alexandrian* patriarch ordained and sent to *Jerusalem*, or *Al Kuds*, a new metropolitan; which vastly disgusted many people, as the ordination of such a metropolitan properly appertained to the province of the *Jacobite* patriarch of *Antioch*. This usurpation was attended with some remarkable consequences, for an account of which we must beg leave to refer our curious readers to some of the authors cited here. The same year, the *Tartars* made an irruption into *Irâk*, and penetrated almost to the very gates of *Baghdâd*; but were attacked at *Zancâbâd* and *Sûmanrây*, or *Sarmanrây*, by *Mojâhedo'ddin Al Dowaidâr* and *Sharfo'ddin Akbâl*, with the *Khalîf's* forces, and overthrown with incredible slaughter. However, the *Khalîf*, fearing their return, ordered a sufficient number of military engines to be planted upon the walls of *Baghdâd*. Nor was this precaution unnecessary, as the *Moguls*, before the end of the year, advanced to *Khânekîn*, defeated the troops of *Baghdâd* sent against them, killed a multitude of them, and then returned into their own territories, loaded with spoil. A considerable part of the city of *Baghdâd* was, this year, laid under water by a dreadful inundation of the *Tigris*; during which, two vessels then on the river were lost, with fifty men on board. *Chaban*, the *Mogul* general in *China*, who acted against the *Song*, was obliged to raise the siege of *Lu-chew*, a strong city of *Kyangnan*, into which *Tû kew*, a *Song* officer, had previously thrown himself, with a body of troops, and pursued above  
three



three miles by the *Song*, before the close of the present year <sup>i</sup>.

*end of the year 636.* THE 636th year of the *Hejra*, commencing *August* 13th, 1238, produced at least two or three remarkable events, that are not to be passed over in silence here. *Al Malec Al Sâleh Nojmo'ddin Ayûb*, in the room of *Al Malec Al Jawâd Yûnes Ebn Dawd*, of the house of *Ayûb*, mounted the throne of *Damascus*. As *Al Malec Al Jawâd*, who was the grand-son of *Al Malec Al 'Adel Abu Beer Ebn Ayûb*, voluntarily resigned the sovereignty of *Damascus* to *Al Malec Al Sâleh Ayûb Ebn Al Malec Al Câmel*; he received in lieu thereof the cities of *Sinjâr*, *Al Rakka*, and *'Ana*, with the territories belonging to them. The patriarch *Cyril* was accused this year, before the *Dîwân*, of having exacted of the bishops and priests that he had ordained, or scraped together out of the revenues of churches and monasteries, under the pretext of paying the *Soltân*, no less than 9000 *dinârs*; upon which, he was fined first 1000 *dinârs*, and afterwards 500, his principal accuser being a monk, formerly his friend, who had not a little forwarded his promotion to the patriarchate of *Alexandria*. A fresh accusation was soon after brought against him; in which one *Hamad*, or *Hamed*, a monk, who had actually been employed by him in making a bargain with the *Soltân* for the *Jacobite* patriarchate of *Alexandria*, was chiefly concerned. Being found guilty of what was alledged against him, the new *Soltân* sent an order to the governor of *Alexandria* to deliver him up into the hands of *Hamad*; at whose instigation, he was first imprisoned at *Alexandria*, and afterwards in *Al Kâhirah*. At last, however, by the intercession of friends, he was released, and admitted to an audience of the *Soltân*. As he brought some valuable presents with him, he was well received, and taken under that prince's protection. Nor could *Hamad*, who had been incarcerated, at the instance of *Cyril's* friends, obtain his liberty, before he had engaged himself to pay the sum of 4800 *dinârs*. The war between the *Moguls* and the *Song* in *China* was carried on at this time with various success. In *Hâ-quang*, *Meng-kong*, the *Song* general, during the former part of the year, everywhere worsted the *Moguls*, and retook *Syang-yang*. After

<sup>i</sup> EBN SHOHN. *adan. Hej. 635. ISM. ABU'LFED. in chron. ad an. Hej. 635. GREG. ABU'L FARAJ, ubi sup. p. 478. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, in Mawredo'llatâf. D'HERBEL. Biblioth. orient. art. Camel, p. 246. RENAUD. ubi sup. p. 578, 579, 580. SHARI' AL EDRISI, apud D'Herbel. ubi sup. GAUBIL, ubi sup.*

which,

which, the *Song*, taking advantage of *Kotovan's* retreat out of *Se-chwen*, repossessed themselves of *Ching-tû-fû*, the capital of that province, and assembled there a large body of troops. *Tabay Mongu*, commander in chief of the *Moguls*, hereupon re-entered *Se-chwen*, defeated in a pitched battle the army of the *Song* near *Ching-tû-fû*, seized that metropolis, and advanced towards the frontiers of *Hû-quang*, in the latter part of the year that we are now upon <sup>k</sup>.

The following year, being the 637th of the *Hejra*, begin-<sup>The chief</sup> ning *August* 3d, 1239, the *Moguls* seemed to meditate an occur-<sup>ences of</sup> irruption into the *Belâd Al Rûm*; but were hindered from <sup>the year</sup> carrying their design into execution by a body of troops, <sup>637,</sup> which *Al Soltân Gayâtho'ddîn* had sent into *Armenia*, to ob-<sup>637,</sup> serve their motions. *Al Malec Al Sâleh Nojmô'ddîn Ayûb*, having settled himself upon the throne of *Damascus*, marched with an army into *Egypt*, to take upon himself the government of that kingdom. Soon after his departure, *Al Malec Al Sâleh Ismael*, the *Sâheb* of *Baalbec*, and *Al Malec Al Mo-jâhed Shairactûb*, the *Sâheb* of *Hems*, advanced with their united forces to *Damascus*, laid siege to that capital, and forced it to surrender to them. When the news of this unexpected event reached the ears of *Al Malec Al Sâleh Nojmô'ddîn Ayûb*, he was at some distance from his army, then incamped in *Gaur*. However, he soon put himself at the head of his troops; took *Al Malec Al Nâser Dawd*, the *Sâheb* of *Al Carac*, prisoner; and afterwards released him, on condition that he should march with him to *Jerusalem*, or *Al Kuds*, in order to reduce that city, and demolish the new fortifications raised there by the *Franks*. They had no sooner occupied *Al Kuds*, than they concluded a treaty of alliance, in the temple of *Affakhra*; by the principal article of which, *Al Malec Al Nâser Dawd* had assigned him the *Belâd Al Sharkîa* and *Damascus*, and *Al Malec Al Sâleh Nojmô'ddîn Ayûb* the kingdom of *Egypt*. They then moved together, at the head of the combined army of *Damascus* and *Al Carac*, towards the frontiers of *Egypt*; and, according to Dr. *Hunt's* copy of *Ebn Shohnah*, received advice, on their march, that *Al Malec Al 'Adel Abu Becr* had been seized by his own servants, and, as other writers seem to intimate, been by them put to death. Upon which, they pursued their march with

<sup>k</sup> EBN SHOHN. ad an. Hej. 636. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDÎ, in Mawredo'llatâf. ISM. ABU'LFED. in chron. ad an. Hej. 636. D'HERBEL. Biblioth. orient. art. Camel, p. 246. & art. Salab, p. 741. RENAUD. ubi sup. p. 581, 582. GAUBIL, ubi sup. p. 93, & seqq.

the utmost expedition; and in a short time entered *Egypt*. *Al Malec Al Sâleh Nojmo'ddin Ayûb* possessed himself of *Kal'at Al Jebel*, or the castle of the mountain, and was received everywhere by the *Egyptians* with all possible demonstrations of joy. The same year, if we may depend upon some of the *Egyptian* authors, fresh complaints were brought against the patriarch *Cyril*; who at last, however, by agreeing to sign and subscribe certain regulations, or necessary heads of reformation, drawn up by fourteen bishops, and proposed by them to him in the church of *Haret Zôûilet* at *Mesr*, restored for the present some repose to the *Jacobite* church. But being afterwards accused of simony and other heinous crimes by *Al Makin*, an *Alexandrian* priest, surnamed *Ebn Albiba*, who had formerly been one of his most intimate friends, and collected in the maritime tract his simoniacal exactions, but by his obstinacy and avarice was now alienated from him; and this accusation being supported by the evidence of eleven bishops, which was exceeding strong against him; the principal *Emîr*, or *Wazîr*, ordered him to be taken again into custody. However, having subscribed an instrument, for a particular account of which we must refer our readers to some of the writers cited here, containing a *Jacobite* confession of faith, or a summary of the *Jacobite* doctrines, in opposition to those of other sects, an express declaration against the council of *Chalcedon*, an explicit condemnation of simony in every shape, besides other material points, and promised to regulate according to it his future conduct, he was immediately discharged. At this time, civil dissensions reigning amongst the *Moslems* in *Egypt*, the principal *Emîrs* being imbroiled amongst themselves, the affairs of the *Christians* there were in a very bad situation. They were insulted by the populace on all occasions, especially if they appeared in public without those infamous marks of distinction which they had formerly been obliged to wear, but were excused from carrying them through the whole mild reign of *Al Malec Al Câmel*. Nor were they only insulted, but likewise beaten, and used with uncommon cruelty; which induced some of them, in order to avoid such barbarous treatment, to renounce the *Christian* faith. The *Moslems* also, this very year, plundered the *Jacobite* church of *Al Moallaka*; part of one of the walls of which, without the least appearance of truth, they asserted to belong to a neighbouring mosque. Amongst the principal events of the present year *Ebn Shohnah* ranks the death of *Al Malec Al Mojàhed Shairacûh*, the *Sâheb* of *Hems*, and that of *Nâfero'ddîn Al Mansûr Artak*, or *Artok*, *Ebn Aylgâzi*, of the house of *Artok*, the *Sâheb* of *Mâredîn*. The



former of those princes was succeeded by *Al Mansûr Ibrahim*, his son; and the latter, who ruled *Mâredîn* after his brother *Lûlû Arslân*, by *Artak Ebn Al Malec Al Sa'id Nojmo'ddin Gâzi*, who died in 653. After him his son *Shams'o'ddin Dawd* reigned seven years, and some months; and then his brother *Al Mansûr Nojmo'ddin Gâzi*, who swayed the scepter to the day of his death. We must not forget to observe, that *Meng-kong*, general of the *Song*, gained great honour by the reduction of *Quey-chew*, and obtained many other very considerable advantages over the *Meguls*, on the side of *China*, in 637<sup>1</sup>.

THE next year, being the 638th of the *Hejra*, which *and of the* commenced *July 23d, 1240*, the *Jacobite Alexandrian* patri-year 638. arch was accused of appropriating to himself 3,000 *dinârs*, that belonged to the *Soltân*; upon which, the *Wazîr*, or *Emîr*, before whom he appeared, set upon him and his relations a fine of 1,500 *dinârs*. The bishop of *Sendasa*, having been guilty of fornication, was excommunicated by the patriarch; and having afterwards entertained in his house a common prostitute, who was a *Moslem*, he found himself obliged, in order to save his life, to turn *Mohammedan*. The same year, according to *Ebn Shohnah*, *Al Malec Al Sâleh Ismael*, the *Sâheb* of *Damascus*, to the great regret of the *Moslems*, delivered up *Safad* and *Al Shakîf* to the *Franks*, lest those places should fall into his nephew *Al Malec Al Sâleh Ayûb's* hands. Nor was it long before a general peace was concluded, after some slight skirmishes and velitations, between the *Moslems* and the *Franks*. By one article of this treaty, *Jerusalem*, or *Al Kuds*, *Bethlehem*, *Askalân*, with their respective territories, *Beit Gabriel*, *Gaza*, without the districts appertaining to them, *Tabariya*, or *Tiberias*, *Majdel Yâfâ*, *Al Ramla*, *Cawcab*, *Tyre*, *Tebnîn*, and all the other towns and fortresses seated in the maritime part of *Syria*, were ceded by the former to the latter. The prisoners on both sides, by another article of the same treaty, were to be released; and the *Franks* in the citadel of *Al Kâhirah*, by a third article, had the church of *St. Mercury* assigned them by the *Soltân* for an hospital. This was an exceeding great mortification to the *Jacobites* there; who were rendered incapable of performing divine service in the church of *Moallaka*, by the daily insults of the *Mohammedans*, and the other churches were either demolished, or

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 479. EBN SHOHN, ad an. Hc. 637. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF BEN TANGRI WIRDI, in *Mawredo'llatâf*. D'HERBEL. *Biblioth. orient.* ubi sup. RENAUD. ubi sup. p. 586—591. GAUBIL, ubi sup.

not so much as formerly under the patriarch's jurisdiction. This year, a *Turkmân* impostor, named *Bâbâ*, who pretended to act the prophet, appeared at *Amâsiâ*, in *Natolia*; and, by his wonderful feats, seduced a multitude of people of the tribe of *Al Gâga* there. He had a disciple called *Ishak*, whom he sent in a doctor's gown through the other parts of *Natolia*, or the *Belâd Al Rûm*, to invite the *Turkmâns* to join him. *Ishak* accordingly, coming into the territory of *Someisât*, published his commission, and prevailed on so many, especially amongst the *Turkmâns*, to embrace his master's sect, that he had at last 6000 horse at his heels, besides a considerable body of foot. With these *Bâbâ* and his disciples made open war on all who would not cry out with them, *There is no GOD but GOD, Bâbâ is the apostle of GOD*; and put a vast number of the inhabitants of *Hisn Al Mansûr*, *Câkhtîn*, *Carcar*, *Someisât*, and the country about *Malatiya*, who refused to follow them, both *Moslems* and *Christians*, to the sword. They also defeated the troops sent to oppose them, and obstruct their march to *Amâsiâ*; but were at length overthrown by a body of *Franks*, in the pay of the *Sâheb* of *Al Rûm*, when that prince's *Moslem* forces durst not engage them. The action was so bloody, that they were all killed upon the spot, except the two doctors, *Bâbâ* and *Ishak*, themselves; who, being taken prisoners by the *Franks*, had their heads struck off by the executioner, after they had ravaged and pillaged a very considerable part of the *Belâd Al Rûm*. About this time, according to Dr. Hunt's copy of *Ebn Shohnah*, *Altasbih 'Azzo'ddîn Abd'alazîz Ebn Al Salâm* was made the supreme judge, or chancellor, of *Egypt*; and *Al Sheikh Femâlo'ddîn* (or *Famâlo'ddîn*) *Abu'l Amrû Ebn Al Hâjeb* appointed, by *Al Malec Al Nâser Dawd*, the *Sâheb* of that city, commander in chief of the forces of *Al Carac*. It may not be amiss to remark, that *Oktay Khân*, emperor of the *Moguls*, put a period to his days by a debauch, if we may depend upon the *Chinese* historians, either this or the following year<sup>m</sup>.

What happened, in some of the Moslem territories, the following year. IN the 639th year of the *Hejra*, which began July 12th, 1241, *Farmâgûn Nowayn* penetrated into the *Greater Armenia*, as far as *Arzen Al Rûm*, the *Arzerum*, or *Erzerum*, of the moderns, laid siege to that city, and took it. The *Moguls* behaved with their usual barbarity on this occasion; putting *Senân*, the *Sub-Basha*, with many of the inhabitants,

<sup>m</sup> EBN SHOHN. ad an. Hej. 638. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, in *Mawredo'llatâf*. GREG. ABU'L FARAJ, ubi sup. p. 479. D'HERBEL. *Biblioth. orient. art. Baba*, p. 158. RENAUD. ubi sup. p. 591, 592. GAUBIL, ubi sup.

to the sword, carrying away their children into captivity, and ravaging all the adjacent tract. This year, as we are informed by *Ebn Shohnah*, died *Al Sheikh Al 'Alâmah Kemâlo'ddîn Mûsa Ebn Yûnes Ebn Mohammed Ebn Malec*, a celebrated *Moslem* doctor; who first professed the principles of *Al Shâfêi*, and afterwards those laid down by the founders of the other orthodox sects, all which he refuted by turns. Dr. *Hunt's* MS. copy of *Ebn Shohnah* seems, however, to intimate, that at the time of his death he was the most closely attached to the tenets of *Al Shâfêi*. He applied himself to the mathematics, and wrote a commentary upon the books of *Euclid* and *Ptolemy*, particularly the *Almagest*. He attained to some knowledge of the *Jewish* and *Christian* doctrines, contained in the scriptures of the Old and New Testament. In fine, he was a prodigy of learning; for which reason he was honoured with the title, or appellation, of *Al Sheikh Al 'Alâmah*, that is, *the doctor of doctors*, as justly due to his superior merit. His chief instructors, according to Dr. *Hunt's* MS. copy of *Ebn Shohnah*, were *Sibûiyah*, *Al Sheikh Athîro'ddîn Al Abhari*, and *Al Sheikh Takio'ddîn Othmân Ebn Abd'alrahmân*, generally known by the surname of *Ebn Al Salûh*. *Al Kâdi Shamso'ddîn Ebn Khalecân* sometimes likewise read to him the *Almagest*, if in this point that author may be depended upon <sup>n</sup>.

THE 640th year of the *Hejra*, commencing July 1st, The Mo-1242, produced several remarkable events; the most memo- guls make  
rable of which, taken notice of by the Arab writers, we an irrup-  
shall beg leave just to touch upon. The Moguls made an irrup-  
irruption into the *Belâd Al Rûm*, put *Soltân Gayâtho'ddîn* into the *Belâd*  
flight, took *Sîwâs*, or *Saiwâs*, and *Kaisariya*, and seemed Al Rûm,  
to indicate an intention to advance to *Malatiya*. This and grant  
struck *Rashîdo'ddîn Al Khowaini*, the *Emîr* of the place, with the *Sâheb*  
such terror, that he fled with the utmost precipitation to of that  
*Aleppo*, and was followed by as many of the principal country a  
inhabitants of *Malatiya* as could conveniently retire. peace.  
Amongst others the father of *Abu'l Faraj* having made the  
proper dispositions for his departure, and endeavouring to put  
the best of his moveables and effects upon the back of a  
mule appointed for that purpose; the beast ran away, and  
could not be brought back before a rumour was spread  
over of the city, that certain young men, posted at the  
gates, pillaged all those that went out of the town. Upon

<sup>n</sup> EBN SHOHN. ad an. Hej. 639. GREG. ABU'L FARAJ, ubi  
sup. p. 480. EBN KHALECAN, D'HERBEL. Biblioth. orient. art.  
*Kemaleddin Moussa Ben Jounas*, p. 955.

which,



which, the father of *Abu'l Faraj*, who was himself then there, had a conference with *Dionysius*, the metropolitan of *Malatiya*; who having convoked the leading men both of the *Moslems* and the *Christians*, in the great church, to deliberate upon the present critical situation of affairs, they all unanimously bound themselves by mutual oaths to be true to one another, to obey the orders of the metropolitan in every thing relative either to a pacification with the *Tartars* or the defence of the place, and to post guards upon the walls to prevent evil-minded people from committing any disorders. But the alarm was soon over, as the *Moguls*, instead of marching to *Malatiya*, took the route of *Arzancân*, carried that city by assault, and forced *Soltân Gayâtho'ddîn* to sue for peace; which they granted him, on condition that he should annually pay a certain tribute then imposed upon him. But for a particular and circumstantial account of this expedition, and the peace consequent thereupon, we must refer our readers to a subsequent part of this work, to which it will more properly belong °.

*The Khalif* The same year, died *Al Mostanser Bi'llah Abu Jaafar Al*  
*Al Mo-* *Mansûr*, the *Khalif* of *Baghdâd*, after he had almost com-  
*stanfer* pleted the seventeenth year of his reign. He was prudent,  
*Bi'llah* just, munificent, an encourager of learned (O) men, and  
*dies.* distributed

° GREG. ABU'L FARAJ, ubi sup. p. 480, 481, 482. D'HERBEL. Biblioth. orient. art. *Alaeddin Ben Kaikhostrou*, p. 83. & art. *Gaiatheddin Caikhostrou*, p. 356, 357.

(O) The most celebrated learned men, in the *Moslem* territories, during the *Khalifat* of *Al Mostanser Bi'llah*, seem to have been the following.

1. *Hasnûn*, a *Christian* physician, and a native of *Al Rohâ*, or *Edeffa*, who excelled both in the theory and practice of physic. He was highly esteemed by his patients, as his prescriptions generally met with the desired success. *Hasnûn* was a very considerable traveller, and gave an exceeding good account of the regions he had traversed. He served in quality of physician *Saïso'ddîn*, *Akbtiyâro'ddîn Hasan*, and others of the principal offi-

cers of *Kilij Arslân's* court. As these recovered their health under his care, and *Saïso'ddîn* was a person of great distinction, being *Kilij Arslân's* master of the horse; he acquired a high reputation in the *Belâd Al Rûm*. From thence he went to *Diyâr Becr*, where he attended in the same capacity the families of *Shâh Armen* and *Al Hazârdînârî*; as he did afterwards the princes of the house of *Ayûb*, settled in those parts. Being returned to *Al Rohâ*, he was informed, that *Tegrol*, an eunuch, with whom he had been acquainted in the family of *Akbtiyâro'ddîn Hasan*, was the prime minister at *Aleppo*; upon which, he

distributed vast sums of money amongst the poor. A large number of mosques, schools, and hospitals, in his dominions, were

he immediately repaired to that city. But, being a *Christian*, he was very coldly received by him. This induced him to think of retiring from thence; which before he could do, he was attacked, and carried off, by a fever, attended by a diarrhœa and dysentery, that affected his liver, in the year of the *Hejra* 625. He was buried in the church of the *Jacobites*, at *Aleppo*; which seems to indicate, that, in his lifetime, he had professed the tenets of that sect.

2. *Yakûb Ebn Saklân*, a *Christian* physician, born at *Jerusalem*, or *Al Kuds*, who acquired much experience in the hospital there; which enabled him, tho' no great scholar, to practise with good success, when he was appointed physician in ordinary to *Al Malec Al Moadbhem Ebn Al Malec Al 'Adel Ebn Ayûb*. He went with that prince to *Damascus*, and was loaded by him there with riches and honours. He was so afflicted with the gout, that he could neither stir nor move; insomuch that when *Al Malec Al Moadbhem* wanted his assistance, he was carried in a couch, or litter, to him. He studied philosophy under *Theodorus*, a philosopher of *Antioch*; was surnamed *Al Makdesî*, as being a native of *Jerusalem*, or *Beit Al Makdes*; and died of the terrible distemper above-mentioned, soon after his patron and benefactor *Al Moadbhem*, in the year of the *Hejra* 626.

3. *Abu Sâlem*, a *Christian*, of the *Jacobite* persuasion, born at

*Malatiya*, and generally called *Ebn Carâbâ*, or *Ebn Carâyâ*, who was physician in ordinary to ' *Alâo'ddin Kaykobâd*, the *Sâheb* of *Al Rûm*. That prince, for some time, had such an exceeding great value for him, that he could not be an hour without him. But, in the year 636, when ' *Alâo'ddin* marched from *Malatiya* to *Khartabert*, in order to possess himself of that place, *Abu Sâlem* staid behind, and did not appear in the retinue of the *Soltân*. This so incensed ' *Alâo'ddin*, who then incamped near the *Euphrates*, that he commanded the officer presiding over the fleet of transports attending him, not to give *Abu Sâlem* a passage over the river, unless he came up with them early the next morning. The doctor not appearing till noon, he was not permitted to pass the *Euphrates*; which so chagrined him, as he plainly saw that he had irrecoverably lost the *Soltân's* favour, that he returned to *Malatiya*, and poisoned himself there. He was not so famed for his skill in physic, as for the fluency and elegance with which he spoke the *Rûmean* (*Greck*) tongue, and his knowledge in antient history, according to *Abu'l Faraj*.

4. *Shim'ûn Al Khartaberti*, or *Simeon* of *Khartabert*, another physician, who was not very eminent for his skill in his profession; but esteemed as a religious good man, much addicted to fasting and prayer. He had a son, admired by all for the beautiful *Arabic* character he

R r

wrote,

were fallen down; all which he caused to be repaired, at his own expence. Adjoining to his college, of which we have

wrote, for his fine parts, and for his studious disposition, who died in his youth; which so grievously afflicted his father, that it probably shortened his days, though the year in which his death happened has not been pointed out to us by *Abu'l Faraj*.

5. At this time, flourished a great number of *Al Imâm Fakhr-ud-dîn Al Râzi*'s scholars, very famous men, and the authors of many excellent books, both in logic and philosophy: Such were *Zino'ddin Al Cassbi* and *Kotbo'ddin Al Mesri*, in *Khora-sân*; *Afdalo'ddin Al Khovanji*, in *Egypt*; *Shams-ud-dîn Al Khosrawshâi*, at *Damascus*; *Atthi-ro'ddin Al Abbâri*, in *Al Rûm*; and *Tâjo'ddin Al Armûi* and *Serâjo'ddin Al Armûi*, at *Koniya*. *Al Nojib*, an *Egyptian* monk, settled at *Damascus*, relates, that *Shams-ud-dîn Al Khosrawshâi* was frequently visited by *Al Malec Al Nâser Dawud Ebn Al Malec Al Moadhdbem Ebn Al Malec Al 'Adel Ebn Azûb*, the *Sâheb* of *Al Carac*; who treated him as his equal, and read *Ebn Sinâ*'s book, intituled, '*Asûn Al Hecmat*', with him.

6. *Kemâlo'ddin Ismael Ebn Kemâlo'ddin Mohammed Abd'al-razzak Al Esfahâni*, a *Persian* poet of a good family in *Esfahân*, who both lived and died in the *Khalifat* of *Al Moftanser Bîllab*, and consequently merits our attention in this place. His brother *Mâyno'ddin Abd'alkarîm* applied himself to jurisprudence, whilst he gave himself up intirely to the *Persian* poetry; in

which he so excelled, that he justly acquired the title of *Malec Al Shôara*, or *king of the poets of his time*. The grand personages of the house of *Sâed* so loaded him with honours, and distinguished him in such a manner, that this brought upon him the envy of his fellow-citizens; who treated him afterwards so extremely ill, that he resolved to leave them, and abandon his native country. This he did, with many imprecations, which he put into verse, that had soon after the desired effect. The sense of these verses may be expressed in the following terms. "O LORD, who  
" art the master of the seven  
" planets, that shed their influ-  
" ences on the births of princes,  
" and communicate to them  
" such inclinations as you  
" please; give to this people  
" a king cruel and bloody, who  
" may make the whole tract  
" from their city to the desert  
" a frightful solitude, who may  
" cause a torrent of its citizens  
" blood to flow over the walls,  
" and who may finally multi-  
" ply its inhabitants in a fright-  
" ful manner, by cutting every  
" one of them to pieces." The  
desolation of the city of *Esfahân* soon followed this prognostic. For the *Tartar* army, sent to besiege *Esfahân* by *Oktay Khân*, reduced it to such a condition as excited the compassion of even that very person who had wished it so much ill. In truth, this poet found himself more than fully revenged by  
the



have spoken above, he had a delightful garden; in which, according to *Abu'l Faraj*, he used daily to divert himself.

To

the barbarity of the *Moguls*, and was himself obliged to deplore the ruin of his native country; which he did, in verses to the following effect. "Not a single person is to be met with in this poor city, to bewail either his own misery or the public calamity. A few days ago there were an hundred persons to lament one that was dead, but to-day there is not one left to bemoan the death of an hundred of his friends." Nevertheless *Kemâlo'ddin* was himself involved in the common ruin, owing to the horrible tempest raised by the *Tartars*. For having retired, in the habit of a *Derawish*, to an hermitage, at a small distance from the city; several of the inhabitants saved as much as they could of their money and effects from the hands of the *Tartars*, and brought them to him there. Which was no sooner done, than he threw them into a dry well, that they might the more easily escape the sight of the *Tartars*, who over-ran the country. But nothing is concealed from the eyes of Providence, that governs the whole world and every part of it. A *Tartar* horseman letting fly an arrow at a bird, that perched on the top of the cell; the ivory ring, which archers make use of in bending their bows, fell out of his hand, and rolled to the mouth of the well where the treasure above-mentioned was deposited. This being discovered by the *Tartars*,

who on the foregoing occasion thoroughly examined the well; they could not forbear supposing, that he who had concealed so considerable a sum of money there might likewise have other large sums in different places, and therefore put him to the rack, to force him to declare where the remainder of his treasure was laid. *Kemâlo'ddin*, however, who had as much of the philosopher in him as the poet, bore the tortures he then underwent with an amazing constancy. He has also left us a fine example of his virtue, and a great motive of consolation for those struggling with afflictions, in the verses which he composed on this subject; the sense whereof may be deemed equivalent, or at least nearly so, to that contained in the following terms, "My heart is pierced with grief, whilst my body suffers. But such is the condition with which we are to pass through life. In effect, all these afflictions, considered in the presence of God, are only the sport of his Providence. I take care, therefore, not to complain of my unhappy fate; since what I suffer now may possibly be nothing more than such an instance of God's kindness to me, as he frequently vouchsafes his most faithful servants." *Kemâlo'ddin* did not long survive the ruin of his country; as he died in the very same year, that is, in the year of the *Hejra* 635. He left behind him a *Diwân*, or collection,

To what has been already observed of his liberality we may add, from the author of the *Târîkh Al Abbâs*, the following remarkable story. This *Khalîf* visiting one day his treasures, with a particular friend, found a cistern full of gold and silver; upon which, he said immediately to the person then with him, "Would to GOD I could live long enough to spend all this money." The other, hearing these words presently fell a laughing; of which when the *Khalîf* asked him the reason, he answered in terms to this effect. "I remember, Sir, that accompanying the *Khalîf Al Nâser*, your grand-father, to the same place, this cistern wanted two fadoms, or twelve feet, of being full; which *Al Nâser* having perceived, he said, Would to GOD I could live to fill this. 'Tis this diversity of sentiments, Sir, that has excited the laughter in me which has just now escaped me; when I consider, that *Al Nâser* thought of nothing but filling it, and you of nothing but emptying it." This *Khalîf* caused his face, or effigies, to be imprest on some of his coins (P), which was not suffered to be done by the earlier *Khalîfs*. *Ebn Shobnah* relates, that he lived a pious and good life, and mentions his college, erected on the eastern

collection, of poems, in the Persian tongue. That which he wrote upon *Soltân Jalâlo'ddin's* return into his dominions, after the retreat of *Jenghîz Khân*, is much esteemed. He was also the author of an allegorical poem upon horses, according to some of the writers here referred to; the sense of which is so obscure, that it could not be penetrated either by *Selmân* or any of the other poets who were his contemporaries (1).

(P) This appears from a brass coin of the size of the middle Roman brass, now in the hands of the Rev. *John Swinton*, M. A.

of *Christ-Church, Oxon.* F. R. S. which on one side exhibits the face, or effigies, of *Al Mostanser Bi'llah*, and the legend *Al Imâm Al Mostanser Bi'llah Emîr Al Mumînîn*, i. e. *The Imâm Al Mostanser Bi'llah, the commander of the faithful*. The reverse bore originally a date, at present a little injured by time, which seems to be 630, or 630 odd, and points out to us the year of the *Hejra* in which it was struck. The workmanship is as good as that of the other medals of the age in which this was coined (2).

(1) *Greg. Abu'l Faraj, ubi sup. p. 482—486. Dawlat Shâb, Ahmed Ebn Mohammed Abd'aljaafar Al Kazwîni, in Nigbiarîst. D'Herbel. Biblioth. orient. art. Hâsnoun, p. 418. & art. Kemaleddin Ismaïl, &c. p. 955.* (2) For the draughts of such coins as this of the *Khalîf Al Mostanser Bi'llah*, as well as those of Arabic medals of other kinds, see *Honorius Arigonius's nine plates of Arabic coins. Honor. Arigon. Numismat. quæd. cujusc. form. et met. &c. tom. tert. sub fin. Turwishi, 1745.*

bank of the *Tigris*, as a monument of his excellent disposition <sup>P</sup>,

## S E C T. LVII.

THE same day that *Al Mostanser Bi'llah* expired, his son *Al Mosta'sem Bi'llah*, called *Mosta'dhem* and *Mostâzem sta'sem* by *M. D'Herbelot*, was inaugurated at *Baghdâd*. He was attached to his pleasures, fond of birds, and intirely under the *saluted* dominion of women. He was also deficient in point of *Khalif*. judgment, had little firmness of mind, and altogether neglected the affairs of government. When he was told, that he ought either to pacify the *Tartars*, by submitting to them, or to meet them with an army in *Khorasân*, and not suffer them to make themselves masters of the province of *Irâk*; he replied, “*Baghdâd* is sufficient for me; the *Tartars* will not envy me that city with its district, if I cede to them all the other provinces, nor will they attack me there, as it is my residence.” By such chimerical notions as these, infused into him by noxious persons, says *Abu'l Faraj*, did he impose upon himself, till those dreadful misfortunes besel him which he never so much as dreamed of. This *Khalif* is reckoned the 37th of those of the house of *Al Abbâs*, tho' he was only the 24th or 25th in a lineal descent from the founder of that house. For several collateral members of the family of *Al Abbâs* enjoyed the *Khalifat*. As for *Al Mosta'sem Bi'llah*, he was looked upon as the only lawful *Khalif* and *Imâm*, and the sole sovereign pontif of the *Moslems*. For though some princes in the west, that is to say, in *Africa* and *Spain*, had assumed the title of *Khalif*, yet this was done only with regard to their own immediate subjects. The whole body of the eastern *Moslems*, as well as those of *Egypt*, acknowledged him alone for the rightful successor of *Mohammed*. He is said to have been the richest, the most powerful, the most respected, and at the same time the most unfortunate prince of his race <sup>q</sup>.

<sup>P</sup> AL MAKIN, ad an. Hej. 640. MS. nedit. in Bibl. Bodl. Oxon. ISM. ABU'LFED. in chron. ad an. Hej. 640. KHONDEMIR, MIRKHOND, apud Teixeira. p. 306. GREG. ABU'L FARAJ, ubi sup. EBN SHOHN. ad an. Hej. 640. EBN KHALECAN, TARIKH AL ABBAS, D'HERBEL. Biblioth. orient. art. *Mostanser Billah*, p. 632, 633.

<sup>q</sup> AL MAKIN, ISM. ABU'LFED. KHONDEMIR, MIRKHOND, EBN SHOHN. & EBN KHALECAN, ubi sup. GREG. ABU'L FARAJ, ubi sup. p. 486. D'HERBEL. Biblioth. orient. art. *Mosta'dhem ou Mostâzem Bi'llah*, p. 628, 629.



Other eminent persons die this year. THE same year, died at *Aleppo Saïfa Khâtûn*, the daughter of *Al Malec Al 'Adel Abu Becr Ebn Ayûb*, born in 581; who had been espoused to *Al Malec Al Dhâber*, the *Sâheb* of *Aleppo*, in 609, and directed the whole system of affairs there for several years. She was buried in the castle of that capital. *Cyriel*, the *Jacobite Alexandrian* patriarch, likewise departed this life, the present year. *Al Makrîzi* has handed down to future ages a very indifferent character of him, on account of his avarice and simoniacal extortions; though he praises him for his skill in theological matters, which commendation *M. Renaudot* says he did not deserve. The patriarch of the *Melchites*, and the *Æchmalotarcha* (Q) of the *Jews* in *Egypt*, also paid the common tribute to nature, before the close of this year. The

(Q) The *Æchmalotarcha*, called *Rosh Jalut* by the *Jews*, and *Ras Al Jalût* by the *Arabs*, that is, the head, or prince, of the captivity, had formerly much the same power amongst the *Jews*, as the *Jacobite* and *Melchite* patriarchs had amongst the *Christians* over whom they presided. This imaginary prince, of whom the *Jews* so ridiculously boasted, as though by the existence of such a magistrate the sceptre still remained in *Judah*, and a law-giver between his feet, was elected by the principal men amongst the *Jews* and the people together, as the *Jacobite* and *Melchite* patriarchs were by the clergy and the chief of the laity; though the election of the *Æchmalotarcha* was confirmed by the rulers of the synagogues and the *Sanhedrim*, and afterwards by the *Moslem* princes to whom the *Jews* were subject. They had one *Æchmalotarcha* at *Baghdád*, another in *Persia*, or *Fârs*, another in *Khorasân*, and another in *Egypt*. The last of these, who resided at *Alexandria*, was denominated, according to some authors, *Alabarcha*, but the term

*Æchmalotarcha* is likewise applied to him by *M. Renaudot*. Such an officer as this the *Jews* had over them in *England* under the first *Norman* kings, who was licensed by them for this post by the name of *Episcopus Judæorum*. To the *Æchmalotarcha* the *Jews* submitted of their own accord to be judged and governed by the rules and precepts of their own law; and consequently, as he had no power of coercion, or authority of jurisdiction, but what he had by the voluntary submission of the *Jews*, nothing can be more absurd than to pretend, as some of them do, that in this magistrate is still preserved both the sceptre and the law-giver in the tribe of *Judah*. With regard to the shadow of authority these pretended princes enjoyed, the ceremony of their inauguration, and the manner of introducing them at court, whilst the *Khalifs* of the house of *Al Abbâs* reigned at *Baghdád*; these points have been all amply treated of by *R. Abraham Salmanticensis*, in his piece intituled, *Sefer Fuchasin*. For a farther account of the other particulars relating

The former of these died so poor, that he did not leave money enough behind him to defray the expence of his funeral. After the death of the latter, two competitors aspired at the dignity he enjoyed; one of whom, for mounting a pulpit in a synagogue on the Jewish sabbath, as was pretended, without a license from the *Soltân*, was fined 1000 *dinârs* <sup>r</sup>.

THE following year, being the 641<sup>st</sup> of the *Hejra*, begin-<sup>The most</sup> ning June 21<sup>st</sup>, 1243, *Yasâwer Nowayn*, with a detachment <sup>memorable</sup> of the *Mogul* troops, made an incursion into Syria, or *Al trans-Shâm*, and advanced as far as a place called *Hailân*, almost <sup>actions of</sup> to the very gates of *Aleppo*; but, his horses not being shod <sup>the year</sup> in a proper manner for that country, he was obliged to re- 641, tire. Taking then the route of *Malatiya*, as he passed by that city, he ravaged all the district appertaining to it, and pillaged the inhabitants in a dreadful manner. His troops did not only consume all the corn and fruits of the earth, but likewise stript all the people they met with, not excepting the women themselves, of every thing valuable belonging to them. They did not even spare the churches in that tract; but carried away the gold and silver vessels, set apart for sacred uses, they found therein. *Yasâwer Nowayn* himself, being at this time ill of a dysentery, was obliged to apply to the father of *Abu'l Faraj*, a physician of *Malatiya*, for his assistance; and, for that purpose, took him with him to *Khar-tabert*. Having cured him, that physician returned to *Malatiya*; but soon after settled, with his family, at *Antioch*. The retreat of the *Tartars* was followed by a famine and a plague, which swept away an infinite number of people; inso- much that several were forced to sell their children for small pieces of bread. This year, according to *Ebn Shohnah*, the *Tartars* likewise over-ran a great part of the *Belâd Al Rûm*, possessed themselves of *Akhlât* and *Amed*, and obliged *Soltân Gayâ-tho'ddîn Al Seljûki* to acknowledge himself one of the vassals of their *Khân*. About the same time, if that writer may be depended upon, *Al Malec Al Sâleh Ismael*, the *Sâheb* of *Damasc*

<sup>r</sup> EBN SHOHN. ubi sup. & ad an. Hej. 609. TAKIO'DDIN AHMED AL MAKRIZI, ISM. ABU'LFED. ubi sup. RENAUD. ubi sup. p. 592, 593, 594.

relating to them, our learned sult the other authors referred to readers may, at their leisure, con- here (1).

(1) *Constant, l'Empereur, in not. ad Benjaminî itincrar. Seld. Marm. Arundel. Prid. connect. of the Old and New Test. b. v. R. Abraham Salmanticens. in Sefer Yuchasin, Renaud. ubi sup. p. 593, 594, 595.*

cus, ceded *Beit Al Makdes*, or *Jerusalem*, *Askalân*, or *'Ashkelon*, and *Tabariya*, or *Tiberias*, to the *Franks*, in order to procure their assistance against the *Sâheb* of *Egypt*; though that cession seems to have been made, if other authors referred to above merit any regard, three years before. It may not be improper to remark here, that the patriarch *Cyrl's* enemies, who had pursued him with so much violence, whilst alive, did not spare him after his death. Some of them signified to the *Soltân*, that he had amassed vast sums of money in an illicit manner, besides a very large quantity of rich furniture, that ought to be confiscated; upon which, *Al Malec Al Sâleb Ayûb*, then the *Sâheb*, or *Soltân*, of *Egypt*, ordered *Cyrl's* house, or palace, to be sealed up, and afterwards seized upon all the money, books, church-plate, and every thing valuable, whether the property of the patriarch or belonging to the churches over which he presided, they found therein. His two nephews were sent to prison, and put to the torture, to force them to discover where the rest of his treasure was hid. Two purses, one containing 1000 *dinârs* in gold, and the other the same sum in silver, in consequence of that discovery, were dug up, and carried to the *Soltân*; as were also many costly garments, more plate, some tapestry of great price, all which were publicly sold, and the money applied to the *Soltân's* use, insomuch that there scarce remained of this patriarch's ill-acquired substance enough to bury him. *Cyrl Ebn Laklak*, represented as such a monster of iniquity both by the *Christian* and *Moslem* writers of *Egypt*, sat in the *Jacobite* patriarchal see of *Alexandria* something above seven years<sup>s</sup>.

and of the  
year 642.

THE next year, being the 642d of the *Hejra*, which commenced *June* 9th, 1244, the *Tartars* invaded the territory of *Baghdâd*, but were not able to form the siege of that capital. The *Rûmean* troops before *Tarsus* received the news of *Soltân Gayâtho'ddîn's* death, when that city was upon the point of surrendering to them; which obliged them, with some precipitation, to retire. But the roads being rendered so slippery by the continual rains, which for some time had fallen, that the horses of their cavalry could not stand on their feet; several of them, together with their baggage, were picked up by a body of *Armenian* foot, that harassed them in their retreat. The same year, the *Khorwârazmians*, having assembled in a body, passed the *Euphrates*,

<sup>s</sup> GREG. ABU'L FARAJ, ubi sup. p. 486, 487. EBN SHOHN. ad an. Hej. 641. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, in *Mawredo'llatâf*. RENAUD. ubi sup. p. 593, & alib.



in order to enter into the service of *Al Malec Al Sâleh Nojmo'ddîn Ayûb*, the *Sâheb* of *Egypt*. In their march, through *Hems* and *Baalbec*, to *Al Kuds*, they ravaged the country through which they moved in a dreadful manner, and put a vast number of people to the sword. Being arrived at *Jerusalem*, or *Al Kuds*, they burnt a great multitude of *Christians* in the church of the resurrection; after which, they continued their route to *Gaza*, where they found themselves obliged to halt, *Al Malec Al Sâleh Nojmo'ddîn Ayûb* having forbidden them to approach nearer to the frontiers of *Egypt*. In the mean time, *Al Malec Al Sâleh Ismael*, the *Sâheb* of *Damascus*, and *Al Malec Al Mansûr*, the *Sâheb* of *Hems*, having formed a design to invade *Egypt*, and engaged the *Franks* to assist them with all their forces, by promising to cede to them the maritime districts of *Al Mâ* and *Al Magreb*, if their enterprize was attended with success; *Al Malec Al Mansûr*, who was appointed to command the combined army in this expedition, whilst *Al Malec Al Sâleh Ismael* staid at *Damascus*, advanced to 'Accâ, where he was received with open arms. Having been joined by the *Knights Templars* and *Hospitalers*, he marched into the neighbourhood of *Gaza*, where the *Egyptians* and *Khowârazmians* waited for him. The two armies had not long faced each other, before a general action ensued; in which they *Syrians*, with their allies, were put to flight. However, the *Knights Templars* and *Hospitalers* rallied, and stood their ground with the utmost firmness, till they were all either killed or taken prisoners. The *Egyptians* and *Khowârazmians* possessed themselves of the enemy's tents, baggage, and military chest. As for *Al Malec Al Mansûr* himself, he escaped, with a few of his shattered troops, to *Damascus*; but *Al Malec Al Sâleh Ismael*, being probably irritated at his defeat, did not come out to meet him, as he had heretofore usually done. This *Al Malec Al Mansûr* took extremely ill, and resolved to retire immediately to *Hems*; but was persuaded by his friends to remain at *Damascus*, and set on foot a private negotiation with the *Sâheb* of *Egypt*. After which, the latter of those princes sent a numerous army, under the conduct of *Mâino'ddîn*, the generalissimo of his forces, whom he commanded to represent him, and to sit at the head of the *Somât*, or *Orders*, according to the custom of the eastern kings, to form the siege of *Damascus*. *Al Malec Al Sâleh Nojmo'ddîn Ayûb*, the *Sâheb* of *Egypt*, appointed *Al Tawâshi Rashîdo'ddîn Ebn Sheikh*, the eunuch, and master of his household, to wait on *Mâino'ddîn* at the *Somât*, and attend him in this expedition. The *Egyptian* forces having sat down before *Damascus*, *Al Malec Al Mansûr*,

*Isâr*, the *Sâheb* of *Hems*, in resentment of the affront that had been offered him by *Al Malec Al Sâleh Ismael*, entertained thoughts of letting in the *Khowârazmians* at the eastern gate, and betraying the city to them; but he afterwards laid aside that design, for fear of the *Moslems* amongst the *Khowârazmian* troops. Nevertheless that capital being attacked with the utmost fury, it was at last unanimously agreed to deliver it up into *Maino'ddin's* hands, on condition that the garrison and inhabitants should be permitted to retire in safety with their effects; and that *Al Malec Al Sâleh Ismael* should have his former possessions restored to him, viz. *Baalbec* and *Bosra*, with their respective districts, and the country of *Al Sawâd*, containing *Hems*, *Al Badam*, and *Al Rababa* upon the *Euphrates*. The capitulation being signed, *Maino'ddin* took possession of *Damascus*, the 12th of the former *Jomâda*, 643, but would not suffer the *Khowârazmians* to enter the town; and *Al Malec Al Sâleh Ismael* departed for *Baalbec*, as *Al Malec Al Mansûr* did for *Hems*. Every thing being thus settled, *Maino'ddin*, who presided over the territories and fortresses of *Damascus*, with the character of an excellent governor, assigned the *Khowârazmians* and their *Emirs*, for the service they had done the *Sâheb* of *Egypt*, the most considerable part of *Syria* and the maritime coast. *Al Malec Al Sâleh Nojmo'ddin Ayûb*, the *Sâheb* of *Egypt*, having been informed of *Al Malec Al Sâleh Ismael's* retreat; he wrote to *Shahâbo'ddin Rashid Al Cabîr*, and the *Egyptian Emirs*, greatly blaming them for permitting him to retire to *Baalbec*. In the letter, he said, "*Maino'ddin* had taken an oath to him, but you never took any; you ought, therefore, to have laid hold of him, and stopped him." *Maino'ddin* having, by *Al Malec Al Sâleh Nojmo'ddin Ayûb's* express command, sent *Al Hijâwi*, and *Amîn Al Dawla Al Sâmari*, the *Sâheb* of *Baalbec's* *Wazîr*, under a strong escorte to *Egypt*; that prince caused them to be thrown into irons, and confined in *Kal'at Al Jebel*, or the castle of the mountain, as we learn both from *Ebn Shohab* and *Al Makîn*. The former of those writers seems farther to intimate, that the *Egyptian* and *Khowârazmian* forces also reduced *Baalbec*, seized *Al Malec Al Sâleh Ismael's* children, and treated them in the same manner they did his *Wazîr*. But as this article has been wholly omitted by *Al Makîn*, who lived at the very time when the transaction therein mentioned is said to have happened, we shall not pretend to ascertain the degree of credit it may deserve. This year, *Nâjéro'ddin Ebn Nâfedh*, *Al Mosta'sem Bi'llah's* *Wazîr*, who had served his father *Al Mostanser Bi'llah* in the same capacity,

capacity, being dead, that *Khalif* gave his charge to *Moway-yado'ddin Ebn Al 'Alkami*; substituting in the room of one of his most faithful servants the most perfidious of ministers, who proved the total ruin both of his master and the *Khalî-fat*. But of the base and infamous conduct of this *Wazîr* our readers will soon meet with a particular account. Before the close of the present year, *Al Malec Al Modhaffer Takio'd-din Mahmûd Ebn Al Malec Al Mansûr Mohammed*, grandson of *Al Malec Al Modhaffer Takio'ddin Omar Ebn Shâhînsâb Ebn Ayûb*, the *Sâheb* of *Hamah*, departed this life. He reigned, according to *Ebn Shohnah*, fifteen years, seven months, and ten days; and was forty-three years old, at the time of his death. He was a person of quick parts, uncommon bravery, and much loved by all virtuous and learned men. He was no sooner dead, than his son *Al Mansûr Mohammed Ebn Mahmûd* ascended the throne. *Al Malec Al Modhaffer Shabâbo'ddin Gâzi Ebn Al Malec Al 'Adel Abu Becr Ebn Ayûb*, the *Sâheb* of *Mayyâfarakîn*, likewise died, and was succeeded by his son *Al Malec Al Câmél Mohammed*, in 642. *Al Malec Mogayâtho'ddin Fataho'ddin Omar*, the son of *Al Malec Al Sâleb Ayûb*, the *Sâheb* of *Egypt*, also paid the common tribute to nature, in the year that we are now upon<sup>t</sup>.

In the 643d year of the *Hejra*, which began *May* 29th, *The principal* 1245, *Oktay Khân*, or *Kâân*, the emperor of the *Moguls*, de- parted this life, according to *Abu'l Faraj*. This event has, *events* however, been placed either in the 638th or the 639th year *of the year* of the *Hejra* by the *Chinese* historians, as we have already ob- 643, served. When the *Kâân* found his distemper to increase upon him, he sent for his son *Cayûc*; who, being met on the road by a courier, as he was posting away with the utmost celerity to court, with the news of his father's death, did not proceed to *Karâkorom*, then the residence of the *Great Khân*. In the mean time, *Tûrâkînâ Khâtûn*, *Cayûc's* mother, a lady of uncommon sagacity and penetration, by the consent of *Jogâtâi*, and all the other members of the imperial family, caused herself to be acknowledged for regent of the empire, till the *Al Kûrîltâi*, or grand assembly of the *Mogul* princes, was convoked. *Soltân 'Azzo'ddin*, the *Sâheb* of *Al Rûm*, gained so much time by amusing the emperor of the *Moguls* embassadors with presents, money, and good words, that he avoided both coming to a rupture with that prince, and paying

<sup>t</sup> GREG. ABU'L FARAJ, ubi sup. p. 487. EBN SHOHN. ad an. Hej. 642. AL MAKIN, ad an. Hej. 642. MS. inedit. in Bibl. Bodl. Oxon. KHONDÉMIR, D'HERBEL. Biblioth. orient. p. 357, 628, 629.



him homage at *Karâkorom*, as he was required to do, the present year <sup>u</sup>.

*and of the* THE 644th year of the *Hejra*, commencing *May* 19th, *year 644.* 1246, seems not to have produced any very considerable number of remarkable events in the *Moslem* world. However, the *Kûrîltâi*, or general assembly of the great lords and princes of the *Mogul* empire, met in it, at *Karâkorom*, and unanimously recognized the authority of *Cayûc*, eldest son of the late emperor, as *Great Khân* of the *Moguls*. Amongst the grand personages assembled on this occasion, in the spring, the following have been mentioned by *Abu'l Faraj*. From *Turkeştân* and *Mawara'luahr*, came *Al Emîr Mas'ûd Bek*; from *Khorasân*, *Al Emîr Argûn Agâ*, and with him the grandees of *Irâk*, *Al Lûr*, *Adherbijân*, and *Shirwân*; from *Al Rûm*, or *Natolia*, *Al Soltân Rocno'ddîn*; from *Armenia*, *Al Condestabl*, the brother of *Al Tacfâr Hâtem*; from *Corjestân*, or *Gorjestân*, the two *Dawds*, *Al Cabîr* and *Al Saghîr*, from *Syria*, or *Al Shâm*, the brother of *Al Malec Al Nâser Salâh'addîn*, the *Sâheb* of *Aleppo*; from *Baghdâd*, *Fakhr'oddîn*, the *Kâdi* of *Kâdis*, or chancellor there; and from *'Alâo'ddîn*, the *Sâheb* of *Al Almût*, or *Amcât*, the principal lords of *Kubestân*. Besides these, all the princes and leading men of the *Moguls* likewise then appeared. The illustrious members of this august assembly, the most numerous and brilliant that had ever met on a similar, or indeed any other, occasion, by their unanimous suffrages, pitched upon *Cayûc Khân* to succeed his father in the empire of the *Moguls*; which his great and amiable qualities, as well as his primogeniture, justly intitled him to. In consequence of which, they placed him upon the imperial throne, and paid him homage after the usual manner. As the foregoing list of the foreign princes and grandees, forming part of the *Kûrîltâi* of the *Moguls*, is a clear demonstration of the prodigious extent of the empire erected by that potent nation, or at least shews what a progress they had made in the reduction of the western parts of *Asia*, formerly either under the dominion of the *Khalîf* of *Baghdâd*, or those *Mohammedan* princes who acknowledged in spirituals at least the supreme authority of that prince, and therefore may, with sufficient propriety, claim a place in this part of our work; we thought our curious readers, who have a taste for oriental history, would not be displeased with finding an insertion of it here. It must be remembered, that *Al Malec Al Mansûr Ibrahim*,

<sup>u</sup> GREG. ABU'L FARAJ, ubi sup. p. 488, 489. GAUBIL, ubi sup. p. 93, & seqq.

the son of *Al Malec Al Mojâhed Shairacûb*, the *Sâheb* of *Hems*, was killed, the present year, at *Damascus*; being then on the road to *Al Kâbirab*, whither he had undertaken a journey, in order to put himself under the protection of *Al Malec Al Sâleh Ayûb*, the *Sâheb*, or *Soltân*, of *Egypt*. He was carried back to *Hems*, and buried there; after which, *Al Malec Al Ashraf Modbaffero'ddin Mûsa* assumed the sovereignty of that city. For an account of the military operations of the *Moguls* this year, in which none of the *Arab*, or *Moslem*, princes were concerned, we must beg leave to refer our readers to a subsequent part of this work, to which it will more properly belong <sup>w</sup>.

THE following year, being the 645th of the *Hejra*, be- The chief  
ginning May 8th, 1247, the *Khalîf Al Mosta'sem Bî'llah* sent occurren-  
an embassâdor to *Karâkorom*, perhaps in order to congratu- ces of the  
late *Cayûc Khân* on his accession to the crown. Be that as it year 645,  
will, the *Great Khân* treated this minister in a very lofty  
manner; intermixing menaces with promises, and pretending  
to give counsel and advice to the *Khalîf* himself, though the  
sovereign pontiff and spiritual director of all the *Moslems*.  
As for the embassâdors that came to him from the *Al Molâ-  
bedah*, that is, the *Impious*, or the *Ismaelians*, commonly  
called *Assassins*, he treated them with the utmost contempt.  
He also appointed *Nowayn Ayljî'tâi* to preside over the *Belâd*  
*Al Rûm*, *Al Mawfel*, *Al Shâm*, and *Al Corj*; *Al Sâheb Yal-  
wâj* over the vast region of *Katay*; *Al Emîr Mas'ûd* over  
*Turkestân* and *Mâwarâ'nahr*; and *Al Emîr Argûn Agâ* over  
*Khorasân*, *Irâk*, *Adherbijân*, *Shirwân*, *Al Lûr*, *Kermân*,  
*Fârs*, and part of *Al Hind*. At the same time, he granted  
the government of the *Belâd Al Rûm*, under *Nowayn Ayljîc-  
tâi*, to *Soltân Rocno'ddin*, and commanded *Soltân 'Azzo'ddin*  
to be removed. *Dawd* also, commonly called *Ebn Kaiz*,  
he placed under *Dawd*, the *Sâheb* of *Tefîs*. He farther  
wrote friendly letters, containing his promise of security and  
protection, to *Al Tacfûr* and *Al Malec Al Nâser Salâh'addin*,  
the *Sâheb* of *Aleppo*. *Cayûc Khân* likewise treated as *Atâbek*  
one *Kadâk*, a certain great *Emîr* who had been baptized,  
and believed in *CHRIST*; to whom he joined, in the same of-  
fice, another *Emîr*, named *Jînkâi*: whence it came to pass,  
that the metropolitans, bishops, monks, and in fine the  
*Christians* of all ranks and denominations, subject to *Cayûc*  
*Khân*, were looked upon by the emperor himself, his

<sup>w</sup> GREG. ABU'L FARAJ, ubi sup. p. 489, 490. EBN SHOHN.  
ad an. Hej. 644. KHONDEMIR, D'HERBEL. Biblioth. orient. art.  
*Gaiuk Khan*, p. 358, & alib.

mother *Tūrâkinâ Khâtûn*, and the whole imperial family, with a favourable eye. We are not, therefore, to be surprized, that the *Franks*, *Russians*, *Syrians*, *Armenians*, and other *Christian* nations, were held in such esteem at the *Mogul* court; nor even that the empire itself, to use the expression of *Abu'l Faraj*, should have become *Christian*, one of the *Syrian* forms of salutation (*Barec Mor*, or *Mar*, *Bless me, Lord*), being at this time in vogue both amongst the *Moguls* and the other nations intermixed with them. This year, the *Moslems* took *'Askalân* and *Tabariya*, if *Ebn Shohnah* may be credited, by storm; and before the close of it, according to the same author, *Ali Omar Ebn Mohammed Abd'allah*, dignified with the title of *Imâm Al Nabû*, the prince of *grammarians*, and generally going under the name of *Al Shalûbîni* (R), departed this life in *Spain*. *Al Kâdi Shamsô'ddîn Ebn Khaledân* observes, that the words *Al Shalûbîni*, in the language of *Andalusia*, denote *tanned*, or *sun-burnt*; but *Al Soltân 'Amâdo'ddîn* affirms, that this is by no means the true etymon, the word *Shalûbîni* being a derivative from *Shalûbîn*, or *Al Shalûbîn*, the name of a castle in *Spain*. This, as he informs us, he learned from *Ebn Sa'id Al Mogrebi*, or *Magrebi*; who, in the fifteenth volume of his great book, intitled, *the history of the people of Al Mogreb*, or *Al Magreb*, after he had mentioned *Granata*, or *Granada*, and described the castle of *Shalûbîn*, says, "Hence came originally *Al 'Sheikh Abu Ali Al Shalûbîni*, a grammarian of uncommon note." To which he adds, that this *Sheikh*, who was his master, learned grammar himself of *Abu Ali Al Fârîsî*, or *Fârîsî*; of whom he has not given us, at least in that part of the above-mentioned work referred to here, any particular account \*.

and of  
the year  
646.

THE next year, being the 646th of the *Hejra*, which commenced *April* 26th, 1248, *Al Malec Al Nâser*, the *Sâheb* of *Aleppo*, made himself master of *Hems*, expelled from

\* GREG ABU'L FARAJ, ubi sup. p. 490, 491. EBN SHOHN. ad an. Hej. 645. AL KADI SHAMSO'DDIN EBN KHALECAN, apud Ebn Shohn. ibid. EBN SA'ID AL MOGREBI, in *Al Matrabî Akhbâr Ahal Al Mogreb*, lib. xv. D'HERBEL. *Biblioth. orient. art. Kemaleddin Moussa Ben Jounas*, p. 955, 956.

(R) *Ebn Shohnah* makes this 644, as M. D'Herbelot without *Sheikh* to have died in the year any foundation is pleased to affirm (1).

(1) *Ebn Shohn*, ad an. Hej. 645. D'Herbel. *Biblioth. orient.* p. 772.



thence *Al Malec Al Ashraf Mûsa*, the *Sâheb* of that city, and gave him in lieu thereof *Tel Bâshar*, or *Tel Bâsher*, as an addition to *Rahaba* and *Tadmor*, which he possessed before. We must not forget to remark, that *Al Sheikh Jemâlo'ddin*, or *Jamâlo'ddin*, *Abu Omar Othmân Ebn Omar Ebn Abu Beér Ebn Yûnes*, known by the name, or surname, of *Ebn Hâjeb*, whose father had been *Hûjeb*, or chamberlain, to *Al Emîr 'Azzo'ddin Mûsac Al Sâlehi Al Cordi*, died, at *Alexandria*, about seventy-five years old, in some part of the present year <sup>v</sup>.

IN the 647th year of the *Hejra*, which began April 16th, *The most* 1249, died *Tûrákínâ Khâtûn*, the mother of *Cayûc Khân*, *material* emperor of the *Moguls*; as did likewise that prince himself, *transac-* at a place called *Komestekei*, in *Al Eelâd Al Gorbiya*, or the *tions of* western part of his dominions, about five stations from *Bish* *the year* *Bâleg*, the 9th of the former *Râbî*, according to *Abu'l Fa-* 647, *raj*. The *Grand Khân* was no sooner dead, than his wife *Ogûl Gânmiş* dispatched a courier to *Bâtû*, the son of *Tûshî*, the eldest of the sons of *Jenghîz Khân*, to acquaint him with that prince's death. *Bâtû* was then coming to court; in order to pay a visit to *Cayûc Khân*; but being met by the courier at *Al Akmak*, a village about eight stations from the city of *Kayâlik*, he thought fit to halt. From thence he sent back the courier to *Ogûl Gânmiş*, with a permission to that princess to take upon her the government of the *Mogul* empire, till the election of a new *Khân*. He also called a general diet, for that purpose; at which all the *Mogul* and *Tartar* lords, as well as the princes of the imperial family, were summoned to attend. The same year, *Lewis IX.* king of *France*, frequently called *St. Lewis* by the *French* writers, landed with a formidable army at *'Accâ*; and, after he had refreshed his troops, set sail for *Dimiyât*, or *Damiata*, in *Egypt*, which the garrison, formed of the *Banu Kenânah*, abandoned at his approach. This happened on *Sunday*, the 23d of *Safar*, according to *Al Makîn*. The news of this misfortune reached the ears of *Al Malec Al Sâleh Nojmo'ddin Ayûb Ebn Al Malec Al Câmel*, the *Sâheb* of *Egypt*, in his camp before *Hems*; upon which, he immediately raised the siege of that city, and began his march for *Egypt*. But at *Al Mansûrah* he was attacked by a gangrene in his thigh; which, ending in a sphacelus, or perfect mortification of the affected part, put a period to his days. However, his life being a little prolonged by the amputation of his thigh, the fugitives who had fled from *Dimiyât* appeared before him; and, after they had given an unsatisfactory account of their

<sup>v</sup> EBN SHOHN. ad an. Hej 646.

conduct, were ordered to be affixed to gibbets by him. Fifty-four of the *Emîrs*, or officers, who commanded the garrison of *Dimiyât*, were hung up for their cowardice, with their cloaths, belts, &c. on, just as they were brought before him; and the day following, being the fourteenth of *Shaabân*, or rather the night of that day, he expired. He reigned, according to Dr. *Hunt's* MS. copy of *Ebn Shohnab*, nine years, eight months, and twenty days; and was about forty-four years old, at the time of his demise. He is said by the last mentioned author to have been innocent and inoffensive in his discourse, incapable of thinking intensely, and of so majestic a deportment, that none of his subjects durst speak to him but by way of answer. He had three sons, two of whom died before him. *Al Malec Al Moadbdhem Tûran Shâh*, his third son, was at *Hisn Caifâ*, when his father expired. *Al Malec Al Sâleh Nojmo'ddin Ayûb* founded the city of *Sâlehiyah*, for the conveniency of hunting, and also built *Al Kabsh*, between *Mesr* and *Al Kâbirah*. He formed his army for the most part of *Mamlûks*, or *Turkish* slaves; which was exceeding bad policy, as he was himself by descent a *Curd*, and proved fatal to his family. His favourite concubine *Shajr Al Dor* (S), a *Turkish* lady of uncommon sagacity, surpassing all the rest of her own sex in beauty, and all those of the other in firmness of mind and resolution, for some time concealed his death; and, by the advice of *Al Emîr 'Azzo'ddin Al Turkomâni*, the chief of the *Turkish* or *Turkmân Mamlûks*, then at the head of the administration, who frequently conferred with her, convened all the principal *Emîrs* and officers of state, obliging them, as she pretended, by the *Soltân's* order, to take the oath of allegiance to *Al Malec Al Moadbdhem Tûran Shâh*. After which, she continued to govern the kingdom of *Egypt* till the arrival of the new *Sâheb* or *Soltân* at *Al Mansûrah*, and then resigned her authority to him. *Al Malec Al Moadbdhem Tûran Shâh*, being thus settled upon the throne, made the necessary dispositions for driving the *Franks* out of *Egypt*; which were attended with the desired success, the following year. We must not forget to remark, that *Al Nâser Dawd*, the *Sâheb* of *Al Carac*, finding himself in a declining condi-

(S) The words *Shajr Al Dor*, in the *Arabic* tongue, are equivalent to the tree of pearls; which appellation on account of her superior excellencies and perfections, was conferred upon her (1).

(1) Vid. *Ebn Shohn. ad an. Hej. 648.*

tion, retired to *Aleppo*, in order to solicit succours of the *Sáheb* of that place. He carried with him jewels, to the value of 1,000,000 *dinârs*; which he afterwards sent to *Al Mosta'sem*, the *Khalif* of *Baghdâd*, putting them as a deposit into his hands. But the *Moslem* pontiff never thought fit afterwards to deliver them up to him. His eldest son *Al Moadhbeh* *Isa*, whom he left at *Al Carac*, being seized by his brothers *Al Amjed Hasan* and *Al Dbâber Shâdi*, who envied him; *Al Amjed Hasan*, the former of those princes, went to *Egypt*, surrendered *Al Carac* to *Al Malec Al Sâleh Nojmô'ddîn Ayûb*, and, to the inexpressible joy of the *Soltân*, introduced an *Egyptian* garrison into that city, near two months before his decease. It may not be improper to observe, that *Gayûc*, emperor of the *Moguls*, departed this life, according to the *Chinese* history of that nation, wherein he is named *Quey-yew*, in the country of *Hong-syang-i-eul*, not far from *Karâ-korom*, the preceding year <sup>2</sup>.

THE 648th year of the *Hejra*, commencing *April* 5th, and of the 1250, was memorable for the defeat of the *Franks*, as well year 648. as for a surprizing revolution in *Egypt*. The king of *France* sent a detachment of 2000 horse towards *Al Mansûrah*, in order to reconnoitre the enemy; which fell in with part of the *Moslem* army, attacked and routed it, and afterwards entered *Al Mansûrah* sword in hand. Here they found *Fakh-ro'dâin Othmân*, commonly called *Ebn Saif*, the *Moslem* general, and one of the principal *Egyptian Emîrs*; whom they cut to pieces, in a very advanced age, as he was painting his beard in a bath. However, the streets of *Al Mansûrah* being so narrow, that they could not form therein, and the gates so small that their largest horses could not get through them; the people within annoyed them in such a manner with stones, brick-bats, and gravel, that they forced them to abandon the town. Being returned to the *Christian* camp, they gave the king of *France* a particular and distinct account of the advantage they had gained over the *Moslem*

<sup>2</sup> GREG. ABU'L FARAJ, ubi sup. p. 492, 493, 494. ISM. ABU'LFED. in chron. ad an. Hej. 647. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDÎ, in Mawtedo'llatâf. IBRAHIM EBN MOHAMMED EBN DAKMAK, in Al Jawhar Al Thamîn, EBN SHOHN. ad an. Hej. 647. EBN KHALECAN, AL MAKIN, ad an. Hej. 647. in op. part. inedit. MS. in Bibl. Bodl. Oxon. AL JANNAB. D'HERBEL. Biblioth. orient. art. *Mamlouk*, p. 545. RENAUD. ubi sup. p. 596. GAUBIL, ubi sup. p. 104, & seq.



troops ; which so animated the *French* monarch, that he resolved to attack the *Egyptian* army, not doubting but he should defeat it, if he could engage it in a plain, where all his forces would be at liberty to act. The *Egyptians*, having been apprized of his resolution, seemed to be afraid of him, till he had passed the *Ashimûn*, or *Ashmûn*, a branch of the *Nile*, running between *Al Mansûrah* and *Dimiyât* ; but then looking upon his retreat as cut off, if any misfortune should attend him, by that river, they boldly made head against him, and, after an obstinate engagement, over threw him with very great slaughter. Of the *Franks*, besides those that fell upon the field of battle, many were pushed into the *Ashimûn*, and drowned. As for the king of *France* himself, being shut up by that river, he was taken prisoner in the action, together with a considerable number of his officers and grandees. *Ebn Shoh-nah* writes, that he was thrown into irons, imprisoned in a house built by *Fakbro'ddîn Ebn Lokmân*, and committed to the custody of *Al Tawâshi*, one of *Al Malec Al Moadhdhem's* attendants. *Al Malec Al Moadhdhem* was no sooner master of his person, than he was persuaded by some of the young *Mamlûks* about him, of the same age with himself, to release him, and conclude a temporary peace with him, as well as the other princes of the *Franks*, on condition that *Dimiyât* should be restored to him, together with all the money and jewels the *French* king had in that city. In order to carry their point, on the present occasion, they insinuated to the young *Soltân*, “ that he was in reality only a nominal prince ; “ that *Shajr Al Dor*, and the *Emîrs* in her interest, governed “ *Egypt* with an absolute sway ; that the war he was engaged “ in with the *Franks* only rendered the assistance of these “ *Emîrs*, who lorded it over his subjects, necessary ; that it “ would be better for him to be in the situation of a private “ person, than to be the *Sâheb* of *Egypt*, and at the same “ time stript of all power and authority ; and that if he could “ happily extricate himself out of the difficulties in which “ the war with the *Franks* had involved him, he might act “ as he pleased, as he would then have no enemies to contend with.” The principal *Emîrs*, or rather leaders of the *Mamlûks*, having been informed of *Al Malec Al Moadhdhem's* conduct in this affair, which soon transpired, and thinking themselves slighted at least, if not hated, by the *Soltân*, as in it they had not been consulted by him ; they unanimously rushed in a body upon him, and, after he had been wounded by *Rocno'ddîn Abu'l Fatah Bibars*, one of them, who was afterwards *Soltân*, drove him to a wooden tower in that neighbourhood, where he found himself obliged to seek for

for refuge. Not content with this insult, they set fire to the tower, and forced him to throw himself from thence into the Nile; where, after he had received several grievous wounds from a shower of arrows they discharged at him, he miserably perished. *Ebn Shobnah* relates, that *Al Malec Al Moadhbehm Tûran Shâh*, after the late battle, in which the *Franks* lost 30,000 men, besides a considerable sum of money, and a large quantity of very valuable effects, marched from *Al Mansûrah* to *Fâres Cûr*; where he incamped, threatened the body of *Mamlûks* his father had so highly esteemed, and met with from them the abovementioned fate. After his death, the *Mamlûk Emîrs* vested with the supreme authority *Shajr Al Dor*; upon which, the *Khotba* was performed, and money coined, in her name. From the time of her elevation to the throne, according to the same author, she was generally denominated *Omm Khâled*; as she had a son, by *Al Malec 'Al Sâleh Nojmo'ddîn Ayûb*, called *Khâled*, who died in his tender years. *Al Malec Al Moadhbehm Tûran Shâh*, the late *Sâheb* of *Egypt*, upon his first arrival in that country, seized *Mogayâtho'ddîn Fataho'dâin Omar*, of the house of *Ayûb*, and sent him prisoner to *Al Shawbec*; but that prince was no sooner dispatched, than he was set at liberty. *Al Shawbec* and *Al Carac* were then likewise restored to their proper master. The *Turkish Mamlûks*, looking upon it as a reproach to them to be ruled by a woman, placed *Al Malec Al Moezz 'Azzo'ddîn Aybec Al Turkomâni Al Jâshenkîr*, their principal *Emîr*, upon the throne of *Egypt*, towards the close of the former *Rabî*, the present year. However, some time after repenting of what they had done, and being desirous of having a *Soltân* of the family of *Ayûb*; they deposed *Al Malec Al Moezz 'Azzo'ddîn Aybec*, as they had before done *Omm Khâled*, and conferred the *Soltânat* upon *Al Malec Al Ashraf Mûsa Ebn Al Nâser Yusef Ebn Mas'ûd Ebn Al Malec Al Câmél*, inaugurating him in form, the 5th of the former *Jomâda*. The *Khalîf Al Mofta'sem* having confirmed their election of him, they appointed *'Azzo'ddîn Aybec* his tutor, or *Atâbek*; which post, notwithstanding his late deposition, transferred to that prince the absolute sovereignty of *Egypt*. Hence it comes to pass, that some writers have not considered him as deposed; but made his reign to commence on *Saturday*, the last day of the latter *Rabî*, this year. As *Al Malec Al Ashraf Mûsa* was only six years old, *'Azzo'ddîn Aybec* exercised the supreme power, without any fear of a competitor; married *Omm Khâled*, to insure to himself the continuation of that power; assigned the government of *Alexandria* to *Fâres Aktâi*, one of his favourite *Emîrs*; and ratified

the treaty that *Al Malec Al Moadhbehm Tûran Shâh* had concluded with the king of *France*, upon that monarch's cession of *Dimiyât*, which was occupied by the *Egyptian* troops the 8th of *Safar*, and his payment of 1,000,000 *dinârs*. King *Lewis*, having resided a little while at 'Accâ, repaired the city of *Cæsarea*, and left some of his people as a colony there, returned home. *Ebn Shohnab* remarks, that he has been celebrated by a *Moslem* poet, named *Jemâlô'ddîn*, or *Jamâlô'd-dîn*, *Ebn Matrûb*; several of whose verses, written in praise of this *Christian* monarch, have been handed down to us by that author. *Lewis's* brother, according to *Al Makîn*, remained in a state of confinement with him, whilst he was incarcerated in *Fakhro'ddîn Ebn Lokmân's* house. The same historian adds, that, in the aforesaid action, the *Egyptians* killed above 10,000 of the *Franks* upon the spot, and took a much larger number of them prisoners; that the latter were for the most part destroyed, 300 of them being butchered and thrown every night, during a certain term, into the *Nile*, and others put to different kinds of death; that *Dimiyât* was intirely demolished, lest the *Franks* should in some future period of time again possess themselves of it; and that the *Moslems* built another town near it, which, from the newness of it they denominated *Al Manshîa*, though it was called in *Abu'lfeda's* days *Dimiyât*, and still retains that name. *Omm Khâled*, or *Shajr Al Dor*, endeavouring to exclude her husband 'Azzo'ddîn *Aybec* from a share in the administration; he formed a design to destroy her, and take another wife. Of which being apprized, she resolved to be beforehand with him; and accordingly hired some of the younger *Mamlûks* to assassinate him. This they did with knives, in 665, as he was washing his head in a bath; though others say that they drowned him there. This so incensed the *Turkish*, or *Mamlûk*, *Emîrs*, that they killed her, and cast her body into a ditch, where it was devoured by dogs. Whilst *Egypt* was thus harrassed by civil dissentions, *Al Malec Al Nâser Salâh'addîn Yusef Ebn Al Malec Al 'Azîz*, the *Sâheb* of *Aleppo*, marched with a body of horse to *Damascus*; which opened its gates to him, at his approach. That city he entered the 8th of the latter *Rabî*, and made it the royal seat of his kingdom. Being invited by some of the *Mamlûks* to *Egypt*, he moved with a powerful army towards the frontiers of that region, after he had confined *Al Nâser Dawd* in chains at *Hems*, in the beginning of *Shaabân*. He was attended in this expedition by ten princes of the house of *Ayûb*, as well as several other persons of the first distinction, and penetrated into *Egypt*, about the middle of *Ramadân*. Having advanced to *Al Carâ'*, near *Al Khafshî*, in the sands; he



he attacked the *Egyptian* forces posted there, routed them, and drove them out of the field. Many of the fugitives fled with the utmost precipitation to *Al Kâhirah*, and *Mesr*; nay some of them, more terrified than the rest, even as far as *Al Sa'id*. But *Al Malec Al Nâser* was soon after deserted by a very considerable number of his *Emîrs*; who went over to *Al Moezz 'Azzo'ddin Aybec Al Turkomâni*, and prevailed upon him to venture a second battle with that prince. Whereupon he re-assembled his scattered troops, engaged *Al Malec Al Nâser* again, and gave him a total defeat. In this action, which happened in the neighbourhood of *Gaza*, according to *Abu'l Faraj*, *Hosâno'ddin Al Kaymari*, *Dhâo'ddin Al Kaymari*, *Tâj Al Molûc Ebn Al Moadbhem Tûran Shâh Ebn Salâh'addîn Yusef Ebn Ayûb*, *Saïfo'ddin Al Hamîdi*, *Nâro'ddin Al Zorzâni*, and many others of *Al Malec Al Sâleh's* principal *Emîrs*, were killed upon the spot. Amongst the prisoners of note may be ranked *Shams'o'ddin Lâlû*, *Al Moadbhem Tûran Shâh Ebn Salâh'addîn Yusef Ebn Ayûb*, his brother *Nasro'ddin*, *Al Malec Al Sâleh Ismael Ebn Al Malec Al 'Adel*, *Al Malec Al Ashraf Mûsa*, who had been *Sâheb* of *Hems*, *Shahâbo'ddin Al Kaymari*, and *Hosâmo'ddin Torantâr Al 'Azîzi*, besides a large number of the *'Azîzite Emîrs*, who were volunteers. *Al Moezz*, being returned to the palace, was informed, that *Al Emîr Saïfo'ddin Al Kaymari*, then a prisoner in the castle, had caused *Al Malec Al Nâser* to be publicly prayed for, on a *Friday*, in *Kal'at Al Jebal*; and that several persons of distinction, confined there with him, had been privy to it. Whereupon *Al Moezz* ordered *Nâsero'ddin Ismael Yagmûr*, one of the ministers of *Al Malec Al Sâleh Ismael*, and *Amîn Al Dawla Al Sâmari* (T), his *Wazîr*, two of them, to be hung up before the gates of *Kal'at Al Jebal*, or the castle of the mountain, for being concerned in advising the *Khotba*. He also intended, after his triumphant entry into *Al Kâhirah*, that the same punishment should have been inflicted upon the ringleader *Saïfo'ddin Al Kaymari*; but changing his resolution, he thought fit to respite him, and sent him into *Syria*. Both *Dr. Hunt's* and the two *Bodleian*

(T) The surname *Al Sâmari* *Dimshki*, a *Samaritan*, and a may perhaps intimate him to learned physician of *Damascus*, have been a *Samaritan*, as it who flourished in the reign of seems not to have been deduced *Al Mosla'sem Bi'llah*, was his from the name of any particular cotemporary, according to *Abu'l* place. *Al Morwaffek Yakûb Al Faraj* (1).

(1) *Greg. Abu'l Faraj, ubi sup. p. 525.*

manuscripts of *Ebn Shohnah* plainly intimate, that the last engagement between the *Mamluks* and the *Syrians* happened at *Al'Abbâsia*, and not at *Gaza*, in opposition to *Abû'l Faraj*. Those manuscripts likewise insinuate, that *Al Malec Al Nâser's* name was mentioned in the *Khotba* at *Mesr*, as well as at *Kal'at Al Jebel*; the *Khotba* having not been settled at *Al Kâhirah*, before *Al Moezz* had driven the *Syrians* out of *Egypt*. From them we also learn, that *Al Moezz 'Az-zo'ddin 'Iybec*, the first *Mamlûk Sâheb* of *Egypt*, who met with his tragical exit in the year of the *Hejra* 655, commanded *Shams'o'ddin Lûlû*, and *Dhîao'ddin Al Kaymari*, called by them *Dhîao'ddin Ebn Kaymari*, to be put to death before his face; and cut off *Al Malec Al Sâleh Ismaël* himself, some time after the execution of his *Wazîr*, being then about fifty years of age. His forces having been utterly dispersed, *Al Malec Al Nâser* found himself obliged to return with shame to *Damascus*. The same year, *Bedro'ddin Lûlû* reduced to his obedience the island of *Ebn Omar*; *Al Malec Al Mas'ûd Ebn Al Malec Al Moadbâhem*, of the house of *Zenki*, the *Sâheb* thereof, being thrown into the *Tigris*, by an officer who was conducting him in a small vessel to *Al Mawfel*, and drowned. This is said to have been done by *Bedro'ddin Lûlû's* order; though it was given out, that the unfortunate prince cast himself into the river, in the night, when the people that escorted him were asleep. *Mûncacâ*, or *Mangû*, *Khân*, at a general meeting of the states of *Mogulestân*, was elected, by the influence of *Bâtû*, emperor of the *Moguls*, before the close of the present year<sup>a</sup>.

The most  
memorable  
events of  
the year  
649,

THE following year, being the 649th of the *Hejra*, beginning *Mar.* 26th, 1251, *Barca Ogûl*, *Bakâ Timûr*, his brother, *Al Jattâi Al Cabîr*, their uncle, and all the other principal *Emîrs*, or chiefs, of the *Orda*, or hord, of *Jenghîz Khân*, who had not appeared the preceding year, met, in pursuance of what had been determined at the election of *Mûncacâ*, or *Mangû*, *Khân*; and, with their heads bare, and their belts upon their shoulders, the 9th of the latter *Rabî*,

<sup>a</sup> GREG. ABU'L FARAJ, ubi sup. p. 494—499. ISM. ABU'LFED. in chron. ad an. Hej. 648. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF ERN TANGRI WIRDI, in *Mawredo'llatâf*. IERAHIM EEN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, EBN SHOHN. ad an. Hej. 648. EBN KHALECAN, AL MAKIN, in op. part. inedit. ad an. Hej. 648. MS. in Bibl. Bodl. Oxon. AL JANNAB. GOLII not. ad Alfragan. p. 151. D'HERBEL. Bib'ioth. orient. art. *Mamlouk*, p. 545. & art. *Ibek*, p. 479. RENAUD. ubi sup. p. 596, 597.

by nine genuflexions, according to the custom of the *Moguls*, did homage to that prince. The new emperor was then sitting upon a throne, on which he had been placed by several *Khâns*, with his seven brothers, *Koblâ*, *Hûlâcâ*, *Arîg Bûcâ*, *Mûcâ*, *Bûjac*, *Sabcû*, and *Sânîtâi*, on his right hand, and the princeesses of the blood on his left. Before they bowed their knees nine times, in token of obedience, before him, they proclaimed him emperor, with the title of *Kâân* (U), *Khâân*, or *Grand Khân*. This ceremony was followed by seven days of public festivity and rejoicing; during which, *Kadgân Ogûl*, his nephew *Malec Ogûl*, and *Karâ Hûlâcâ*, coming to court, made their compliments of congratulation, and paid their duty to *Mûncacâ Khân*. But neither *Ogûl Gânmiş*, *Cayûc Khân*'s widow, nor her son *Khawâjah*, nor any of the princes or *Emîrs* dependent on them, at that time there appeared. *Jemâl'eddîn Ebn Matrûb*, a learned man of transcendent merit, and a very good poet, a few of whose verses *Ebn Shohnab* has preserved, died in some part of the year that we are now upon <sup>b</sup>.

THE next year, being the 650th of the *Hejra*, which <sup>and of the</sup> commenced *Mar.* 14th, 1252, a conspiracy having been <sup>year 650:</sup> formed by the partizans of *Ogûl Gânmiş* against the emperor of the *Moguls*, *Sîrâmûn* and *Nâkûâ*, two generals in her interest, marched privately with a detachment, and some waggons, loaded with arms, towards the residence of that prince, in order to assassinate him. But one of his domestics, who was the keeper of the wild beasts belonging to the princes of the blood, being then in search of a lion that had made his escape, happened to pass by a place where *Sîrâmûn*'s and *Nâkûâ*'s troops stopped in the evening, and to meet with a boy, sitting by his waggon, that was broken; who desired his assistance, and discovered to him the whole affair. Upon which, he immediately posted away to court, and communicated the intelligence he had received to *Mûncacâ Khân*; who instantly detached *Mancafâr*, the commander in chief of

<sup>b</sup> GREG. ABU'L FARAJ, ubi sup. p. 499, 500. EBN SHOHN. ad an. Hej. 649. RENAUD. ubi sup. p. 598.

(U) The word *Kâân* answers exactly to the ancient *Persic* title *Padişâh*, of which we have given an ample account above, according to the author of the *Persic* lexicon, intituled, *Farhang Surrûry*; a copy of which, formerly belonging to Dr. *Hyde*, was deposited in the royal library at *St. James's*, after that eminent orientalist's death (1).

(1) D'Herbel. *Biblioth. orient.* p. 699, 767.



his forces, in quest of the rebels, with a body of 2,000 horse. That general coming up with them, they were struck with terror, and submitted, without resistance, to the *Khân*. The ringleaders and most guilty were punished with death, but the others *Mûncacâ Khân* thought fit to incorporate with his troops. This rebellion being extinguished, that prince applied himself intirely to the disciplining of the army, and the settling of the repose of his dominions upon a lasting foundation. The vast tract of *Katay*, extending from *Al Mîri* to *Salîcây*, *Tangût*, and the kingdom of *Tibet*, he assigned to *Koblâ*, or *Koblây*, his brother; *Hâlâcû*, another of his brothers, he appointed to preside over the most western part of his empire; *Al Sâheb Al Moaddbhem Yakwâj*, and his son *Mas'ûd Bek*, in order to enrich them, he constituted governors of all the eastern provinces, situated between the *Jihûn* and the boundaries of *Katay*; and *Argûn Akâ*, or *Argûn Agâ*, he made the vice-roy, or *Emîr*, of *Khorasân*, *Mâzanderân*, *Hindestân*, *Irâk*, *Fârs*, *Kermân*, *Lûr*, *Arrân*, *Adherbijân*, *Corjestân*, *Gerjestân*, or *Georgia*, *Al Mawfel*, and *Al Shâm*. Every rich subject in *Katay* paid *Mûncacâ Khân* annually fifteen *dinârs*, and those in lower circumstances one only. The more opulent people in *Khorasân* paid the *Mogul* monarch every year ten *dinârs* apiece, and the poorer sort one, as in *Katay*. Of each grazier possessing an hundred head of the cattle called *Koyjûr* the *Khân* exacted one, but of those who had a lesser number none at all. As for the priests and religious within his empire, whether *Christian*, *Pagan*, or *Mohammedan*, they were exempt from all tribute, taxes, duties, and imposts whatsoever. The same year, *Hâtem*, king of *Armenia*, set out on *Good Friday*, having received the sacrament the day before, from the city of *Sis*, for the *Orda* of *Mûncacâ Kâân*, or *Mûncacâ Khân*, in order to pay homage to that prince. As he was afraid of the king of the *Belâd Al Rûm*, he travelled incognito, in the habit of a servant; leading a horse in his hand after his ambassador, who attended him in this journey. The ambassador every where gave out, after they had entered the *Belâd Al Rûm*, that he was sent by the king of *Armenia* to *Mûncacâ Kâân*, to procure a pass from him for his master; who had promised him, as he said, to visit his court. By this means, *Hâtem* passed through *Kaisâriya* and *Sîwâs* without being known; but when he came to *Arzençân*, or *Arzençân*, as he told *Abu'l Faraj*, who was acquainted with him, two years after his return from the *Orda* of *Mûncacâ Khân*, a certain huckster, who had formerly lived in his capital, knew him, and said, "If I see with mine own eyes, this is

“ the king of *Sis*.” Upon which, his ambassador gave him a box on the ear ; saying, “ Sirrah, how came such a rascal “ as you to be so like a king ?” Which *Hâtem* was obliged to bear patiently, to prevent his person from being too narrowly viewed. This year, a great dispute arose between the *Sonnites*, or *Traditionists*, and the *Shiites*, or the followers of *Ali*, at *Baghdâd* ; which occasioned a tumult, and commotion, in that capital. *Abu Becr*, the *Khalîf*’s son, protected the *Sonnites* ; and *Mowayyado’dîn*, that prince’s *Wazîr*, was closely connected with the *Shiites*. It happened that *Abu Becr*, not being able to bear any longer the frequent seditions excited by the *Shiites*, went one day with an armed force to seize the chiefs of that sect, and filled all the prisons with them. This action so displeased *Mowayyado’dîn*, that he resolved to revenge those persons, whom he took to be unjustly persecuted, and at the same time formed the cruel design of destroying the house of *Al Abbâs* ; the members of which he looked upon as the authors of, or at least as accessory to, this persecution. How the *Wazîr* carried his wicked design into execution, and effected not only the ruin of that family, but likewise the abolition of the *Khalîfat*, will in a short time more fully appear <sup>c</sup>.

IN the 651<sup>st</sup> year of the *Hejra*, which began Mar. 3d, *Theprinci-*  
1253, *Hûlâcû*, brother of the emperor of the *Moguls*, moved <sup>pal occur-</sup>  
with a most formidable army from the neighbourhood of *Ka-* <sup>rences of</sup>  
*râkorum* towards the western provinces. Before he began <sup>the year</sup>  
his march, he was joined by a body of troops, sent him by 651,  
*Mûncacâ Kâân*, under the command of his younger brother  
*Sontâi*, or *Sânîtâi*, *Ogûl* ; by a reinforcement from *Bâtû*,  
under the orders of *Ilgâi Ebn Sabkân*, *Kâtâr Ogûl*, and *Kûli* ;  
by the forces of *Jogatâi Tacûdâr Ogûl*, the son of *Bûkhi Ogûl* ;  
by those of *Jihacân Biki Bûkâ Tîmûr*, consisting of *Al Awî-*  
*rate* troops ; and by 1000 artificers, with their families, from  
the interior parts of *Katay*, who were extremely well versed  
in fabricating arms and military machines. The general of  
the *Turks* that joined him was *Cabad Bûkâ Al Bâwarji*. His  
son *Jûmagâr*, whose mother was the noblest of his wives,  
*Hûlâcû Il Khân* sent as his ambassador to the *Orda* of *Mûn-*  
*cacâ Kâân* ; and took his eldest son *Abâkâ* along with him, as  
well as another named *Yasîmûn*. *Dûkûz Khâtûn*, a *Christian*  
lady, and *Al Jâi Khâtûn*, two of his wives, likewise attended  
him in this expedition. We are told, that *Hûlâcû* at first in-

<sup>c</sup> GREG. ABU’L FARAJ, ubi sup. p. 500, 501, 502. KHON-  
DEMIR, D’HERBEL. Biblioth. orient. art. *Mosla’dhem ou Moslâzem*,  
p. 629.

tended to push his conquests towards the west and the north, and to attack *Thrace*, *Russia*, and *Po'and*; but that he was diverted from this resolution, and persuaded to lay siege to the city of *Baghdâd*, by the famous oriental mathematician *Nassîro'ddîn*, who had quitted the *Khalîf's* court in disgust, gone over to the *Tartar*, and assured him, that this prince's capital was incapable of making any defence. *Ebn Shohnab* relates, that a luminous appearance in the air, extremely bright and resplendent by night, emitting a smoke in the day, for a considerable space of time, greatly terrified the people of *'Aden*, in *Al Yaman*, and the neighbouring district, the present year <sup>d</sup>.

and of the  
year 652.

THE 652d year of the *Hejra*, commencing *Feb. 21st*, 1254, was not distinguished by many actions of éclat. *Hûlâcû* persisted in his intention of attacking the *Khalîf*, but took care for the present to conceal his design. *Al Moezz 'Azzo'ddîn Aytac* killed *Khosrô'shab* *Aktâi Al Jîmdâr*, and deposed *Al Malec Al Ashraf Mûsa*, a child about ten years old; after which, according to *Ebn Shohnab*, none of the princes of the house of *Ayûb* had any power or influence in *Egypt* <sup>e</sup>.

The most  
remark-  
able trans-  
actions of  
the year  
653.

THE following year, being the 653d of the *Hejra*, beginning *Feb. 10th*, 1255, *Hâtem*, the king of *Armenia*, returned to *Sîs*, in the Syrian month *Eilûl*, or *Aylûl*, from the *Orda* of the *Grand Khân*. The same year, before the close of *Shaabân*, *Hûlâcû Il Khân* incamped with his numerous forces in the plains of *Samarkand*, and remained in that position forty days; during which term, his brother *Son-tâi Ogûl* departed this life, and he received advice of another brother's death, that happened in the district of *Balâdor*. These melancholy accidents greatly afflicted him. *Al Emîr Argûn* and many of the grandees of *Khorasân*, who notwithstanding the severity of the season had passed the *Jibân*, soon after joined him. As the winter was extremely cold, and the ground in those parts covered with snow till the following spring, he found himself obliged to continue in a state of inaction for several months. However, he ordered some of his generals, with the forces under their command, to advance

<sup>d</sup> GREG. ABU'L FARAJ, ubi sup. p. 502, 503. KHONDEMIR, EBN SHOHN. ad an. Hej. 651. D'HERBEL. ubi sup.

<sup>e</sup> KHONDEMIR, EBN SHOHN. ad an. Hej. 652. TAKIO'DDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, in *Mawredo'llatâf*. IBRAHIM EBN MOHAMMED EBN DAKMAK, in *Al Jawhar Al Thamîn*, D'HERBEL. ubi sup. RENAUD. ubi sup. p. 596.



against *Rocno'ddîn Khûz Shâh Ebn' Alâo'ddîn*, prince of the *Ismaeliens*, or *Assassins*, who had already demolished five of his castles, which he did not think capable of sustaining a siege, as soon as the season would permit. Nevertheless the reduction of all the fortresses occupied by these murderers was not intirely effected in one campaign †.

THE next year, being the 654th of the *Heira*, which and of the commenced *Jan.* 30th, 1256, was not destitute of memorable events. *Cayd Bûkâ*, or *Cabad Bûkâ*, *Al Bâwarjî*, one of *Hûlâcû*'s generals, having taken the castle of *Shâhedîz*, and three others, from *Rocno'ddîn Khûz Shâh*, prince of the *Ismaeliens*, justly termed *Al Molûbedah*, that is, *The Impious*, on account of their enormous crimes; *Hûlâcû* himself advanced to *Kafrân*, in order to begin the operations of the campaign. From thence he marched to '*Abâsâbâd*, or '*Ab-bâsâbâd*; where he received a boy, seven or eight years old, dispatched to him by *Rocno'ddîn*, seemingly to intimate his submission to him, whom that prince gave out to be his son. *Hûlâcû* treated the child with marks of affection and honour, though he did not take him to be *Rocno'ddîn*'s son, and then ordered him to return to his pretended father. After this, *Rocno'ddîn* sent his brother *Shîrân Shâh*, with a train of 300 attendants, to the *Mogul* camp. *Hûlâcû*, upon their arrival, commanded the men that attended *Shîrân Shâh* to be conducted under an escorte to *Jemâlâbâd*, or *Jamâlâbâd*, in the territory of *Kazwîn*; but dismissed *Shîrân Shâh* himself, ordering him to let his brother know, that if he did not in person pay him homage, in five days time, he would immediately attack him. Hereupon *Rocno'ddîn* dispatched an ambassador to *Hûlâcû*, to inform him, that his own troops would not suffer him then to leave them; but that, when a proper opportunity offered, he would most certainly wait upon him. Upon which, *Hûlâcû*, finding that he sought only to gain time, moved from *Bîsheâm* to a spot of ground opposite to *Al Maimân Dara*, the 14th of *Shawâl*, and there incamped. He also gave private orders, that the 300 *Al Molûbedah* at *Jamâlâbâd* should be put to death; whence it came to pass, that the inhabitants of *Kazwîn* said, by way of proverb, when any person was executed, or killed, "He was sent to *Jamâlâbâd*." When *Rocno'ddîn* perceived, that *Hûlâcû Il Khân* actually approached him, he assured him, by another embas-

† GREG. ABU'L FARAJ, ubi sup. p. 504, 505. AHMED EBN MOHAMMED ABD'ALJAAFAR AL KAZWINI, in *Nighiariûst*. D'HERBEL. *Biblioth. orient. art. Ismaelioun*, p. 505. RENAUD. ubi sup. p. 598.

sador, that he would not fail to make his submission to him in person, either that or the following day. The most resolute, however, of the *Al Molâbedah*, or *Ismaelians*, who acted under him, would not permit him to retire to the *Moguls*, as he intended to do; of which *Hûlâcû* being apprized, he commanded him to endeavour first to mollify them by fair words, and to leave them even in disguise, if no other method could render his escape practicable. In the mean time, the *Mogul* general invested the fortress wherein *Rocno'ddîn* was shut up, with his troops; and planted his military machines round it in such a manner as plainly indicated an intention of carrying it by storm. The siege of the place being formed, the *Ismaelians* sallied out vigorously upon the *Moguls*; which enabled *Rocno'ddîn Khâz Shâh*, who probably headed them in this action, to go over, with his family and friends, to *Hûlâcû*, and acknowledge himself one of the vassals of the *Grand Khân*. At their first interview, *Rocno'ddîn* expressed the most unfeigned sorrow and concern for the enormous crimes he had been guilty of, and met with a very favourable reception from *Hûlâcû*; which being observed by the *Ismaelian* garrison of the aforesaid fortress, they surrendered it to the *Moguls*, in hopes of being treated after the same manner. *Hûlâcû's* detachments likewise possessed themselves of all the other places of strength in that part of the *Ismaelian* territories, without sustaining any considerable loss. Having demolished all the castles and fortresses that had been occupied by his troops, *Hûlâcû* summoned the commandant of *Al Mût*, who seemed determined to defend that strong hold to the last drop of blood; but upon the approach of *Balgâi Ogûl*, with a large body of *Moguls*, he thought fit to deliver it up into his hands, towards the close of *Dhu'l-kaada*, the present year. This and the other fortresses of *Kabestân*, amounting to above fifty in number, which the *Moguls* had reduced, *Shams'o'ddîn*, the governor of *Kabestân*, with a detachment of the *Ismaelian* troops, at *Hûlâcû's* command, laid level with the ground. Nevertheless *Cazdhacûb* and *Camshîr* held out till the year 656. The *Moguls* granted the noblesse of *Deylam* a peace, upon condition that all their castles and fortresses should be demolished; after which, *Hûlâcû* put his men into winter-quarters in the territory of *Hamadân*, about the middle of *Dhu'lhajja*, and ordered *Rocno'ddîn*, with his family, to be conducted to *Kazwin*. The same year, according to Dr. *Hunt's* MS. copy of *Ebn Shohnah*, and not before, died *Kaykhusrû*, the *Sâheb* of the *Belâd Al Râm*, and was succeeded by *Azzo'ddîn Kaykâwas* and *Rocno'ddîn Kiliç Arslân*, his sons; but this we are by no means dis-

posed

posed to admit, as it apparently runs counter to what has been already observed, both from *Abu'lfeda* and *Abu'l Faraj*. *Ebn Shobnah* likewise relates, if the aforesaid MS. copy of his history may be depended upon, that *Al Malec Al Nâser Salâh'addîn Yusef*, the *Sâheb* of *Haleb*, or *Aleppo*, and *Al Shâm*, sent *Al Câmel Ebn Al 'Adim*, with a splendid retinue, at this time, as his ambassador to the *Khalîf Al Mosta'sem Bi'llah*, to sue for the *Kaftân* of *Soltân*. *Al Câmel*, not having been able to execute the commission with which he was charged, to his master's satisfaction, was poisoned, if our author merits any regard, in the year that we are now upon <sup>z</sup>.

IN the 655th year of the *Hejra*, which began *Jan. 19th*, *Al Moezz* 1257, *Al Malec Al Moezz 'Azzo'ddîn Aybec Al Turkomâni Al 'Azzo'd-Jâshenkîr*, the first *Turkish Mamlûk Soltân* of *Egypt*, was assassinated by certain *Mamlûks*, hired by his wife *Shajr Al isassafated*. *Dor*, as has been already observed, to perpetrate that horrid fact. He began his reign, according to some writers of good repute, on *Saturday*, the 29th of the latter *Rabî*, 648; and was cut off, by the villainous intrigues of *Shajr Al Dor*, on *Tuesday*, the 23d of the former *Rabî*, 655. As *Omm Khâled*, or *Shajr Al Dor*, who was of a very despotic and tyrannical disposition, would not allow *Al Moezz* any share in the government; he resolved to divorce her, and to take another wife. Of which *Omm Khâled* having been apprized, in order to prevent this, and to rule the more absolutely, she caused him to be precipitated from the throne by a violent death. However, she did not long enjoy the fruits of her wickedness; the principal *Mamlûk Emîrs* having, at the instigation of *Al Malec Al Mansûr*, *Al Moezz's* son, and his mother, soon after slain her, and thrown her body to the dogs. Before her tragical exit, she pounded all her most valuable jewels in a mortar, till she had reduced them to powder, that they might not fall into her enemies hands. *Al Malec Al Mansûr Nûro'ddîn Ali*, then only fifteen years old, who succeeded his father *Al Moezz*, was proclaimed *Sâheb*, or *Soltân*, of *Egypt*, the 25th of the former *Rabî*, 655; and was deposed, according to *Al Makrizi* and the author of *Al Rawda*, the 24th of *Dhu'lkaada*, 657. This year, according to *Ebn Shobnah*, a fire broke out in the *Al Harâm*, or great temple, at *Medina*, through the negligence of the people there;

<sup>z</sup> GREG. ABU'L FARAJ, ubi sup. p. 505, 506, 507, 508. AHMED EBN MOHAMMED ABD'ALJAFAAR AL KAZWINI, in *Nighârîst*. EBN SHOHN, ad an. Hej. 654. D'HERBEL. & REAUD, ubi sup.

which



which for some time raged with great violence, and consumed the roof, together with several of the pulpits, before it was possible to extinguish the flames. As this disaster happened in the night, the blaze occasioned by it was seen at a vast distance from the place; which struck the *Arab Moslems* with terror, they imagining that some signal calamity to *Islamism* was portended by so doleful and unexpected an event<sup>h</sup>.

Hûlâcû  
extirpates  
the whole  
race of the  
Ismaeli-  
ans, or Af-  
faffins.

THE same year, *Hûlâcû* sent *Rocno'ddîn Khûz Shâh*, prince of the *Ismaelians*, or *Affassins*, at his own request, to *Karâkorom*; whither he proposed to go, in order to pay homage to *Mûncacâ Kâân*, emperor of the *Moguls*. But he no sooner arrived at the city of *Bokhâra*, with nine of his subjects, and the embassadors dispatched by *Hûlâcû* to *Mûncacâ Kâân*, who in this journey attended him, than he quarrelled with the latter, and gave them very opprobrious language; which so incensed them, that they placed his conduct to the *Grand Khân* in a very bad light. Upon his arrival, therefore, at *Karâkorom*, he was refused an audience by *Mûncacâ Kâân*; who commanded him to return home, to demolish the castles of *Cazdhaclû* and *Camsâr*, which were still garrisoned by his troops, and to visit a second time the *Mogul* court. Upon his compliance with this command, he was promised a more favourable reception. In pursuance of the order he had received, *Rocno'ddîn* set out for *Kazwîn*; but was put to death, together with the *Ismaelians* that accompanied him, upon the road. *Karâkây Al Yabtaclaji*, a *Mogul* general sent by *Hûlâcû* for that purpose to *Kazwîn*, also cut off his sons, daughters, brothers, sisters, and in fine his whole family. All the *Ismaelian* forces, and particularly a body (W) of 12,000 of them, drawn up as it were to be reviewed before *Awteclûbanâ Nowayn*, another of the principal *Mogul* officers, were likewise put to the sword. But as the history of the *Ismaelians*; or *Affassins*, will have a place assigned it in the

<sup>h</sup> GREG. ABU'L FARAJ, ubi sup. p. 497. ISM. ABU'LFED. in chron. ad an. Hej. 655. TAKI'ODDIN AHMED AL MAKRIZI, AL EMIR ABU'L MAHASSEN YUSEF EBN TANGRI WIRDI, MOHAMMED EBN ABU'L SARUR AL SADIKI, in Al Rawd. EBN SHOHN. ad an. Hej. 655. AHMED EBN YUSEF, AL JAWHAR, AL JANNAB. D'HERBEL. Biblioth. orient. art. *Ibek*, p. 479. RENAUD. ubi sup. p. 596.

(W) M. Renaudot gives us author he was supplied with this to understand, that the body of article, which runs counter to *Ismaelians* cut off at this time, by what has been advanced by *Abu'l Hûlâcû's* order, amounted only *Farej*, he has not been pleased to 10,000 men; but by what to inform us (1).

(1) Renaud. ubi sup. p. 598.

supplement to this large and extensive work, it would be altogether superfluous to expatiate farther upon the extirpation of that most profligate and abandoned nation here<sup>1</sup>.

'AZZO'DDIN, the *Sâheb* of the *Belâd Al Rûm*, having sent *A dread-Tafalâ*, or *Togar Balâbâ*, one of his *Mamlûks*, into the parts about *Malatiya* and *Khartabert*, to raise an army of *Curds*, in the territory of *Turkmâns*, and *Arabs*; that officer engaged *Sharfo'ddin Ab-med Ebn Belâs*, of the *Belâd Al Haccâr*, and *Sharfo'ddin Mohammed Ebn Al Sheikh 'Adi*, of the territory of *Al Mawfel*, *Malatiya* this year. two commanders of the *Curds*, in his service. But these being both cut off, after the first of them had, on *Palm-Sunday*, burnt the monastery of *Mâdhik*, or *Dair Mârik*, in his retreat towards *Amed* in *Mesopotamia*; 'Azzo'ddin appointed one *Ali Babâder* to preside over the people of *Malatiya*, in the room of *Ebn Pelâs*, to whom he had before assigned the government of that city. *Ali Babâder* had not been long at *Malatiya*, before he was driven from thence by *Bâyejû Nowayn*, one of the generals of the *Moguls*. But that commander having afterwards received a sum of money from the citizens of *Malatiya*, and passed the frontiers of the *Belâd Al Rûm*, on his route to the borders of *Irâk*; *Ali Babâder* returned, and laid siege to *Malatiya*, the people there, for fear of *Bâyejû Nowayn*, refusing to admit him, and his *Turkmân* troops, into the town. Having at last in a manner starved them to a surrender, the weavers, and others of the lower sort of people, opened a gate in the night, by which *Ali* and the *Turkmâns* under his conduct entered the place. After which, he caused a proclamation to be made, that the citizens, both *Christians* and *Mohammedans*, might again apply themselves to their respective callings and professions, as he would take them all under his protection. The next morning, however, he imprisoned *Fakhro'ddin Ayyâz*, *Soltân Rocno'ddin's* governor; and put to death *Shahâbo'ddin Al 'Ared*, after he had caused him to be led on a sorry horse, by way of derision, thro' all the most public streets of the city. *Al Mo'ayyen Al Aysad Bashâfi* had by his order his neck tied to that of a dog, and was constrained to walk in that attitude through the most noted parts of the town; after which the executioner struck off his head. A similar punishment he inflicted upon three *Emîrs*, the sons of *Al Emîr Shahâbo'ddin Aysa*, the *Curâ*, and some few others of the leading men, who had the most vigorously opposed him. The

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 508, 509. AHMED EBN MOHAMMED ABDA'LJA'AFAR AL KAZWINI, in *Nighiarist*. D'HERBEL. *Biblioth. orient. art. Linnæusian*, p. 505, 506. RENAUD. ubi sup. p. 5, 8.

famine occasioned by the siege was most dreadful, and such as was perhaps never before known in that part of the world. During the time of this terrible calamity, as an intimate friend assured *Abu'l Faraj*, a company of women at *Bâ'bdîn*, a village in the district of *Jûbâs*, one of the dependencies of *Malatiya*, fed upon the flesh of a corpse; and another woman having baked her own child, and her neighbours being upon the point of pulling her to pieces for so execrable an action, she swore that she had not killed him, but only baked him after he was dead, imagining him then to be much fitter food for her than for worms. But of the most remarkable events that happened at this time in the *Belâd Al Rûm*, which we have barely touched upon here, our readers may expect a full and ample account in a subsequent part of this work <sup>k</sup>.

Hûlâcû  
moves  
from Ha-  
madân to  
Baghdâd.

HULACU had, for some time past, resolved to besiege the city of *Baghdâd*; but he had endeavoured, with all the art a great captain is master of, to conceal the point he had in view. He had by marches and counter-marches, and other military falsifications, rendered it extremely difficult, if not impossible, to judge on what side the storm, with which he had long threatened some of the neighbouring powers, would fall. Whilst his forces were reducing the castles occupied by the *Ismaelians*, he had sent an ambassador to *Al Mosta'sem* at *Baghdâd*, to desire his assistance against those murderers; which the *Khalîf*, not aware of the snare the crafty *Tartar* intended to lay for him by this demand, seemed inclinable enough to grant. But the most faithful of his ministers, who plainly perceived the pernicious tendency of *Hûlâcû's* request, would by no means give their consent to a compliance with it. They represented to *Al Mosta'sem*, that the *Mogul* general did not stand in need of his assistance; but only wanted to drain the city of *Baghdâd* of its troops, that it might the more easily fall a prey to him. After *Hûlâcû* had dispossessed the *Ismaelians* of their fortresses, he talked to the *Khalîf*, by the mouth of another ambassador, in a loftier strain. He even upbraided him with not contributing to the extirpation of the *Assassins*, who were now become a common pest. As for *Mowayyado'ddin*, the *Wazîr*, having penetrated *Hûlâcû's* real design, by means of some emissaries he had in the *Tartar* camp; he resolved to avail himself of the present opportunity to ruin without resource his master and his whole family, and completely to revenge the outrages suffered by the sect he had always favoured. In order to which he advised *Al Mosta'sem* forthwith to disband his troops, as they were

<sup>k</sup> GREG. ABU'L FARAJ, ubi sup. p. 509, 510, 511, 512.



altogether useless at a time when he was feared and respected by all the kings and princes professing *Islamism*. He added, that with regard to the *Tartars*, nothing was to be apprehended from them; they seeming, by all their motions, determined to turn their arms towards the north, which would be more advantageous to them than any southern expedition. The *Khalif*, who loved money, listened to the advice with pleasure; and, instead of augmenting the troops he had on foot, amounting to 70,000 men, which he ought to have done, he issued an order for a reform, laid aside all thoughts of making the proper dispositions for his defence, and intirely abandoned himself to those pleasures to which he was so much attached. In the mean time, the *Wazîr*, with whom the *Khalif* had trusted the absolute government of his estates, that his treason might be crowned with success, dispersed all the best officers of the forces in places remote from *Baghdâd*; and dispatched an express to *Hûlâcû*, to inform him of the facility with which he might make himself master of the capital, and the *Khalif's* person, if he would immediately march his army that way. Upon this advice, the *Tartar* left the environs of *Hamadân*, in the month of *Shawâl*, without imparting to any person the route he intended to take, and broke all at once unexpectedly into the *Babylonian Irâk*, the province in which *Baghdâd* stood. On the arrival of this melancholy news, the principal lords of the court repaired directly to the *Khalif*, and laid before him in the most lively colours the necessity he then was under of quitting his debaucheries, and thinking seriously of his affairs. But the *Wazîr* rendered ineffectual all their laudable endeavours, by still amusing that prince, to his destruction, and telling him that he ran no manner of risk from the *Tartars* and *Moguls*; nay, that if they should enter the city, the very women and children alone would be able to knock them on the head with stones from the terraces of their houses. Being consulted, however, by the noblesse, at this critical juncture, he said, that *Hûlâcû* would not be satisfied with any thing less than all their treasures, jewels, sumptuous garments, slaves, mules, camels, and in fine every thing valuable belonging to them; by which they plainly perceived, that he had procured from *Hûlâcû* good terms for himself, by betraying his sovereign and fellow subjects to the *Tartars*. Nevertheless the *Khalif* still, in some measure, listened to him; and sent several presents to the *Mogul* general, as an intimation that he was willing to come to an accommodation with him. But these not being of sufficient value, *Hûlâcû* returned them with indignation; and insisted that either the *Wazîr*, the *Dowaidâr*, or *Solîmân Shâh*, should be instantly

stantly dispatched to his camp. None of them, however, though commanded by the *Khalif*, would stir out of the town; so that *Al Mosta'sem* found himself obliged to send *Ebn Al Faruzi* and *Ebn Mohaio'ddin*, as his plenipotentiaries to *Hûlâcû*, who were incapable of executing the commission with which they were charged. All hopes of peace thus vanishing into smoke, *Hûlâcû* detached a strong body of his troops, under the orders of *Bâyezû Nowayn* and *Sânjâk Nowayn*, to move through *Arbel* towards *Baghdâd*; whilst he himself, with the gross of his army, advanced by the way of *Holwân* to the gates of that capital. The *Khalif*, who had been so long imposed upon by the *Wazîr*, began now to be sensible of the fatal mistake he had been guilty of, in listening to the pernicious counsel of that wicked minister; and having received advice, that *Bâyezû Nowayn* had already passed the *Tigris*, and was incamped on the western bank of that river; he commanded the *Dowaidâr*, with all the forces that could be assembled, to observe the motions of the *Moguls*. Whilst things were in this situation, *Aybec Al Halebi*, one of the *Khalif's* *Emîrs*, was taken by one of the enemy's parties, and carried to *Hûlâcû*; who spared his life, on condition that he should give him a true account of the state of affairs in *Baghdâd*. Having conducted the *Mogul* army to the walls of that city, he wrote to his friends there; telling them, that "as they were utterly unable to resist the mighty power of *Hûlâcû*, he could not forbear intreating them to surrender to him." They answered the *Emîr's* letter in the following terms. "Who is *Hûlâcû*, and what is his power, that he should presume to make war upon the house of *Al Abbâs*? Their empire is derived from God alone, and therefore no prince can meet with success, who endeavours to overturn it. If *Hûlâcû* had been a friend to peace, he would never have entered and ravaged the *Khalif's* territories. Nevertheless if he should now be sincerely desirous of it, let him return to *Hamadân*, and we will intercede with the *Dowaidôr* to prevail upon the Commander of the faithful to forgive the enormous crime he has committed." Which answer being shewn by *Al Emîr Aybec* to *Hûlâcû*, that conqueror laughed at their weakness and simplicity; knowing that the dispute between him and *Al Mosta'sem*, who had been reduced almost to the last extremity by the infidelity of his *Wazîr*, would be brought to a speedy decision by the sword<sup>1</sup>.

<sup>1</sup> GREG. ABU'L FARAJ, ubi sup. p. 515, 516, 517. D'HERBEL. Biblioth. orient. art. *Mosta'âhem ou Mostazem Billah Ben Moanser Fillah*, p. 629.

THE *Dowaidâr*, finding the city upon the point of being invested by the *Moguls*, posted himself at *Yâkûbâ*; but, in order to watch more narrowly their motions, he removed from thence to a spot of ground opposite to *Bâyejû Nowayn's* camp. Having received afterwards advice that a body of the *Tartars*, under the command of *Sûnjâk Nowayn*, was arrived at *Al Anbâr*; he led his forces against them, attacked them, and put them to flight. But *Bâyejû Nowayn* coming up with his men, in the nick of time, forced the fugitives to return to the charge; and, after an obstinate and bloody engagement, by dint of numbers, gave the *Khalîf's* army a total defeat. Most of the *Moslems* were killed in the action and the pursuit, a few of them only escaping with the *Dowaidâr* to *Baghdâd*. This we learn from *Abu'l Faraj*. But of the preceding operations the following particulars have been handed down to us by *Khondemir*, the *Persian* historian. *Hûlâcû* having detached from his army *Sâjûjâk* and *Mangû*, with a considerable corps, who had traversed the desert, in order to approach nearer the city of *Baghdâd*; the *Khalîf* sent two of his general officers, named *Fatho'ddîn* and *Mojîabo'ddîn*, with a body of 10,000 men, to reconnoitre the *Moguls*. Those generals found the enemy incamped along an arm of the *Dijlat*, or the *Tigris*, and immediately gave them battle. The two armies engaged near that river a whole day, without any apparent advantage on either side. But the *Moguls* having cut through one of the mounds of the *Euphrates*, near the spot on which the *Moslem* troops were posted, the following night; they were all either drowned by an inundation of that river, or put to the sword by the *Tartars*, *Mojîabo'ddîn* only with great difficulty making his escape to *Baghdâd*. The *Khalîf* being informed of his arrival, and knowing nothing of the defeat of his army, cried out three times, "God be praised, *Mojîabo'ddîn* is in good health."<sup>m</sup>

THE 656th year of the *Hejra*, commencing Jan. 8th, *Hûlâcû* 1258, has been rendered memorable to all succeeding ages by the great revolution that happened in it. A revolution which, however, was brought about not so much by the power of a foreign enemy, though extremely formidable, as by the wicked intrigues of a domestic foe. Whilst the *Khalîf's* troops were advancing to meet the *Tartars* who had taken their route towards *Baghdâd* through the desert, *Hûlâcû* himself arrived with his numerous forces by the way of

<sup>m</sup> GREG. ABU'L FARAJ, ubi sup. p. 517. KHONDEMIR, D'HERBEL. Biblioth. orient. p. 629.



*Holwân* before the gates of that city. About the middle of *Al Moharram*, having been joined by all his detachments, he invested the place; the inhabitants, of all ranks and denominations, at that time, thinking of nothing less than a siege. As for the *Khalif* himself, he still continued in his debaucheries; and had so little knowledge of his affairs, that he was scarce sensible of the enemies being before the walls when his capital had been near two (X) months besieged. The *Persians*, in order to express the present state of *Baghdâd*, and the security in which its citizens now lived, say, "The oven" was heated every night and morning as usual." *Hûlâcû* having erected a *Sibâ*, or high wall, and strengthened it with a deep trench on the eastern side of the city, as *Bûkâ Tîmûr*, *Sûnjâk Nowayn*, and *Bâyejû Nowayn*, had done on the western, and thereby formed a complete line of contravallation; the *Moguls* planted their *She-pau* and *Ho-pau*, or stone-engines and fire-engines, as well as all their other military machines, in a proper manner, round the place, and began to play with them upon the walls the 22d of *Al Moharram*, on which day the siege commenced. The *Khalif* hereupon, however ignorant he might be of the deplorable situation he was in, by the advice of his principal courtiers, sent the prefect of his *Dîwân* and *Ebn Darnûs*, with some presents, to *Hûlâcû*, to make his submission to him. But as these presents were of little value, *Al Mosta'sem* imagining that richer would have been interpreted as a sign of fear, they met with but a cold reception; *Hûlâcû* demanding, in an authoritative tone, why the *Dowaidâr* and *Solimân Shâh* had not been ordered to attend him? In the mean time, *Hûlâcû* carried on his attacks against that part of the town where the tower *Al 'Ajemi*, or the *Persian* tower, stood; *Bûkâ Tîmûr* his on the western side, near the herb-garden; and *Sûnjâk Nowayn*, who was sustained by *Bâyejû Nowayn*, his against the quarter occupied by the hospital *Al 'Adadi*. The prefect, or *Sâheb*, of the *Dîwân* and *Ebn Darnûs* being returned, with an account of the indifferent treatment they had received from *Hûlâcû*; the *Khalif* dispatched the *Wazir* *Al 'Alkami* himself, accompanied by his two sons, and several of his friends, to the *Mogul* camp. Upon his arrival there, the *Tartar* general told him, that when he was at *Hamadân*

(X) In this article we have followed *Khondemir*, as translated by M. *D'Herbelot*; the siege of *Baghdâd* scarce continuing three weeks, according to *Abu'l Faraj* (1).

(1) *Khondemir*, *D'Herbel. Biblioth. orient.* p. 629, 630. *Grig. Abu'l Faraj*, *ubi sup.* p. 517, 518, 519.

he would have been satisfied with the attendance of either the *Wazîr*, the *Dowaidîr*, or *Solimân Shâh*; but that now, when things wore quite a different aspect, he expected that all those three ministers should wait upon him. The *Moguls* having rendered it impossible for any of the people and garrison of *Baghdâd* to escape by means of the *Tigris*, and made themselves masters of the walls, the 26th of *Al Moharram*; that capital, with all the riches in it, was in the most imminent danger of falling into their hands. Every thing being ready for storming the place, *Hâlàcû* caused it to be signified to the *Khalîf's* subjects by an *Arabic* inscription cut on some of his archers arrows, and shot into the town, " that the noblesse, " the descendants of *Ali*, the learned (Y) men, and in fine " all

(Y) During the *Khalifat* of *Al Mosta'sem Ebn Al Mostanser*, the following learned men are said to have flourished in the *Moslem* territories by *Abu'l Feroj*.

1. *Jemâlo'ddin*, or *Jemâlo'ddin*, *Ebn Al Koftî*, the author of the history of wise men, or physicians; who was born at *Koft*, or *Coptos*, an antient city of *The Upper Egypt*, denominated *Al Sa'id* by the *Arab* writers, in the year of the *Hejra* 568. His father removing to *Al Kâbirah*, or *Al Kâbirah Al Moezziyah*; he was taught there both to read and write, and instructed in the rudiments of polite literature. From thence he travelled to *Aleppo*, where he contracted an intimacy with *Al Emîr Al Maimûn Al Kasri*. During his residence there, he became acquainted with many learned men; by whose conversation, and disputations, which he constantly attended, he was much improved. After *Al Emîr Al Maimûn Al Kasri's* death, he kept himself altogether at home, till he was appointed by *Al Malec Al Dbâ-*

*ber*, much against his inclination, to preside over the weighty affairs of the *Diwân*. That prince being dead, he retired from the *Diwân*, confined himself to his own house, and applied himself there so closely to study and meditation, that he scarce ever elsewhere appeared. However, *Al Malec Al 'Azîz* conferred upon him the office of *Wazîr*, in the year 633; the duties of which he continued to discharge, with great reputation, till the day of his death, or the 13th of *Ramadân*, 646. *Al Malec Al Naser*, *Al Malec Al 'Azîz's* son, when *Jemâlo'ddin Ebn Al Koftî* expired, sat upon the *Egyptian* throne.

2. *Nojmo'ddin Al Nakhjiwâni*, a celebrated philosopher, who made a vast progress in most branches of antient literature. He first studied philosophy in his own country, and afterwards settled in the capital of the *Belâd Al Rûm*; where his merit was so conspicuous, that he arrived at the highest honours. But being tired with the hurry and noise of a court, he withdrew to *Aleppo*, and remained

alto-

“ all who should not be found in arms when he entered the  
 “ place, should be safe, together with their families and ef-  
 “ fects.”

altogether at home ; though he was visited by considerable numbers of people, being of a very sociable disposition, as long as he lived. He was of the sect of those who maintain the *Metempsychosis*, or *transmigration of souls*, asserted by *Pythagoras*. He published strictures upon the *Al Asbârât* of *Ebn Sinâ*, and wrote a sort of commentary upon that piece. He likewise discovered several errors and defects in the logical treatise of *Al Afdal Al Khawwanji*, intitled *Al Cashf. Nojmo'din*, who was born at *Nakhjiwân*, or *Nakhshiwân*, one of the principal cities of *The Greater Armenia*, in the province of *Adherbijân*, and has been represented as a man of piety as well as learning, finished his observations upon *Ebn Sinâ's* system of logic, about the year of the *Hejra* 650.

3. *Theodorus Antiochenus*, a *Jacobite Christian*, who attained to an uncommon skill both in the *Syriac* and *Latin* tongues, as well as the *Arabic*, at *Antioch*, and was a physician also well acquainted with several branches of antient literature. He read at *Al Marwefel*, with *Camâlo'ddin Ebn Yûnes*, the works of *Al Fârâbi* and *Ebn Sinâ*, as likewise *Euclid* and *Ptolemy's Almagest*. After which, he returned to *Antioch*, his native city ; but soon went back to *Al Marwefel*, for the benefit of *Ebn Yûnes's* instruction. When he had perfected himself in the mathematics and philosophy there, he applied himself to the study of physic at

*Baghdâd*; and, by his indefatigable application, acquired a most extensive knowledge of that art. From *Baghdâd* he repaired to *'Alao'ddin's* court, in order to become physician to that prince, who was the *Seljukian Soltân* of the *Belad Al Rûm* ; but meeting with a cold reception there, he passed into *Armenia*, to serve in the same capacity *Constantine*, the father of king *Hâtem*. Not finding in this country the encouragement he expected, *Theodorus* departed from thence in the retinue of an ambassador to *Constantinople*. The *Latin* emperor, having been apprized of his merit, loaded him with presents and honours ; and settled upon him the revenues of the little city of *Camâbi*, or *Camâbia*, including those of the district appertaining to it. Being in affluent circumstances, the desire of seeing his native country and his friends made him take the resolution of returning to *Antioch* ; but not being able to get the emperor's leave, he embarked with his servants and all his substance, setting sail for the coast of *'Accâ*, whilst the emperor was engaged in a western expedition. He had not been long at sea, when a contrary wind arose, and constrained him to enter the port of a certain city where the emperor himself at that time was. Of which having been informed, through shame rather than fear, as he had fled without the permission of his benefactor, who would nevertheless not have pu-

nished



“sects.” The *Dowaidâr* and *Solimân Shâh*, with a large retinue of the grandees, in obedience to his commands, then appeared

nished so excellent a physician with death, by some poison that he carried about him, he put a period to his days.

4. *Mas'ûd Al Baghdâdî*, generally denominated *Ebn Al Kasî*; who was physician in ordinary to the *Khalîf Al Mosta'ssem Ebn Al Mostanser*, and one of the greatest favourites of that prince. After the taking of *Baghdâd* by the *Tartars*, he lived in the most retired manner, scarce ever appearing in public, or even out of his house, to the day that he expired.

5. *Gars Al Ne'ma' Abu Nasr*, the son of *Mas'ûd Al Baghdâdî*; who was a man of very extensive learning, and an excellent geometrician. He was of a thin habit of body, a valetudinarian, drank copiously every day of ptisan, dieted himself, and, by that means, arrived at a pretty advanced age.

6. *Isa Al Baghdâdî*, an eminent physician, commonly called *Ebn Al Kasîs Al Khatîrî*; who seems, according to *Abu'l Faraj*, to have been of a choleric disposition. Being once engaged in a dispute with that author, *Isa Al Baghdâdî* pretended to prove from scripture, that the night at first preceded the day, as the *Syrians* hold; *Moses* clearly asserting, that “the evening and the morning were the first day.” The *Arab* historian answered, that this text was so far from supporting his opinion, that it made directly against him; the term evening there importing

nothing more than the end, or termination, of the preceding day. To which, with some emotion, *Isa* thought fit only to reply, “This is the opinion of your whole sect, how therefore can you have the assurance to attempt proving them guilty of a lie?” *Abu'l Faraj* immediately returned, “For my own part, I follow the *Greeks* in this point; though, by way of apology for the *Syrians*, it may be said, that as their months are lunar, and begin with the new moon, which appears first in the evening, not in the morning, they fix at the beginning of the night the commencement of their epochs and supputations, as do also the *Hebrews* and *Arabs*, for the same reason.” This *Isa Al Baghdâdî*, whose father was also an excellent physician, that trained up youth in the principles of his art, having deposited an inaccurate copy of the *Kânûn* of *Ebn Sînâ*, drawn out by himself in his younger days, in the library of the college of *Al Mostanserriya*; he revised and corrected it, lest his memory should thereby suffer, after his decease. He did not pay the common tribute to nature before he had arrived at an extreme old age.

7. *Takîo'ddin Al Râsainî*, known by the name, or surname, of *Ebn Al Khatâtâb*; who was vastly celebrated for his skill in his profession, and served in the quality of physician both *Soltân Gayâtho'ddin* and *'Azzâd-*

appeared before him; but he permitted the *Khalif* himself either to stay in the imperial palace, or retire to the *Tartar* camp, according to *Abu'l Faraj* <sup>n</sup>.

THE

<sup>n</sup> KHONDEMIR, GREG. ABU'L FARAJ, ubi sup. p. 517, 518, 519. ISM. ABU'LFED. in chron. ad an. Hej. 656. EBN KHA-LECAN, AL MAKIN, ad an. Hej. 656. M. S. inedit. in Bibl. Bodl. OXON. MIRKHOUD, apud TEIXEIR. p. 306, 309. EBN SHOHN. ad an. Hej. 656. D'HERBEL. Biblioth. orient. p. 629, 630. RE-NAUD. ubi sup. p. 598.

*din* his son. Those princes greatly honoured him, treated him in all respects as their equal, assigned him a most ample salary, and contracted an uncommon intimacy with him; insomuch that he enjoyed an uninterrupted flow of prosperity, for a considerable time, under their protection.

8. *Sharfo'ddin Ebn Al Raba-bi*, and his brother *Jemalo'ddin*, both of *Damascus*; who made no small figure, at the time that we are now upon. *Sharfo'ddin* excelled in the theory of physic, and applied himself diligently to the instruction of young students in the principles of that art. *Jemalo'ddin* rendered himself exceeding famous by his experience, and the success that attended him in his practice. We are told by *Abu'l Faraj*, who visited many patients in the hospital *Al Nuri* at *Damascus* with him, that he was a person of a most amiable disposition, and that he never saw a physician of a better address. That author farther relates, that *Sharfo'ddin*, whose scholars were very numerous, wrote notes and a short comment upon the *Kānūn* of *Ebn Sina*; which, as he tells us, he had never perused.

9. *Bedro'ddin*, the son of the *Kadi* of *Baalbec*, a most celebrated physician; who wrote a small treatise upon cordials and exhilarating medicines, adapted to all constitutions. In this piece, which bore the title of *Mofarreb Al Nafs*, that is, *exhilarating the soul*, he reprehended *Al Rayis*, the primary doctor, or *Ebn Sina*, for ranking coriander amongst those medicines which raise the spirits, and comfort the heart; that herb, according to him, producing no such salutary effects.

10. *Nafiso'ddawla Al Dimshki*, a *Christian* of the *Melchite* sect, generally going under the appellation of *Ebn Talib*; who, according to *Abu'l Faraj*, was the principal of the physicians employed by *Hilacû* the *Tartar*.

11. *Al Mowaffek Yakûb Al Dimshki Al Samari*, or *Al Mowaffek Jacob*, the *Damascene Samaritan*; who was a physician of great sagacity, and in his practice attended with uncommon success. He was, however, so retentive of his knowledge, that he refused to communicate any part of it to those who came from foreign countries for the benefit of his instruction, before a stipulated sum of money was

THE *Wazîr Al'Alkami* having been conducted on horse- and takes  
back to *Hûlâcû's*, or *Il Khân's*, tent; that prince received it.  
him in a very gracious manner, and set both him and his sons  
at liberty, but made the rest of his attendants prisoners. As  
for the *Dowaidâr*, he returned into the city; but the next  
day, endeavouring to escape out of it, was slain. In fine,  
*Baghdâd* being now in a defenceless state, as the *Moguls* had  
possessed themselves of the walls, *Hûlâcû*, the 4th of *Safar*,  
gave a general assault, and, almost without opposition, en-  
tered it with his victorious troops °.

THE common people of *Baghdâd* having before made their *The Khalif*  
submission to *Hûlâcû*, and sent *Sharfo'ddin Al Marâghi* and *Al Mô-*  
*Shahâbo'ddin Al Zencânî* to testify their attachment to him; *sta'sem*  
the *Khalif* found himself deserted by all his subjects, and con- *Byllah*  
sequently was obliged to ask *Hûlâcû's* leave to wait upon him. *is barba-*  
This being granted, he left his palace; but was stopped, for *rously put*  
some time, with his family, by *Hûlâcû's* order, at the gate *to death*  
of *Calwâd*. But the *Mogul* general going soon after to view *by the*  
the imperial palace, *Al Môsta'sem* appeared in his presence, *Mogul*  
with the jewels, unions, and other pearls, of almost inesti- *general.*  
mable value, in dishes, that had been collected by his an-

° *KHONDEMIR*, GREG. *ABU'L FARAJ*, ubi sup. p. 519. *MIRK-*  
*HOND*, apud *Teixeir*. ubi sup. *ISM. ABU'LFED. AL MAKIN*, *EBN*  
*KHALECAN*, & *EBN SHOHN*. ubi sup. *D'HERBEL*. ubi sup. p. 630.  
*RENAUD*. ubi sup.

was paid down; which, says  
*Abu'l Faraj*, indicated a mean-  
ness of disposition, utterly re-  
pugnant to the sentiments of a  
generous mind.

12. *Nojmo'ddin Al Dimshki*,  
called also *Ebn Al Labûdi*; who  
was appointed to preside over  
the affairs of the *Diwân*, and  
raised to the dignity of *Wazîr*.  
He was justly esteemed one of  
the most learned and virtuous  
men of the age; but excelled  
chiefly in arithmetic and geome-  
try, which he had cultivated in  
his younger years with great  
success.

13. *'Azzo'ddin* the blind man  
likewise merited a place amongst  
those illustrious persons who were  
looked upon as the brightest or-  
naments of the age in which he  
lived. He was extremely well  
versed in every branch of philo-  
sophy, and the whole circle of  
*Arabic* philology. He had so  
strong a memory, and so lively  
an imagination, that when the  
six first books of *Euclid* had been  
read to him, though he was  
blind, he could describe the re-  
quisite diagrams or figures, and  
demonstrate all the propositions  
therein contained (1).

(1) *Greg. Abu'l Faraj*, ubi sup. p. 520, 521, 522, 523, 524, 525, 526.  
*D'Herbel. Biblioth. orient. art. Nakirvani*, p. 659. *Vid. etiam cund.* p. 753,  
7026, &c.



cestors, during a long course of years; all which, without reserve, *Hâlàcû* caused to be distributed amongst the principal officers of his troops. At night, that conqueror returned to his tent; when all the women, belonging both to the *Khalif* and his sons, about 700 in number, together with 300 eunuchs that waited upon them, were brought before him. The *Khalif Al Mosta'sem Bi'llah* being thus fallen into the hands of the *Tartars*, *Hâlàcû* was, for some time, at a loss how to dispose of him. But at last it was resolved, that he should be sewed up in a leathern bag (Z), and dragged through all the streets of the city; which being accordingly done, he quickly expired. Other writers, however, inform us, that both he and his sons (A) were trod to death by the army of the *Moguls*. *Abu'l Faraj* only relates, that after *Hâlàcû* had given up *Baghdâd* to his troops to be plundered seven days, he departed from thence, the 14th of *Safar*, and put to death the *Khalif Al Mosta'sem*, together with his middle son, and six eunuchs, by night, in the first station from his capital. His eldest son, and many of his friends, had been killed before at the gate of *Calwâd*; which, according to *Khondemir*, that young prince had valiantly defended. Such was the deplorable end of the last *Khalif* of the *Moslems*, and even of the *Khalifat* itself; which commenced immediately after *Mohammed's* demise, in the person of *Abu Bacr*, and continued in the house of *Al Abbâs* about 523 years <sup>P</sup>.

His character.

THE *Khalif Al Mosta'sem Bi'llah* was forty-six years old, at the time of his decease, and reigned near sixteen years. He had no proper successor. For, notwithstanding *Bîtars*, the fourth *Soltân* of the *Turkish Mamlûks* in *Egypt*, in order to revive the lustre of the family of *Al Abbâs*, acknowledged

<sup>P</sup> *Khondemir*, *GREG. ABU'L FARAJ*, *ISM. ABU'LFED. AL MAKIN*, *MIRKHOND*, apud *Teixeir*. *EBN KHALECAN*, *EBN SHOHN*. & *D'HERBEL*. ubi sup. *RENAUD*. ubi sup. p. 598, 599.

(Z) This is the account of *Al Mosta'sem Bi'llah's* death given us by some of the authors consulted by *M. Renaudot*; but, according to *Khondemir*, as cited by *M. D'Herbelot*, he was packed up tight in a felt, and dragged thro' all the streets of *Baghdâd*, where he soon expired (1).

(A) *M. Renaudot* seems to intimate, doubtless from some of the eastern writers, that the *Khalif Al Mosta'sem Bi'llah* and all his sons were sewed up together in a leathern sack or bag, dragged through the city of *Baghdâd*, and in that condition miserably perished (2).

(1) *Renaud. ubi sup. p. 598. D'Herbel. Biblioth. orient. ant. Msta'dhem ou Mostâzem Billah Ben Mostanser Billah, p. 630.*  
ubi sup.

(2) *Renaud.*

for

for *Khalif Al Mostanser B'llah*, who pretended to be a member of that house, three years after the fatal catastrophe abovementioned; his authority was not recognized by the most considerable part of the *Moslem* world, as will hereafter more fully appear, when we come to the history of the *Khalifs* of the house of *Al Abbās* in *Egypt*, after the loss of *Baghdād*. With regard to the *Khalif Al Mosta'sem*, it may not be improper to remark, that although he was a prince of but little sense, and altogether without conduct, he affected to display on all occasions a higher degree of pomp and magnificence than any of his predecessors. As he was extremely covetous, he added immense riches to the treasures which his ancestors had left him. His pride was so great, that the most powerful *Mohammedan* princes could scarce find access to him. The author of the book intituled *Wassaf* relates, that this *Khalif* had caused a stone to be placed at the threshold of the door of his palace, which was as much respected by the *Moslems* as the famous *black stone* of the temple of *Mecca*. Over the door there was a piece of black velvet, which hung as low as a man could reach. When the principal lords made their court to the *Khalif*, they stood without the palace; to which they rendered almost divine honours, by rubbing their eyes and forehead upon the velvet and the stone, and kissing them with profound humility, in order to pay it homage. When this proud *Moslem* pontiff went out of his palace, he generally wore either a mask or a veil over his face, to attract the greater respect from the people, whom he did not think worthy of looking upon him. Notwithstanding which, the streets were so crowded when he appeared in public, that they were too narrow to contain the multitude that flocked together to see him; and the windows and balconies, near the way he was to pass, were let at an extravagant price. If he, therefore, really suffered the death mentioned by *Khondemir*, 'tis not improbable that the *Tartars* inflicted so public and ignominious a punishment upon him, in order the more effectually to expose the insolent parade he had kept up, and the overstrained regard he had required, through the whole course of his reign<sup>a</sup>.

HULACU, having committed the reparation of the city of *The Tar-Baghdād* and its fortifications to the late *Khalif's* prefect, or *tars reduce Sâheb*, of the *Dîwân*, the *Wazîr Al' Alkami*, and *Ebn Dar-Hella and nâs*, detached *Bâkâ Timûr*, with a body of troops, to *Hella*, *Wâset*.

<sup>a</sup> KHONDEMIR, Aut. *Wassaf*, AHMED EBN MOHAMMED AB-D'ALJAAFAR AL KAZWINI, in *Nighiarist*. D'HEREEL. & REBAUD. ubi sup.

to make himself master of that place. *Būkâ*, having executed *Hûlâcû*'s orders, with regard to *Hella*, marched from thence to *Wâset*; which he entered with his detachment, staid there a week, and put a multitude of people to death. *Ali Ebn Abd'allah Ebn Al Abbâs*, according to *Ebn Shohnah*, is reported to have said, "By God the *Khalîfat* shall continue "in my family, till a conqueror shall come from *Khorasân*;" by which, as that author insinuates, he seems to have predicted *Hûlâcû*'s conquest of *Baghdâd*. After the *Tartars* had taken that capital, they set it on fire, and put a vast number of its inhabitants to the sword. The treasures they found there were immense; that place, when it was pillaged by the *Moguls*, being, if *Khondemir* may be credited, the richest and most powerful city in the universe <sup>r</sup>.

Several  
eminent  
persons  
die.

THE 656th year of the *Hejra* was likewise rendered remarkable, if *Ebn Shohnah* in this point may be depended upon, by the deaths of several eminent men. *Al Malec Al Nâser Dawd*, the son of *Al Malec Al Moadhdbem Isa*, and the grand-son of *Al Malec Al' Adel Abu Becr Ebn Ayûb*, died in some part of it. He was seized by *Al Malec Mogayâtho'ddîn*, the *Sâheb* of *Al Carac*, who stood in great fear of him, on the road, with some *Arabs*; and sent by that prince to *Al Shawbec*, in order to be imprisoned there. But as some of *Mogayâtho'ddîn*'s people were digging a dungeon for him, a messenger from the *Khalîf Al Mosta'jem Bîllah* arrived at *Al Shawbec*; who was commanded to bring him immediately to *Baghdâd*, the *Moslem* pontiff having constituted him general of the forces destined to act against the *Tartars*. Upon their arrival at *Damascus*, they received advice of the catastrophe that had happened at *Baghdâd*. After, therefore, he had taken leave of the messenger, who returned home, he retired to *Al Bowidha*, a place a little to the east of *Damascus*; where he was soon carried off by the plague, when he had lived about fifty-three years. *Al Malec Al Nâser Yusef*, the *Sâheb* of *Al Shâm*, having been informed of his decease, hastened to *Al Bowidha*, lamented over him, and caused him to be carried to *Damascus*; where, in the *Al Sâlehiya*, or temple built by *Al Malec Al Sâleh*, by the side of his father *Al Malec Al Moadhdbem Isa*, he was interred. *Al Malec Al Nâser Dawd* was the author of several excellent poems, a few verses of one of which *Ebn Shohnah* has preserved. *Shahâbo'ddîn Zohair Ebn Mohammed Ebn 'Ali Ebn Yahya Al Mablabi*, or *Mohallebi*, secretary to *Al Malec Al Sâleh Ayûb*,

<sup>r</sup> GREG. ABU'L FARAJ, ubi sup. p. 520. KHONDEMIR, EBN SHOHN. ad an. Hej. 656. D'HERBEL. ubi sup.



who composed some poems held in good esteem, and was born at *Wâdi Nakhlâh*, in the territory of *Mecca*, in 591, about the same time also departed this life. He was buried in *Al Karâfa Al Sô'gra*, or *the little cemetery*, in a decent and becoming manner. A few of his verses have by *Ebn Shohnah*, by way of specimen, been handed down to us. *Al Sheikh Shamso'ddin Yusef Sibî Ebn Al Jawzi*, the author of a book, intitled, *Mirât Al Zamân*, or *the mirror of time*, and *Saïso'ddin Ali Ebn Sâbeco'ddin Kazal*, or *Kozul*, known by the name, or surname, of *Ebn Al Mashid*, who left behind him certain poems taken notice of by the last mentioned *Moslem* writer, general and prime minister, *Emîr of Emîrs*, or *Emîr Al Omrà*, of *Al Malec Al Nâser Yusef*, the *Sâbeb* of *Al Shâm*, paid likewise the common tribute to nature, the present year. For a full account of the transactions and exploits of the *Moguls*, on the side of *China* and *Tartary*, during the period that we are now upon, particularly the conquest of *Long-gan Fû* and *Lang-chew*, we must beg leave to refer our curious readers to *F. Gaubil*, or rather the fourth volume of this work; in which the history of the *Tartars* or *Moguls*, deduced from the best authors who have treated of that powerful nation, will be contained \*.

THUS have we completed the modern history of the *Arabs*, from the birth of *Mohammed* to the reduction of *Baghdâd*, and the abolition of the *Khalîfat* by the *Tartars*; a work which, though long wished for, has never yet been fully executed in any of the *European* tongues. For *M. l'Abbé De Marigny's* performance †, lately published in *France*, which by no means merits the attention of the curious and the learned, is so short and imperfect an epitome, that it scarce deserves the name of a history. With regard to the materials of our work it may not be improper to observe, that it has been extracted almost intirely from the oriental writers. So far have we been from epitomizing any translations, and cloathing them in an *English* dress, that we have neither servilely followed *Erpenius's* Latin version of *Al Makîn*, which indeed must be owned faulty enough, nor the celebrated *Dr. Pocock's* of *Abu'l Faraj*; but have constantly adhered to the original *Arabic*, with a religious exactness, and even sometimes emended the vitiated text of the *Arab* historians themselves. This will

\* ERN SHOHN. ubi sup. GAUBIL, ubi sup. p. 114—117, & seqq.

† Histoire des Arabes, sous le Gouvernement des Califes, par M. l'Abbé DE MARIGNY. A Paris, 1751.

be readily acknowledged by all who are thoroughly acquainted with those authors, when they have perused the foregoing sheets. Nay, we have been enabled, by the assistance of the Reverend and Learned Dr. *Hunt*, Professor of *Hebrew* and *Arabic* in the University of *Oxford*, for which both we and the public are extremely obliged to him, to insert in this work all the particulars recorded in *Ebn Shobnah's* history, from the commencement of the 512th year of the *Hejra*, the last mentioned in *Erpenius's* edition of *Al Makin*, to the close of 656. As this history has never yet been printed, and Dr. *Hunt* has collated his manuscript, out of which we have been supplied with so many additional articles, with two others preserved in the *Bodleian* library, *Oxon.* in several passages that seemed to have been the most depraved; such a valuable accession to the first part of our large and extensive work, hitherto in vain desired by the learned world, cannot but be highly acceptable to all our most curious and intelligent readers. We have also transfused into the modern history of the *Arabs* many extracts from *Abu'lfeda's* chronicle, or general history, for a considerable part of which our most grateful acknowledgements are due to *F. Assemani* and *M. Reiske*, two gentlemen justly celebrated over the whole republic of letters for their profound erudition, and from the productions of other eastern authors, whose writings in *Europe* are very little known. This performance has likewise been enriched with the substance of some critical manuscript notes on *Abu'l Faraj*, which not seldom correct Dr. *Pocock's* *Latin* version of that author, now in the possession of the Rev. *John Swinton*, M. A. of *Christ-Church, Oxford*, F. R. S. as well as with *M. Kehr's* observations upon the *Arabic* coins found on the coast of the *Baltick*, in 1722, adorned with inscriptions in the *Cufic* character, and other valuable pieces, either hitherto inedited, or at present extremely difficult to be procured. All which being maturely weighed, the variety of matter contained in this and the two preceding volumes will, we flatter ourselves, be deemed an ample compensation for the delays, occasioned by our being always obliged to have recourse to the fountain head, made in the publication of them.

WE should now have proceeded, in conformity to our original plan, to the history of several *Mohammedan* dynasties, in *Africa*, *Europe*, and *Asia*, whose princes had rendered themselves independent on the *Khalifs*, had not a deviation from that plan appeared necessary, for the following reasons.

1. Because an execution of it would have obliged us to relate many of the *Mossem* transactions that happened in the

the second, third, fourth, fifth, and sixth centuries of the *Hejra*, after we had given a particular account of the abolition of the *Khalifat*, which was effected by the *Tartars* in the seventh century of the *Mohammedan* æra, and consequently to break in upon the chronological order of the history.

2. Because the states governed by those dynasties being formed at different times out of the territories belonging to the *Khalifs*, and owning them, for the most part, as their spiritual directors or sovereign pontiffs, their history must either coincide with that of the *Khalifs*, or be considered as detached from the body of this work, and consequently be thrown into a supplement or appendix.

3. Because the old plan is remarkably defective, as will very clearly appear from the additional articles of the new one, which we shall substitute here in its room.

4. Because, by deferring for some time the publication of the history of those dynasties, we may probably be enabled to oblige our curious readers with a more perfect, distinct, and particular account of them; as some learned men abroad, especially the famous M. *Reiske* of *Leipsick*, who has already favoured the public with a *Latin* version of a considerable part of *Abu'lfeda's* general history, and promised such a translation of the remainder, may perhaps supply us with some valuable materials for the last part of our work, that have not yet in any of the modern western languages appeared.

5. Because, by the assistance of these learned men, and our own farther endeavours, we may possibly render a future list of those dynasties still more complete, than even the new one exhibited to the view of our readers here.

6. Because the history of the *Turks*, *Tartars*, and *Moguls*, who abolished the *Khalifat*, will much more naturally succeed that of the *Khalifs*, than the history of the first *Mohammedan* dynasty, rendered in a great measure at least independent on those princes; which, according to the most approved oriental writers, commenced towards the close of the second century of the *Hejra*.

7. Because we have already referred our curious readers, for many interesting particulars relative to some of the aforesaid dynasties, to the supplement here mentioned. For though we have had frequent occasion to touch upon the affairs of those dynasties in the course of this and the preceding volume, as the history of the *Khalifs* under whom several of their princes flourished must by a profound silence on that head have been rendered incomplete; yet every person, who has a taste for such a large and extensive work as this, will naturally expect to meet with the whole series of the



the principal transactions of each *Moslem* state, in one clear and succinct view, arranged in the chronological order by us all along observed.

FOR these reasons it has been thought proper to assign the histories of those states places in a supplement, detached from the body of this work ; which will be formed of them, and those of a few other independent kingdoms, according to the following plan.

THE history of the *Aglabites*, *Rostamites*, *Edrisites*, and *Fâtemites*, in *Africa*.

THE history of the *Emîrs* of *Sicily*, who gradually rendered themselves independent on the princes of the house of *Aglab*.

THE history of the *Ommiyan Khalîfs*, and *Moorish* kings, in *Spain*.

THE history of the *Moslem* kingdom, founded by *Apo-chapsus*, or *Abu Kabs*, the *Spanish Magrebian* admiral, in *Crete*.

THE history of the families of *Tolûn* and *Al Akhsîd* ; and of the *Fâtemite Khalîfs* of *Egypt*.

THE history of the *Khalîfs* of the house of *Al Abbâs* in *Egypt*, after the taking of *Baghdâd* by the *Tartars*.

THE history of the monarchies which sprung up in *Irân*, or *Persia* at large, on the declension of the *Khalîfs*, to the conquest of the *Tartars*, viz. the *Tâberians*, *Thâberians*, or *Dbâberians*, *Saffarians*, *Sammânians*, *Deylamites*, *Bûiyans*, *Gaznevids*, and *Khowârazmians*.

THE history of the *Indians*, to the conquest of *India* by *Mahmûd Gazni*, and his successors of the families of *Gazni*, *Gaur*, and *Kurt*, till the subversion of their power by *Tîmûr Bek* and the *Moguls*.

THE history of the princes of the house of *Mardâs* at *Aleppo*, and of the family of *Hamdân* at *Al Mawfel*, *Mâredîn*, *Aleppo*, *Kinnisrîn*, and other places in the territories of the *Khalîfs*.

THE history of the *Sâbebs* of *Al Batîba*, of the descendants of *Merwân* in *Mesopotamia*, and of the *Okailite Arabs* at *Al Mawfel*.

THE history of the *Atâbeks* presiding over the *Babylonian Irâk*, *Syria*, and the greatest part of *Mesopotamia*, generally called the *Atâbeks* of *Irâk*.

THE history of the *Atâbeks* of *Adherbijân*, *Fârs*, and *Laristân*.

THE history of the *Ayûbites* in *Syria*, *Egypt*, and *Arabia*, from *Salâb'add'n* to the usurpation of the *Babrite Mamlûks*.

THE history of the *Babrite Mamlûks* in *Egypt*.

THE

THE history of the *Circassian*, *Cherchassian*, or *Al Ferchassian*, *Mamlûks* in that country, to its conquest by the *Turks*.

THE history of the kingdoms of *Sennar* and *Nubia*.

THE history of the kingdom of the *Hammadites* in *Africa*.

THE history of the *Al Molâhidah*, or *Ismaelians* in *Irân* and *Syria*, commonly called *Affassins*, to their extirpation by the *Tartars*.

THE history of the *Modhafferian* dynasty in *Persia*, to which a period was put by *Timûr Bek*.

THE history of the *Sarbedarian* dynasty in *Khorasân*, the last of whose princes was also subdued by that conqueror.

THE history of the *Zeyrites*, *Al Morabeta*, or *Molathemi-yah*, *Al Moâhedûn*, and *Banu Merin*, in *West-Bartary*.

THE history of the *Druses*, seated on mount *Lebanon*, and the maritime coast of *Syria*.

THE history of the kingdoms of *Prester John* and *Tibet*.

THE history of the *Circassians*, or *Cherchassians*, *Afghans*, *Lesgees*, and other nations; of whom no particular account has been given, either in the preceding part of this supplement, or the body of the work.

## LIST of the KHALIFS, or Successors of MOHAMMED.

The four first *Khalifs*.

| KHALIFS.            | Began their Reign.          |                    | Places referred to<br>in this work. | Page |
|---------------------|-----------------------------|--------------------|-------------------------------------|------|
|                     | Year of the<br><i>Hjra.</i> | Year of<br>CHRIST. |                                     |      |
| <i>Abu Becr</i> — — | 11                          | 632                | Vol I. 274, 275                     |      |
| <i>Omar</i> — —     | 13                          | 634                |                                     | 380  |
| <i>Othmân</i> — —   | 23                          | 644                |                                     | 516  |
| <i>Ali</i> — —      | 35                          | 655                | Vol. II.                            | 2, 3 |

*Khalif* of the family of *Mohammed*.

|  |    |     |  |    |
|--|----|-----|--|----|
| <i>Hasan</i> , or <i>Al Hasan</i> , the<br>son of <i>Ali</i> and <i>Fâtema</i> | 40 | 660 |  | 50 |
|--|----|-----|--|----|

*Khalifs* of the house of *Ommiyah*.

|   |     |     |   |     |
|---|-----|-----|---|-----|
| <i>Moâwiyah I.</i> — —  | 41  | 661 | — | 58  |
| <i>Yezîd I.</i> — —   | 60  | 680 | — | 88  |
| <i>Moâwiyah II.</i> — —   | 64  | 684 | — | 119 |
| <i>Abd'allah Ebn Zobeir</i> , not<br>of the house of <i>Ommiyah</i> ,<br>is saluted <i>Khalif</i> at <i>Mecca</i> | 64  | 684 | — | 124 |
| <i>Merwân I.</i> — —  | 64  | 684 | — | 127 |
| <i>Abd'almalec</i> — —  | 65  | 684 | — | 139 |
| <i>Al Walid I.</i> — —  | 86  | 705 | — | 175 |
| <i>Solimân</i> — —  | 96  | 715 | — | 192 |
| <i>Omar Ebn Abd'alaziz</i> , or<br><i>Omar II.</i> — —  | 99  | 718 | — | 201 |
| <i>Yezîd II.</i> — —  | 101 | 720 | — | 208 |
| <i>Heshâm</i> — —   | 105 | 724 | — | 214 |
| <i>Al Walid II.</i> — —   | 125 | 743 | — | 232 |
| <i>Yezîd III.</i> — —   | 126 | 744 | — | 236 |
| <i>Ibrahim</i> — —  | 126 | 744 | — | 239 |
| <i>Merwân II.</i> — —   | 127 | 744 | — | 241 |

*Khalifs* of the family of *Al Abbâs*.

|                                |     |     |   |           |
|--------------------------------|-----|-----|---|-----------|
| <i>Abu'l Abbâs Al Saffâh</i> — | 132 | 749 | — | 255       |
| <i>Abu Jaafar Al Mansûr</i> —  | 136 | 754 | — | 263       |
| <i>Al-Mohdî</i> — —            | 158 | 775 | — | 305       |
| <i>Mûsa Al Hâdî</i> — —        | 169 | 785 | — | 322       |
| <i>Harûn Al Raschid</i> — —    | 170 | 786 | — | 327       |
| <i>Al Amîn</i> — —             | 193 | 809 | — | 370       |
| — —                            | 198 | 813 | — | 390       |
|                                |     |     |   | <i>Al</i> |



| KHALIFS.                          | Began their Reign.    |                    | Places referred to<br>in this work. |
|-----------------------------------|-----------------------|--------------------|-------------------------------------|
|                                   | Year of the<br>Hejra. | Year of<br>CHRIST. |                                     |
| <i>Al Môtasem, or Al Mo'tasem</i> | 218                   | 833                | Vol. II. 412                        |
| <i>Al Wâtbek Bi'llah</i>          | 227                   | 842                | — 424                               |
| <i>Al Motawakkel Ala'llah</i>     | 232                   | 847                | — 430                               |
| <i>Al Montaser Bi'llah</i>        | 247                   | 861                | — 451                               |
| <i>Al Mosta'in Bi'llah</i>        | 248                   | 862                | — 456                               |
| <i>Al Mo'tazz</i>                 | 252                   | 866                | — 462                               |
| <i>Al Mohtadi Bi'llah</i>         | 255                   | 869                | — 468                               |
| <i>Al Mo'tamed Ala'llah</i>       | 256                   | 870                | — 471                               |
| <i>Al Mo'taded Bi'llah</i>        | 279                   | 892                | — 490                               |
| <i>Al Moctafi Bi'llah</i>         | 289                   | 902                | — 505                               |
| <i>Al Moktader Bi'llah</i>        | 295                   | 908                | — 515                               |
| <i>Al Kâber Bi'llah</i>           | 320                   | 932                | — 547                               |
| <i>Al Râdi Bi'llah</i>            | 322                   | 934                | — 554                               |
| <i>Al Mottaki Bi'llah</i>         | 329                   | 941                | Vol. III. P. 1                      |
| <i>Al Mostacfi Bi'llah</i>        | 333                   | 944                | — 14                                |
| <i>Al Moti Li'llah</i>            | 334                   | 946                | — 17                                |
| <i>Al Tay' Li'llah</i>            | 363                   | 974                | — 63                                |
| <i>Al Kâder Bi'llah</i>           | 381                   | 991                | — 120                               |
| <i>Al Kâyem Beamri'llah</i>       | 422                   | 1031               | — 207                               |
| <i>Al Moktadi Beamri'llah</i>     | 467                   | 1075               | — 264                               |
| <i>Al Mostadher Bi'llah</i>       | 487                   | 1094               | — 296                               |
| <i>Al Mostarshed Bi'llah</i>      | 512                   | 1118               | — 324                               |
| <i>Al Râshed Bi'llah</i>          | 529                   | 1135               | — 342                               |
| <i>Al Moktafi Beamri'llah</i>     | 530                   | 1136               | — 345                               |
| <i>Al Mostanjed Bi'llah</i>       | 555                   | 1160               | — 375                               |
| <i>Al Mostadi Beamri'llah</i>     | 566                   | 1170               | — 401                               |
| <i>Al Nâser Ledin'i'llah</i>      | 575                   | 1180               | — 433                               |
| <i>Al Dhâber Bi'llah</i>          | 622                   | 1225               | — 591                               |
| <i>Al Mostanser Bi'llah</i>       | 623                   | 1226               | — 595                               |
| <i>Al Mosta'sem Bi'llah</i>       | 640                   | 1242               | — 629                               |

|   |   |    |
|---|---|----|
| The four first <i>Khalifs</i>                                       | — | 4  |
| <i>Khalif</i> of the family of <i>Mohammed</i>                      | — | 1  |
| <i>Khalifs</i> of the house of <i>Ommiyah</i>                       | — | 15 |
| <i>Abd'allah Ebn Zobeir</i> , saluted <i>Khalif</i> at <i>Mecca</i> | — | 1  |
| <i>Khalifs</i> of the family of <i>Al Abbâs</i>                     | — | 37 |

|       |   |    |
|-------|---|----|
| Total | — | 58 |
|-------|---|----|

TABLE of the MONTHS, both in the Julian solar and the Arabian lunar year, with the days collected.

|    |           | Days of<br>the Months. | Days col-<br>lected. | In Buñex-<br>tile. | Arabian Months.          | Days of<br>the Months. | Days col-<br>lected. |
|----|-----------|------------------------|----------------------|--------------------|--------------------------|------------------------|----------------------|
| 1  | January   | 31                     | 31                   | 31                 | <i>Al Mobarram</i>       | 30                     | 30                   |
| 2  | February  | 28                     | 59                   | 60                 | <i>Safar</i>             | 29                     | 59                   |
| 3  | March     | 31                     | 90                   | 91                 | The former <i>Rabî</i>   | 30                     | 89                   |
| 4  | April     | 30                     | 120                  | 121                | The latter <i>Rabî</i>   | 29                     | 118                  |
| 5  | May       | 31                     | 151                  | 152                | The former <i>Jomâda</i> | 30                     | 148                  |
| 6  | June      | 30                     | 181                  | 182                | The latter <i>Jomâda</i> | 29                     | 177                  |
| 7  | July      | 31                     | 212                  | 213                | <i>Rajeb</i>             | 30                     | 207                  |
| 8  | August    | 31                     | 243                  | 244                | <i>Shaabân</i>           | 29                     | 236                  |
| 9  | September | 30                     | 273                  | 274                | <i>Ramadân</i>           | 30                     | 266                  |
| 10 | October   | 31                     | 304                  | 305                | <i>Shewâl</i>            | 29                     | 295                  |
| 11 | November  | 30                     | 334                  | 335                | <i>Dhu'lkaada</i>        | 30                     | 325                  |
| 12 | December  | 31                     | 365                  | 366                | <i>Dhu'lhajja</i>        | 29*                    | 354                  |

\* N. B. In the intercalated Arabian years, of which there are 11 in every 30, viz. 2, 5, 7, 10, 13, 15, 18, 21, 24, 26, 29, *Dhu'lhajja* has 30 days.

A Note for Vol. II. p. 257. l. 2. at the word *Imanites* (A).

(A) Perhaps our learned readers will be better pleased with what has been advanced by *Abu'lfeda*, concerning the *Kaifsians* and *Imanites*, than with either of the notions laid down here. "The *Syrians*, says this historian, were then divided into two opposite factions. The *Al Yamanians*, or *Imanites*, who adhered to Mer-

"*wân*; and the *Kaifsians*, so denominated from *Dabâk Ebn Kais*, their leader, who strenuously espoused the interest of *Abd'allah Ebn Zobeir*." For, that the *Al Yamanians* and *Kaifsians* of *Abu'lfeda* were the *Imanites* and *Kaifsians* of *Theophanes*, cannot well be denied (1).

(1) *Ism. Abu'lfed. in chron. ad an. Hej. 64.*

A Note for Vol. II. p. 337. l. 19. at the words *considerable city* (B).

(B) Some of our learned readers may perhaps take this city, of which *M. Kebr* has given us no manner of account, to have been either *Saura* in *Misopotamia*, not far from *Amed*, the *Amida* of the antients, or the *Saurâ* of *Abu'lfeda*, placed by

that author between *Baghdâd* and *Cûfa*. However, as nothing relative to the situation of the place where the mint was erected can be collected from the coin, we shall pronounce nothing peremptorily on this head (1).

(1) *Ism. Abu'lfed. in descript. Arab. Joannes Mard. Episc. apud Jos. Sim. Asseman. in dissertat. de Monophyfit. ut et ipse Jos. Sim. Asseman. ibid.*

A Note for Vol. III. p. 77. l. 36. at the words *of the Hejra* 396 (C).

(C) This article we have deduced from the *Abulfedæ Annales Moslemici* of *M. Reiske*. But either *Abu'lfeda*, his translator, or the printer, is guilty of an inconsistency here. For, in another page of this *Latin* version of part of that author's general history, *M. Reiske* makes *Al Mansûr*, in conformity to what has been advanced by *Roderic of Toledo* on the same head, to have died in the year of the *Hejra* 393. The inconsistency is obvious and clear; but to whom it is in reality to be imputed, we shall not take upon us to say (1).

(1) *Abulfed. Annal. Moslemic. &c. p. 297, 318. Lipsiæ, 1754.*

E R R A T A.



E R R A T A.

Vol. I. p. 225. l. 8. *For* incapable to pray, *read* incapable  
of praying.

p. 532. l. 42. *For* he derived, *read* they derived.

Vol. II. p. 129. l. 13. *For* afterwards depreciated, *read* having  
afterwards depreciated.

p. 137. l. 7. *For* *Al Abd'allah*, *read* *Abd'allah*.

p. 256. l. 41. *For* commotions, *read* all commotions.

p. 340. l. 42. *For* *Kaianians*, *read* *Kayanians*.

p. 352. l. 32. *For* are termed, *read* termed.

*The END of the THIRD VOLUME.*









